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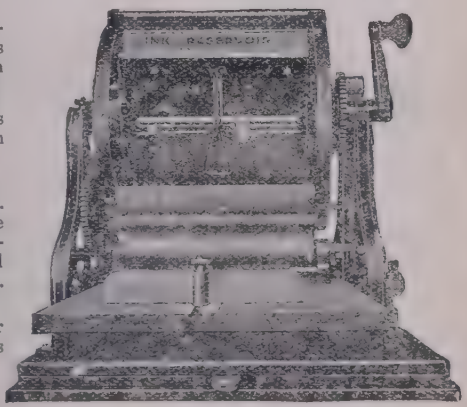

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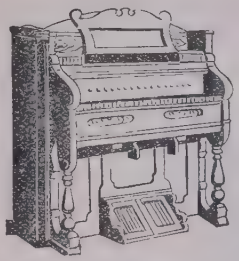

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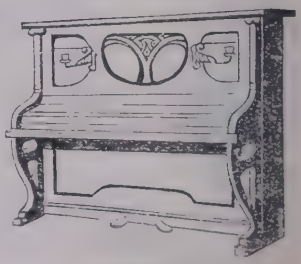

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PREFACE

We are happy to present our readers this year with a volume which covers a far wider survey than we have ever before attempted in THE CHRISTIAN MOVEMENT. Formerly brief articles on mission work in larger Japan have been included, but this year, through the cordial co-operation of the Federal Council of Korea and with the editorial assistance of Korean missionaries, we are able to represent the Christian movement in Korea with the same completeness as in Japan proper. We are confident that this attempt will meet with the approval of all friends of missions. Since China and India have adopted the custom of issuing a Mission Year Book the omission of Korea has been more noticeable. It will now be possible by means of the three annuals to secure a complete survey of mission movements in all Asia.

The work in Japan proper and in Korea are here presented with such clearness and distinctness that there should be little possibility of confounding the two, or of misunderstanding their diverse conditions.

The editors have done their best to keep the volume compact and of convenient size as a book of reference. While much has been omitted and some parts very much cut down, yet the larger scope of the volume has obliged us to make it of about the same size as previous volumes. The book as a matter of fact contains considerably more matter than any previous volume, since through a slight change in the size of the page and by some other improvements, very much more actual matter is given in the same number of pages.

Less space is occupied than formerly by reprints of papers given at the Annual Meeting of the Federated Missions. Most of those papers have appeared in the Evangelist and in the Minutes of the Conference, making further reproduction here less necessary.

THE CHRISTIAN MOVEMENT is yearly becoming more and more a book of reference for experts and students of missions, and hence the compilers strive to produce a volume rich in the material most needed by those who would keep abreast of the Christian movement in these lands, rather than to furnish entertaining and fascinating pictures of mission work. Some of the papers in the present volume will however be found to combine in a remarkable degree the two characteristics. The division into Parts is an effort to so classify the book this year as to make it more easy of reference for students and others.

For some years Hostel Work has occupied a growing place in Christian thought in Japan. The Symposium which we offer on this subject will be found of deep interest both to missionaries on the field and to friends in the homelands. We have given considerable space to a full exposition of the subject because of the light that it may furnish as a guide in further development of this phase of Christian service.

The study of social conditions in Japan has but just begun, and even yet no very great interest has been aroused in the subject. The article by Mr. Davis on Social Conditions Among Working Men in Tokyo will serve as a fitting introduction to this important study. Its reading will, we believe, arouse others to further study of the subject and subsequent issues of THE CHRISTIAN MOVEMENT, will doubtless give larger place to special movements.

For the first time Kindergartens are made prominent in this Annual. It has accordingly been necessary to review briefly the history of this important work. The results of the study should be of interest.

Large space has also been assigned to the Continuation Committee, since frequent inquiries indicate an interest which justifies a full statement of its organization and work.

Information will also be welcomed regarding the establishment of the Language School, though much more might be added than the modest director has included in his article regarding the School, which those qualified to judge place in the very front ranks of Language Schools in Asia.

More attention has been given to the history of Missions in Korea than will be necessary in subsequent issues, but

since this is the first attempt to include full reports of mission work in that land, such a survey will doubtless be welcomed. By such a perspective the wonderful growth in the native church and the unique progress of missions in that land are the better seen. The survey of work in the five stations especially studied will be found most inspiring.

In order to bring out the book on time, the early part of the volume was already in print when significant changes in the political affairs of Japan brought about conditions quite unexpected, and which naturally one would hope to find treated of in the year's survey. No book can be up to date in a country which advances with such rapidity as Japan, and no one is prophet enough to forecast the right time to produce an Annual of this character so as to include all matters of most vital interest.

The desire has often been expressed, especially by our readers in other parts of the world, that there might be some means of knowing who the contributors to THE CHRISTIAN MOVEMENT are, and to meet this wish very brief biographical notes have been added as a new feature of the book this year.

Probably fuller or more accurate statistics on Korea have never been published. We believe that the Tables on Japan and Korea will be found of especial value. New maps of both Korea and Japan are furnished also. That of Korea shows with especial clearness the territory occupied by each mission, and emphasizes a remarkable characteristic of Mission work in that land where there is no overlapping, but where as a result of conference the territory is divided between the different denominations. The map of Japan shows how far the occupation of large cities has been accomplished, and marks the extent of occupation of territory by native churches, and the location of missionaries. When the distribution of mission work is studied in connection with the Directory by Towns, significant results are apparent.

The Editor would acknowledge his very deep appreciation of the cordial support which both associate editors and contributors have given him in a task that without such support would have been quite impossible. Without

attempting to name all those to whom he is especially indebted, he would acknowledge his thanks to Mr. Cram for his invaluable help in securing the contributions from Korea, and editing the same both in the body of the book and in the appendix; to Dr. G. W. Fulton, for gathering the material and editing the Part II, Missions and Churches; to Dr. Pettee, for again bringing up to date his valuable List of Eleemosynary Institutions; to Mr. Stanford, for further perfecting and revising the list of Educational Institutions; to Mr. Müller, for correcting his List of Christian Publications, as well as for valuable chapters in other parts of the book; to Mr. Gressitt, for revising the Missionary Lists; and to Mr. Parrott, for valuable assistance in gathering the Statistics and compiling the Table for Japan as well as for making the map of Japan.

The Editor is also deeply indebted to his wife whose patient and painstaking assistance in proof-reading has made possible a much earlier publication of the book than would otherwise have been possible without very great neglect of important duties.

We regret certain omissions which mar the completeness of the volume this year. We had hoped that a report from North Formosa would reach us in time for insertion. Also recent changes in the personnel of the Salvation Army are probably responsible for our failure to receive the promised report of the Army work.

In a volume such as this errors and omissions are inevitable. No one regrets their appearance more than one who has laboured to eliminate them. The patience and forbearance of the reader are craved, as well as kind assistance that such mistakes may be guarded against in future issues.

With the hope that THE CHRISTIAN MOVEMENT of 1914 may serve in some measure to reveal the encouraging working of God's Spirit in larger Japan, and to prove that the Kingdom of our Lord and of His Christ is gradually but surely being established in the earth, this volume is sent forth.

JOHN LINCOLN DEARING.

June 1, 1914.
75 Bluff, Yokohama, Japan.

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Presbyterian Mission. Formerly Cumberland Presbyterian Mission. Only Missionary in Tanabe, Wakayama. Came to Japan in 1881.

LEWIS, MISS ALICE G.
Society of Friends, Tokyo. In Educational work.

LUCAS, REV. A. E.
Christian and Missionary Alliance, Hiroshima.

MACCAULEY, REV. CLAY.
Representing the Unitarian Mission in Japan. Frequent contributor to the Asiatic Society Transactions and author of several books on Japan.

MACDONALD, MISS A. CAROLINE.
National Secretary of the Y.W.C.A. Came to Japan in 1904. Member of the Continuation Committee.

MATTHEWS, REV. W. K.
Methodist Episcopal Church, South, and Professor in the Kwansei Gakuin at Kobe.

MAYER, REV. PAUL S.
Since 1909 representing the Evangelical Association in Tokyo.

MCALPINE, REV. R. E.
Presbyterian Church, South, and for many years stationed in Nagoya. Came to Japan in 1885.

MCCALL, REV. CLARENCE F.
Churches of Christ Mission, located at Akita.

MCCORD, REV. E. K.
American Christian Convention. Chairman of the Famine Relief Committee, 1914. Stationed at Sendai.

MCKENZIE, Rev. D. R., D.D.
Canadian Methodist Mission. Arrived in Japan 1891. Vice-Chairman of Continuation Committee. Chairman of Federated Missions in 1913. Member of Executive Committee of Federated Missions.

MILLER, REV. EDWARD ROTHESAY.
Member of North Japan Mission of the Reformed Church in America. Came to Japan in 1872. Necrologist of Federated Missions for 1913. Editor of "Good News," Yorokobe no Otozure. Located in Tokyo, but for a time in Morioka.

MILLER, HUGH.
Korea, Agent British and Foreign Bible Society.

MOFFETT, REV. SAMUEL A., D.D.
Korea, Presbyterian Mission, North. President Presbyterian Theological Seminary. Chairman Executive Committee, Presbyterian Mission.

MOOSE, REV. J. R.
Korea, Methodist Episcopal Church, South. Superintendent Seoul District Methodist Church, South. Arrived in Korea, 1900. Author of "Village Life in Korea."

MOORE, REV. J. P., D.D.
Reformed Church in the U.S. (German) Mission. Arrived in Japan, 1883. Member of Famine Relief Committee in North Japan, 1914.

MORI, REV. K.
Pastor of Shiloh Church, Yokohama. Moderator of the *Nihon Kirisuto Kyokwai* in 1914.

MORRIS, REV. C. D.
Korea, Methodist Episcopal Mission. Superintendent Pyeng Yang District. Arrived in Korea, 1900.

MÜLLER, PROF. FRANK.
Director of the Japan Language School. For several years a contributor to THE CHRISTIAN MOVEMENT preparing the Review of Christian Literature. Engaged in Teaching in Government Schools of Japan for some years.

Noble, Rev. W. A., D.D.
Korea, Methodist Episcopal Church. Superintendent Seoul District. Senior Missionary of Mission. Author of "Ewa" Story of Korea.

Norman, Rev. D.
Missionary of the Canadian Methodist Church since 1897. Much of the time spent in Nagano his present residence.

Parrott, Mr. F.
Agent of the British and Foreign Bible Societies. Office in Kobe.

Pettee, Rev. James H., D.D.
Came to Japan in 1878. Missionary of American Board. Much of the time located in Okayama where valuable assistance has been given to the Okayama Orphanage. An active promoter of the Christian Endeavor Society. Long a careful student of Eleemosynary Work. Chairman of Federated Missions Committee for same, for many years. Contributes statistical report of Eleemosynary Work to Christian Movement from 1912.

Pieters, Rev. A.
Reformed Church in America, Dutch, South Japan. Member of Continuation Committee. Author of "Mission Problems in Japan." Engaged in Newspaper Evangelism in Saga. Formerly Principal of Steele Academy, Nagasaki.

Ross, Rev. C. Howard.
American Baptist Foreign Mission Society. Located at Sendai. Came to Japan first as Y.M.C.A. teacher in Government School.

Rowland, Rev. George W., D.D.
Sapporo, American Board Mission. Member of Federated Missions and on Board of Examiners for Uniform Course of Language Study.

Ryerson, Rev. Edgerton.
Missionary of S. P. G. located in Kobe.

Schneder, Rev. D. B., D.D.
Mission of Reformed Church in U.S. German. President of Tohoku Gakuin, Sendai. Active in movement for Union Christian University. Member of Continuation Committee and Federated Missions. A frequent contributor to The Christian Movement and the Evangelist.

Schroeder, Emil, Pfarrer.
German Evangelical Mission, Tokyo.

Scott, Rev. F. N.
Principal of the Chinzei Gakuin, Nagasaki. Member of the Methodist Episcopal Church, North.

SCUDDER, REV. F. S.
Honolulu, Managing Editor of the "Friend," published by the Board of the Hawaiian Evangelical Association. For some years a Missionary in Japan under the North Japan Mission of the Reformed Church in America.

SHAFER, REV. L. J.
Reformed Church in America, Tokyo.

SHARROCKS, A. M., M.D.
Korea Presbyterian Mission, North. Arrived in Korea, 1899.

SHERRIFF, A. M.
An Editor of the "Japan Gazette," Yokohama. Elder of the Yokohama Union Church and Secretary of the Consistory. Formerly Associate Editor of "Kobe Chronicle." For many years intimately associated with social and religious Work in the two ports.

SLATE, MISS ANNE BLANCHE.
Woman's Board of the Methodist Episcopal Church, North. Chiefly engaged in School work in Yokohama.

SMELSER, MRS. MARY L.
Member of the Hepzibah Faith Mission working chiefly in Yokohama and neighbouring districts. Work mainly evangelistic.

SMITH, REV. FRISBY D.
Evangelical Lutheran, Tokyo.

SMITH, REV. F. HERRON.
In charge of the work among the Japanese in Korea under the Methodist Episcopal Church, North. Formerly located in Nagoya and Nagasaki.

SNIDER, MISS CORA G.
Superintendent of Nazarene Church, Fukuchiyama.

SPENCER, REV. DAVID S., D.D.
Came to Japan in 1883. Located at Nagoya under the Methodist Episcopal Church, North. Formerly in charge of the Methodist Publishing House, Tokyo, and Editor of the Evangelist.

SPENCER, MISS MATILDA A.
Arrived in Japan in 1878. For many years closely associated with female education under the Methodist Episcopal Mission woman's work.

SWEET, REV. CHARLES F.
American Episcopal Church Mission. Engaged in Theological School work, chiefly in the Tsukiji Theological Seminary.

SWEARER, REV. WILBUR C.
Korea, Methodist Episcopal Church. Pioneer Missionary for M.E. Church in Southern Korea. Arrived in Korea, 1899.

TATE, REV. L. B.
Korea, Presbyterian Mission, South.

THOMAS, REV. JOHN.
Superintendent Korea Section Oriental Missionary Society.

TWILLEY, WILFRED W.
Staff-Captain Salvation Army.

UNDERWOOD, REV. H. G., D.D.
Presbyterian Mission, North. Arrived Korea, 1885. Chairman Committee of 15 for Y. M. C. A. Union of Korea.

VERYARD, R. K.
Y. M. C. A. Secretary in charge of the work among Chinese and Koreans in Tokyo. Formerly engaged in similar work in China.

WAGNER, MISS ELLASUE.
Southern Methodist. Principal Holston Institute. Author of Kine Saw Bang Pokjamie. Arrived in 1904.

WAINRIGHT, REV. S. H., D.D.
Methodist Episcopal, South. Secretary of Christian Literature Society, member of Continuation Committee. Formerly President of Kwansei Gakuin, Kobe.

WATERHOUSE, REV. P. B.
Omi Mission at Hachiman.

WELBOURN, REV. J. ARMISTEAD.
American Episcopal Church Mission. Prof. in St. Paul's School, Tokyo.

WELLS, MISS FLORENCE.
Engaged in teaching in the Woman's Union Mission Girls' School, Yokohama.

WHITTEMORE, REV. NORMAN C., M.A.
Korea, Northern Presbyterian. Chairman Educational Senate. Arrived in 1896.

WILKES, PAGET.
Leader of the Japan Evangelistic Band of which he was the organizer. Headquarters at Kobe engaged in extensive evangelistic work.

WILLINGHAM, REV. C. T.
Baptist Southern Convention Mission. Located at Kokura.

JAPAN

PART I

GENERAL REVIEW OF THE YEAR

CHAPTER I

GENERAL SURVEY

By JOHN LINCOLN DEARING

Introductory

Each volume of the CHRISTIAN MOVEMENT is intended to deal especially with events transpiring during the year for which it stands. As it is not published, however, until early in the middle of the subsequent year, it becomes possible to include some of the important movements of the opening of the new year. This is done in order to make the Survey as up to date as possible.

Readers of the Survey this year will miss the keen insight and judicious grasp of affairs which has marked former annual reviews from the pen of Dr. Greene, who for so many years has been accustomed to prepare this part of the annual volume. Few men possess such an accurate grasp of Japanese affairs as he, few are able to present so clearly and fairly the movements of the nation's life. The removal of Dr. Greene by death during the summer of 1913 was a great loss to Japan, as well as to the missionary community of which he was for so many years such a conspicuous member. The CHRISTIAN MOVEMENT was a pioneer publication on the mission field and was established under his influence, and for a number of years he was its editor, doing much towards moulding its character. Further fitting reference to the life and work of Dr. Greene will be found in its appropriate place elsewhere in the present volume.

The passing of Dr. Greene reminds us that the little company of first missionaries is fast disappearing; but very few of those who may justly be called the pioneers in mission work in Japan now remain. It is sometimes said

that the new generation is unlike the earlier type. It is at least worth-while to consider what gave some of them their peculiarly great success, how it was that they impressed themselves so indelibly on the minds of the people, and what was the secret of their power. One thing at least is certain. They came out to the East after serious struggle, and they came for life. It is singular how many of them were permitted to live on for many years doing a work which was by no means easy, and which was marked by many hardships. They did not seem to break down as men do to-day, and they made a profound and enviable impression on the age in which they lived.

Political Movements

Foreign observers are criticized by Japanese for falling into two errors; often a too shallow understanding of the situation is apparent through failure to grasp the underlying motives or reasons which have led up to certain acts, and again we are told that we have imagined ulterior influence which did not exist. It is but fair to state that the politics of Japan are not easy for a foreigner to understand, and the view-point is often so unlike conditions which maintain in the West that it is little wonder that we misjudge or fail in our estimates.

The present writer approaches his task with no little diffidence, and with the consciousness that on many questions which he is about to discuss briefly there are various opinions held by both Japanese and foreigners alike.

Democracy

In any attempt to understand the political situation in Japan there is need that two or three facts be kept steadily in mind which should guide more or less in estimating the value of certain movements. First, it should not be forgotten that there exists a very widespread and definite movement towards democracy, which has been gathering strength with increasing momentum during the past few years. This tendency has been influenced by the spread of education, by contact with other nations, by the results of observation abroad, by occasional unwise conservatism on the part of the Government, as well as by increased taxation, and numerous other causes. The attitude of the Government towards this tendency of the nation has been

marked by a more or less unsettled policy, and a lack of confidence in itself as to its ability to handle it, or it may be said by timidity lest steps be taken which might aggravate or hasten socialistic movements. The Government has suffered not only in the loss of a wise, astute and far-sighted Emperor, who understood the situation far better doubtless than most foreigners gave him credit for, but also in the loss of several very able statesmen whose counsel was as desirable for the new Emperor as it had been valuable to his father. Particularly has the nation lost through the removal of Count Katsura, who better perhaps than any other high official saw the problem of democracy and studied to meet it. Japan has many young statesmen, some of whom are self-admittedly more skilful in tearing down than in building up, and others of whom, seeing the peril, prefer to make use of it to the discomfiture of the Government rather than to help solve the great problem of how to wisely direct this growing democratic spirit, so as to bring strength and not weakness to the nation.

The growth of democracy appears by way of contrast with China in many interesting ways. In China the political problems of the Republic are in the hands of a comparatively small number of people, chiefly politicians. To the masses they are questions of little moment. The problem of how to get money enough to buy the simple necessities of life is the extent of their anxiety. Outside the comparatively small number of persons connected with the army and political life, there is no widespread interest or concern in politics.

Education

In Japan, on the other hand, the spread of education, the universal reading habit, together with the omnipresent newspaper, have brought about such a condition that every schoolboy is thoroughly and deeply concerned over the action of statesmen and is confident that he knows just what ought to be done. Denunciation of those in public office is indulged in without restraint and with a confidence born of a newly aroused, but not very mature intelligence. From such material, mobs are easily made and violent and turbulent actions easily result under the guidance of unprincipled leaders.

In addition to this, there is a vast reading public, well informed upon questions of the day, ready to listen to political speeches at any time, and fast coming to be the great middle class of the nation with knowledge and power to control and influence the affairs of state. They are not officials, but often possess an intelligence which places them on an equality if not above the ordinary official, and of these, officialdom is increasingly afraid. They do not occasion mobs, but they are ready to offer intelligent criticism which cannot easily be answered.

Clan Influence

Another element entering into political life and one which foreigners find it hard to measure is the influence of the clan spirit. This remnant of feudalism still exists to a remarkable extent and often accounts for political action which otherwise it is hard to understand. Two Clans especially retain a vast amount of power and influence, i.e. the Satsuma and Choshu Clans, chiefly because they played such a prominent part in the Restoration at the beginning of the reign of the late Emperor, and hence remained to the end of his reign as especially trusted advisers. From their ranks many of the leading statesmen were selected. Even yet the influence exerted by these Clans is very great. It has come about that the Satsuma Clan has been especially cordial in its support of the Navy, and many of their men have become prominent naval officers, while Choshu has been the supporter of the Army and has furnished men who have distinguished themselves in that sphere. Often conflicts between these two departments of the Government, or the effort to cut down appropriations in this department or that, or the effort to advance this wing or that of the military defence, are traceable not to any fear of foreign invasion or desire for aggression, but are simply due to the activity of these two Clans.

Political Intrigue

Still another force at work in the political life of Japan which should be counted, is the conflict of political parties, and the effort of one party or another to make political capital out of some act or situation. This is no more common in Japan than it is in other lands, but it is probably quite as common and is not understood abroad

because of unfamiliarity with the existing parties and their inter-relations. Certain events of the past year have probably been greatly magnified because of the effort of certain parties in the minority to make capital out of the disadvantage in which the ministry and the party supporting it have been placed.

Turning now from these general statements to a hasty review of certain leading events of the past year, we may first refer to the Ministry :—

The Late Ministry The Yamamoto Ministry which entered into office a year since with much enthusiasm and the very cordial approval of the people, has had a most stormy history, particularly during the latter part of its life which culminated in resignation near the end of March. The Ministry started out with drastic retrenchments, which were carried out with much success. At home and abroad the earlier months of the Ministry were highly approved. Later in the year, grave difficulties have been experienced, which it must be recognized have been greatly magnified as the result of political intrigue and chicanery. The Yamamoto Cabinet can be said to have been composed of very strong men and the work of the several departments has been well conducted.

Probably more criticism has been leveled at the head of the Premier than at any other individual, chiefly because, being a representative of the Navy he was held as more or less responsible for the naval scandals referred to elsewhere and was thought to be guilty in connection with them. Home Minister Hara has also come in for a fair share of personal criticism, but generally speaking the Ministry has conducted itself with such ability as to leave a good record behind it.

There has scarcely ever been a time since the constitutional form of Government was introduced when there was more of doubt as to the succeeding Ministry, or as to who might be able to organize the Government than now. Japan is singularly lacking just at present in men capable of forming a strong and responsible Ministry. It may be that a temporary Ministry will be formed to tide over affairs until after the Coronation of the Emperor, when a more stable Government may be attempted.

It must be admitted that with all its faults and mistakes, the Yamamoto Ministry has very ably directed the affairs of the Government, at least, so it appears to the eye of the foreign on-looker. There have been many perplexing and difficult problems both in foreign and domestic relations. There is little doubt that the nation is feeling its power, and that more and more the power is to pass into the hands of the people and out of the hands of the bureaucracy. Party Cabinets must be an early development of the case. The late Cabinet was strongly supported by the *Seiyukai*, but even so, its overthrow was secured by the opposition party.

The Genro

The *Genro*, or Elder Statesmen, who in the past have been so prominent as advisers in national affairs are rapidly losing their power. During the reign of the last Emperor their power was very great. Partly, however, because of the development of democracy and partly because of the death of leading members of the *Genro* their power is gradually waning. There are at present four of the Elder Statemen who are included in the *Genro* ;—Marquis Matsukata, 81 years old, Marquis Inouye, 80, Prince Yamagata, 77, and Prince Oyama, 73.

The usual duration of a Ministry is altogether too short a time for the best results to be secured. The spirit of opposition is so strong in politics that no ministry under peace conditions is able to long resist the strain. Emperor Yoshishito is unfortunate in not possessing among his advisers men like Ito, Katsura and Saigo, who were such noble and astute supporters of his father.

At the same time, he is still more or less under the control of the Elder Statesmen. The passing years render them less fit to advise in the affairs of the country, which has developed far beyond the conditions existing when these men were in their prime. This feature of the Government is likely to pass away with their death as younger statesmen seem unwilling to accept a like position, and the nation is rapidly tending towards party cabinets, which shall assume far more of responsibility for the Government before the people as well as the Emperor.

There has been more or less of questioning among

Europeans as to whether with the coming of the new Emperor there had been any change of attitude of the nation towards the Throne. The birthday of the Emperor is always a national holiday in Japan, and so it is interesting to note that October 31st was celebrated last year for the first time as a holiday. Great national enthusiasm was manifested. It was a pleasing evidence of the love and loyalty of the people, and it was very apparent that the attitude of the nation has undergone no change in its loyalty towards the Throne. It is undoubtedly true that Meiji Tenno was the trusted and revered father of his people, and through long years of devotion to the prosperity and welfare of the nation he had wonderfully endeared himself to the people, who loved and worshipped him. It is inevitable that a somewhat different feeling should exist towards the young Emperor who has so lately ascended the throne, but he nevertheless so holds the love, loyalty and reverence of his subjects as to guarantee for many long years to come the stability and security of the Throne and the preservation of the present form of Government.

The California Land Question

Early in the year the California Land Question became a burning question. Probably the irritation resulting from former differences of opinion with California added to the excitement of the present situation. One cannot avoid the conviction, however, that in this as in many other questions arising out of Japan's relations with the United States, the fundamental difficulty is the discrimination against Japan by the United States. Given a law which recognizes Japanese and European immigrants as on an equal footing, and which does not seem to discriminate against Japan unfavourably, and there will be little if any objection on the part of Japan to such legislation, however disadvantageous it might be to her subjects. It is not so much the desire of Japanese to own land in California as it is a deep-seated conviction that they have the right to do the same things that Italians and other immigrants are freely permitted to do.

Japan deserves great credit for the calm and contain-

ed way in which the excitement of the masses has been restrained, and yet with a dignity and poise which would have done credit to a nation much more experienced in modern diplomacy she has held steadily to the point at issue, asking for a settlement which should be acceptable to Japan and her people.

As far as the masses in Japan are concerned, it is quite impossible for them to appreciate the difference between State Rights as interpreted by the United States and the full control of the state exercised by other nations. It seems incredible that the attitude taken by California should not express the real attitude of Washington. While we may explain this as fully as possible, yet the Oriental will still smile and believe that the central Government is in some way actually endorsing the agitation which is carried on in California, or any other locality in the country. It is interesting to note that the Orient is not the only place where this American and somewhat peculiar idea of State Rights is not understood.

It is probable that the attitude of Japan and of her press, though at times under great excitement, has been after all quite as dignified and creditable as that of the United States and her press. After reading the unreasonable declarations published in the American press, one is filled with surprise at the calmness of the Japanese nation which has felt itself unfairly and unjustly discriminated against.

It is one of the encouraging signs that the principles of Brotherhood of the race are bound to prevail and that grave difficulties like this are to see a just and fair solution, that at the same time when Dr. S. L. Gulick is striving so earnestly to secure the recognition in America of right principles, many thoughtful and wise Japanese are saying, "There is much to be said for America's contention. Were the situation reversed we should doubtless feel much as they do." This is a new note on both sides of the water, and when men thus grow reasonable, the problem is sure to be solved.

The Korean Conspiracy

The Korean Conspiracy Case has reached its conclusion during the year. The final decision was to confirm the decision

of the Court of Appeal, and the sentence of imprisonment of six men for from seven years downwards was sustained. In this last trial in the Court of Cassation, as in the former trial, as far as is known to the public, no consideration or attention was given to the charge of torture. It is a cause of regret to many of Japan's best friends that this charge which has been so strongly presented by many has not been cleared up. There is no doubt but what very widespread criticism has been offered in this matter.

For years it has been known both at home and abroad that Japan had no better friends than the missionaries. In the days of treaty revision and during the war with Russia, as well as at other times when any general misunderstanding of Japan has arisen, she has found no more faithful friends or strong supporters. From the days of Dr. Verbeck and others who were recognized and valued advisers of high officials, down to the present time, there has been an unvarying support of the best in Japan. No Japanese has more cordially desired the moral advance and just recognition of Japan's rights nationally, nor has more fully trusted in her deep purpose to correct every wrong and see that justice is finally secured. There is among missionaries a very widespread feeling of regret, however, at the present time, that no attention has been given thus far to the strong and circumstantial evidence of torture that has been brought forward.

That there should be a miscarriage of justice and that certain Koreans should be unjustly condemned and imprisoned is only a parallel to what might have occurred in other countries besides Japan; but to pass over in silence this very unfortunate and reiterated charge of torture and to disregard the repeated appeal of so many of her best friends to clear up this matter and to let justice prevail whatever might result, is a cause of regret.

We do not forget however that justice and probity in law courts under such conditions is one of the highest marks of our western civilization. It is to be expected that these elements which are so often lacking even in the

West should more slowly make their appearance in the procedure of nations less familiar with our Western forms of criminal law. We should not be too much disappointed if this highest fruit of Christianity and civilization be somewhat slow in appearing in the East. Many are still waiting for it with hope, and believe that the mills of the law will at length grind justly though they grind slowly.

The Judicial System

The entire judicial system has been recently made the object of very severe attack by legal minds among the Japanese themselves, and the events of the past year lead one to conclude that not for long will the present system continue. Naturally enough, Anglo-Saxons object to a system which differs so widely from English law. Westerners do not take kindly to a law which holds a man as guilty until he is proved innocent. To be liable to imprisonment at any time on suspicion and with the rights of bail refused at will, produces a situation which is not pleasant to contemplate and which is sure to result in friction.

Whenever a Westerner comes under the hand of the law in Japan there is frequent criticism and dissatisfaction, and it helps matters but little to know that the one arrested is treated as well as a Japanese would be under the same circumstances. An Englishman is not satisfied to see his nationals treated as the Koreans or Japanese are treated under arrest. Several individual cases during the past year have given much ground for severe criticism of Japan's judicial procedure.

The Japanese legal minds are also attacking the Judiciary on other grounds. The low salary paid to judges leads to a low standard on the bench, and in the minds of some the chief seat of the difficulty is here. Judge Oba has recently criticized the code as the worst criminal code in use. He claims that it was compiled altogether too hastily, does not punish crime proportionately, or in a way to secure its diminution, and that it tends to increase the number of prisoners without reducing crime. The protection of freedom is quite lost sight of, and the punishment provided is either too light or too severe according to circumstances.

The Naval Scandal

Recent months have witnessed a new and unexampled attack upon the navy and naval officers, arising in some measure from revelations which have been secured of extensive and heavy commissions paid to various officers in connection with naval contracts for the building of ships-of-war and other naval equipment. A large number of very high officials, Admirals and others of high rank, not omitting the Premier himself, have been implicated and the press has been most vehement in its accusation, and denunciations of bribery. Investigations were begun and carried on for some time, and then seem to have been largerly discontinued after numerous individuals had been examined and domiciliary search had been very general. The navy has been the pet of the country until now, and its reputation has been unsullied. It is a joy to know that the reputation of certain men like Admiral Togo and others of world-reputation still remains unstained, and it is to be hoped that others also will come out of the trial without the smell of fire upon their garments.

The origin of the matter seems to have been disclosures made in Germany in a case of blackmail where an employee of Siemens Schuckert who had attempted to obtain large sums from the company while in their employ in Tokyo, was tried on his arrival home. In his evidence he implicated certain naval officers in an attempt to secure large commissions from his firm, who were heavy importers in electrical apparatus, particularly wireless telegraphy.

One cannot but feel that where there has been so much smoke as has been evident in this case there must be some fire, and yet at the same time there is a feeling that the nation has been hasty and wholesale in its condemnation without trial of many who have been implicated in the scandals. It would seem better to reserve judgment until after the examinations and trials have been completed rather than break out into too confidant criticism. It is natural in such a case to feel that there is something behind all the accusations.

It is said by some that it was the knowledge of the existence of such deeds of dishonour that weighed so heavily on the mind of General Nogi leading him to commit

suicide more than a year ago, thinking to call the attention of high officials to their unworthy acts. It would not be unlike Japanese thought if this be true.

In some cases there has appeared a desire to make political capital out of the case. The probable suicide of the chief witness, in prison, shortly before the resignation of the Ministry is an unpleasant feature of the situation. The determination of the Upper House of the Diet to reduce the naval appropriations by 70 million *Yen*, which was the last straw in compelling the resignation of the Ministry, is also to be taken as a mark of the growing irksomeness of the heavy financial burden of the military upkeep of the nation. Not very long ago the army received a like check resulting in the overthrow of the Katsura Ministry.

Taxation

Much is said as to the heavy taxes to which the people are subjected, and comparison with other countries shows that Japan is heavily burdened. It is stated, however, on very good authority that there is a large amount of evasion of taxation even by the more wealthy, and that in consequence the country loses very largely in the total of taxes received. Or to put it in another way, it has been stated, with how much truth it is difficult to ascertain, that a large amount of assessed taxes are never collected, which if true, would permit of the reduction of the rate of taxation by a considerable amount, provided a levy sufficient to equal the present revenue were collected from all taxable property. This would probably not indicate such a heavy tax upon the country as the present estimates give.

In the early part of the year much agitation was evident over the question of business taxation and a widespread effort was made to secure a reduction of the present burden. It was said that prosperity could not be expected or hoped for under the present scale, and extreme demands were made as to the reduction necessary.

Prosperity of the Nation

One hears a good deal about hard times. Business generally seems to be sluggish and the future is regarded as very uncertain by many, and yet to the casual observer there is much which points in the direction of prosperity. **A**

stroll along the streets of Tokyo or Osaka fills one with amazement at the abundance of what may be called the luxuries of life which fill the stores, and which are bought and carried away by the people. A visit to any interior town as Nagoya, or to even smaller towns, gives unmistakable evidence of prosperity and abundance of money which result in a scale of living vastly beyond that which existed ten or fifteen years ago. One cannot fail to be convinced that there is a large amount of money in the country freely moving even though the nation's foreign debts are still heavy, and the imports continue to exceed the exports. The comforts enjoyed and the scale of living is undoubtedly greatly advanced over what marked the life of the nation a few years since.

The extensive building operations going on in all parts of the capital as well as in other cities of the country, the development of the railroad in improved facilities between Tokyo and Yokohama, new stations and other extensive improvements, but further emphasize the fact that there is a large amount of money in the country. The style of buildings has very greatly improved in Tokyo in recent years. The Kanda district which suffered from disastrous fires a year since has been rebuilt with very much better structures and the same may be said of other parts of the city where large buildings are in progress.

The following very significant statements are taken from an address made by Mr. J. B. J. Gibbs before the annual meeting of the Foreign Board of Trade in Yokohama April 1st, 1914.

They show in brief, but clearly, the development of Japan's revenue as well as her increase of debt. The increased taxation is noted together with the economic expansion which is thought by some to render Japan able to meet without great difficulty such increased taxation.

"Since the opening of Japan to foreign trade, she has passed through unusual vicissitudes and experienced an extraordinary development of her finances. The figures of National Finance show:—

1877—Revenue	¥	52,338,133
Expenditure		43,428,324
Total		100,766,457

1896—Revenue	187,019,423	(After China-Japan War.)
Expenditure	168,856,509	
Total	355,875,932	
1908—Revenue	757,992,967	(After Russo-Japan War.)
Expenditure	603,658,214	
Total	1,361,651,181	
1913—Revenue	586,807,588	
Expenditure	586,807,588	
Total	1,173,615,176	

(This last is estimated, as actual figures cannot be obtained until about July of this year.)

On the other hand, we must take into consideration the question of the National Debt, which constitutes as important a factor in the finances of the country, the figures being:—

1870	¥ 4,880,000	
1877	236,340,389	
1896	427,121,734	
1906	2,195,707,081	(*i.e.* Domestic Loans: ¥1,049,546,502, and Foreign Loans: ¥1,146,160,589.)
1913	2,564,422,317	(*i.e.* Domestic Loans: ¥1,067,103,386, and Foreign Loans: ¥1,495,318,931.)

The amount of the National Debt was noticeably increased by the recent war with Russia, which necessitated the flotation of new foreign loans and caused an increase of ¥1,000,000,000, the Debt being at present ten times as heavy as in 1877 and five times more as compared with the year following the Japan-China war. It is worthy of note that previous to the war with Russia, the foreign loan did not amount to much over ¥100,000,000. Subsequently this loan was further augmented by consolidating the domestic Five Per Cent Bonds and it stands to-day at the unprecedented figures of ¥1,495,318,931.

Present Financial Conditions

Let us now consider how the people are bearing the weight of the National expenditure and of the National loan expenses in the face of the sudden and heavy debt increase above shown. According to the Budget of 1913

Administrative Expenditure	¥237,084,877
National Loan Expenses	156,779,586
War Expenses (Military and Naval) ...	192,943,125
Total	586,807,588

The revenue for the meeting of the above-mentioned expenditures is derived not only from the taxes paid directly by the people but also from proceeds obtained from Government enterprises: the income from Government properties as well as the funds obtained through the flotation of National Bonds. If we leave out the sums obtained from these latter sources, we shall see that the taxes borne directly by the people amounted in 1913 to :—

Taxes	¥329,423,037
Profit from Monopolies	63,850,547
Total	393,275,534

which makes the actual personal tax come to ¥7,441 per head as against ¥34 in England and ¥38.40 in France. (These latter figures are arrived at from my own calculations, as I have no official returns at my disposal). It is difficult to arrive at any authoritative conclusions in regard to the real weight of the taxation, considering that the national wealth of the two countries above alluded to differ so greatly from that of Japan, while it is practically an impossibility to obtain any reliable figures as to the national wealth of this country. After careful examination of the existing circumstances I would, however, venture to assert that the burden is not quite so heavy upon the population as it appears at first sight. The economic expansion of the past fifty years, which has been so remarkable, has greatly increased the income of the population in general and their increased earnings have enabled them to meet the heavier taxes imposed, as is shown by the Returns of People's Income compiled by the Department of Finance, and upon which the Income Tax was based, namely :—

1898...	¥168,480,424
1908...	640,135,021
1913...	765,425,770

It must not be taken for granted, however, that the above figures represent the whole income of the people, for they do not include incomes under *yen* 300 (which is the minimum on which the Income Tax can be levied), nor the income of judicial persons, who pay an Income Tax on quite a different basis.

The following figures represent the total amount of National Bonds in existence, namely:—

1907...	¥2,254,346,451
1908...	2.228,306,823
1909...	2,582,804,313
1910...	2,630,353,615
1911...	2,353,665,475
1912...	2,493,030,245
1913...	2,562,422,317

These show a slight decrease compared with the year 1909."

Postal Savings

It is interesting to note in this connection the remarkable growth of Postal Savings within the past few years. We quote from the *Japan Mail*:—

"The postal savings system was first put into practice in 1875. In 1886, after eleven years, the amount reached ¥10,000,000; and keeping steadily upwards, amounted, in 1889, to ¥20,000,000. After that, it showed a downward tendency; and although it reached ¥29,000,000 in 1896, and was barely touching ¥30,000,000, the war with China checked progress. It was a continual decrease thereafter, going down to ¥22,000,000 in 1898.

With the revival of normal conditions in the financial market, the savings were also revived in 1899, and in 1902, amounted to ¥28,000,000. From the next year, they made a rapid increase, touching ¥30,000,000 in 1903, and from the beginning of the war with Russia, the savings made an unchecked increase. In 1905, they showed ¥50,000,000, and the next year, ¥70,000,000. And in spite of an unusual depression of money market after the war, they kept on increasing, reaching ¥90,000,000 in 1907, and in June, 1908, became ¥100,000,000. The Imperial Edict issued in October of that year, influenced

the savings habit of the people to a remarkable extent; and in September, 1912, it doubled, making the total ¥200,000,000. This may be said to be a record amount in the history of the postal savings system in Japan. The amount of the savings at the end of each month since 1910 is as follows. (The unit is ¥1,000.)

	1910	1911	1912	1913
January	125,538	162,177	185,989	196,933
February	128,813	164,3s8	186,344	196,567
March	132,401	169,736	192,506	201,242
April	134,649	170,939	192,664	199,575
May	137,368	172,870	193,191	198,442
June	141,512	176,659	195,138	198,516
July...	146,325	179,222	198,103	199,985
August	148,738	181,181	199,323	199,445
September	152,493	183,150	201,191	200.577
October	160,756	184,381	202,559	201,345
November	152,193	183,960	201,189	—
December	161,026	183,513	197,293	—

Foreign Trade

The Foreign Trade of Japan since 1868 has made wonderful strides as the following table of the total Foreign Trade in different years must make clear.

1868...	¥26,246,544
1878...	58,862,974
1888...	131,160,744
1898...	443,255,909
1908...	814,503,135
1913...	1,361,869,459

From this it will be noted that the total trade is now fifty times as large as in 1868, ten times as large as in 1888, and three times as large as in 1898.

It is probable that the amount of trade passing through the hands of foreigners was as great last year as in any previous year though it may be true that foreigners did not receive as large a percentage of the increase of the foreign trades as did Japanese merchants. It seems probable that for many years the foreigner is likely to maintain a large influence in the foreign trade of Japan as is true in other lands. Certain lines of business will naturally pass through his hands and the foreigner seems likely to be

necessary to the highest prosperity of the country though his relation to certain branches of trade may change more or less and his position may differ somewhat from what it has been in the past. The following statistics as given in the *Japan Times* from the official sources indicate the countries with whom Japan deals most largely in her foreign trade and will be found significant.

The investigation made by the Department of Agriculture and Commerce of the trade of Japan with other countries during the second year of Taisho, (1913) shows:

	Export	Import
France	¥60,229,619	¥5,828,992
China	154,669,428	61,223,038
America	184,475,124	122,408,361
Kwantung	29,830,345	30,877,894
India	29,873,413	173,173,861
England	32,871,773	122,736,970
Hongkong	33,621,978	—
Australia	8,631,070	14,943,145
Straits Settlement	10,141,558	5,205,014
Germany	12,132,779	67,394,799
Italy	29,4 6,729	—
British America	5,090,018	—
British India	5,148,686	37,389,257

The following figures as to the centres of trade during the past year are taken from the *Japan Mail* and are suggestive as showing how large a part of Japan's foreign trade is centred in Yokohama and Kobe.

According to the Department of Agriculture and Commerce, the country's foreign trade for 1913 amounts to a total value of ¥632,560,213 for the exports and ¥729,431,644 for the imports, the balance of trade in favour of the imports thus reaching ¥96,371,431. The following figures show the amount of trade at different ports:—

EXPORTS, 1913

Yokohama	¥316,821,383
Kobe...	190,470,039
Osaka	73,452,450
Moji	20,845,805
Miike	6,691,340
Shimidzu	5,829,490
Wakamatsu	5,772,299

Otaru...	4,970,505
Nagasaki	4,745,618
Yokkaichi	4,333,998
Other ports	19,719,215

Imports, 1913

Kobe...	¥346,608,977
Yokohama	325,102,105
Osaka	41,675,529
Moji	39,534,075
Yokkaichi	19,843,401
Nagasaki	16,131,909
Taketoyo	55,990,082
Nagoya	3,742,160
Wakamatsu	3,366,165
Itozaki	1,847,122
Other ports	14,380,122

Yokohama.

The statement is sometimes heard that Yokohama is gradually losing its position as a place of foreign residence and trade. The following statistics taken from the *Japan Gazette* would show that as a place of foreign residence it is still gradually growing. The past year has seen the removal to Tokyo of a number of the foreign firms engaged in import business. There has been less of a tendency to move on the part of firms engaged in export trade. The rapidly improving conditions of travel between the two cities is likely to cause Yokohama to continue as a preferred place of residence. The scarcity and remoteness of suitable places of residence for foreigners in Tokyo, makes social life among Europeans unattractive. Yokohama offers in many ways decided advantages as a place of residence, and the same may be said of Kobe. The remarkable wharves and piers and storehouses established by the Government and costing ¥900,000 indicate that Yokohama as a commercial city has a bright future.

According to the latest census December 1913 taken by the Yokohama Municipal Office, the total number of foreign residents in Yokohama is put at 8,553, of whom 5,845 are males.

The following are the details :—

Chinese	4,380
English	1,631
Americans	886
Germans	481
French	224
Portuguese	129
Swiss	100
Australians	59
Russians...	59
Dutch	59
Italians	42
Turks	17
Spaniards	26
Danes	38

The Greeks and other nationalities account for the remaining 23.

The whole population is given as 455,244.

Exhibitions

A very successful Exhibition was held during the last part of 1913 in Yokohama, and the Taisho Exhibition, national in character was opened on March 20th in Tokyo. The latter promises to be a very successful undertaking. The educational value of such Exhibitions is hard to measure. Thousands of school children are brought together from remote parts. The people attend in large numbers, the admission fee being placed at a very low price. Financially the Exhibitions are generally a loss, but the study which is given to the exhibits by the visitors is surprising, and the interested faces of children and adults alike is but an indication of the value of the Exhibitions to the nation as a whole. One who has been fortunate enough to visit previous exhibitions cannot fail to be impressed by the evidence of remarkable advance. One of the interesting features of the present exhibition is the advance in the production of machinery of all kinds. It is also very apparent that nothing so attracts the interest of the visitors as does the machinery particularly that which is in operation. The future industrial development of the country which so many believe to be a condition of real national advance for Japan seems to be foretold in what one sees at this Exhibition. The Tokyo Exhibition is very extensive, covering a large tract of land in the Uyeno Park and vicinity.

Christian Work

Large opportunity is offered by these great crowds coming in from the country

for reaching them with evangelistic service, and the churches and the missionaries are not slow to take advantage of it. In the Tokyo Exhibition as well as in the earlier Exhibition in Yokohama, special buildings set apart for religious services are in constant use. The crowds which attend the services attest the value of this method of reaching the rural populations with the Gospel. Probably thousands are thus reached who have never otherwise been under religious influence. Tracts are given away, short addresses are listened to, and a very strong influence is often exerted which afterwards produces fruit.

Disasters

According to the Japanese calendar, the year 1914 is the Tiger Year, which, according to those who believe in omens, is a sign of disasters. The timid have therefore only seen the fulfilment of what was to be anticipated in the disasters of the volcanic eruption at Sakarajima in the south and the famine in the north.

Sakurajima

The destruction occasioned by the eruption at Sakurajima was more unusual and at first appealed to the sympathy of the world more perhaps than the famine in the north, though probably the need of practical sympathy and aid was not so great there as in the long-continued suffering from lack of food. On January 12th at nine in the morning the for many years extinct volcano of Sakurajima, an island near to Kagoshima in Kyushu, burst forth. Two days of severe earthquake had preceded the explosion. For two days the volcano was active, accompanied by frequent earthquakes. Some 20,000 people, the entire inhabitants of the island, were rendered homeless. Several villages were destroyed. As far as reported, but one person, however, was killed, though several persons in the neighbouring city of Kagoshima were killed by falling walls and buildings. A number of craters were developed. The entire farming district of the island and a considerable territory on the mainland were rendered useless by the falling ashes and lava. One pathetic result seems to be the difficulty of finding any place for those without homes to live. The fact that the people of the island spoke a dialect of their own makes it necessary for them all to keep together, and is a part of the problem. They are

without money or a place to go. Kagoshima and the surrounding district is not able to sustain them. Some island or place of residence where they may all be transported and dwell together seems necessary. The island of Sakurajima will probably never again be of value as a place of residence. It has, in fact, become a part of the mainland by the continued flowing of lava which is still slowly pouring forth weeks after the first outbreak.

The Famine

The famine in the north, however, represents far more of need and actual suffering. The appeal for help for the famine sufferers from north Japan is marked by none of the novelty which attends the call for help from Sakurajima, but it is none the less imperative.

The reports made by missionaries who have visited the famine stricken districts reveal a measure of suffering and distress which appeals loudly for assistance. The *Japan Times* reports the following statistics as to the needy districts. According to investigations made by the Home Office, the decrease in the yield of rice this year, and the number of sufferers in need of help in the Hokkaido and other prefectures, as the result of the floods and famine experienced in the districts, are as follows :—

	Percentage of decrease	Decrease in *koku**	Sufferers in need of help
Niigata	12.8	440,097	30,963
Saitama	23.0	275,000	—
Miyagi	40.0	419,766	590,130
Fukushima	46.9	591,887	—
Iwate	36.5	256,945	864,000
Yamagata	20.0	308,671	122,000
Aomori	71.1	402,577	2,400,000
Akita	32.7	485,449	12,950
The Hokkaido	95.1	590,000	5,355,000
Total		3,770,392	9,375,043

In the case of Niigata prefecture, the figures given above show a decrease as compared with the first estimate, in the case of the Hokkaido the figures are compared with last year, while in the case of the others comparisons are made with an average year.

* The *koku* is about 5.13 bushels.

The Government with its wonderful genius for systematic work is reported as conducting the work of relief by the distribution of rice and other necessities in a very commendable manner. The officials are thoroughly investigating the need and rendering aid. Large sums have been raised by the Japanese for the aid of the suffering. Not only voluntary contributions but practically a system of levy upon officials according to salaries received is reported. Aid will be needed until the summer or early autumn when the crops will again be gathered. The people are generally improvident and extremely poor and the condition is very distressing. Aid given by foreigners in Japan and from abroad is needed, and every facility is given for reaching the needy with help. A very excellent work has been done in this connection by certain missionaries with the support and approval of the Government in seeking to prevent the selling of girls from this needy district to Tokyo and other points, for immoral purposes.

Deaths

Japan's losses by death during the past year have been very unusual and include a number of names of those whose counsel seemed most essential to the support of the Government and the state.

The Empress Dowager

While this book is going through the press the official announcement on April 11th of the death of the Empress Dowager has become the occasion of profound grief thoroughout the country.

The deep regard in which she was held by the nation is very manifest in public utterances, and in the attitude of the people at large toward her memory. Her love and regard for the late Emperor were well known and highly admired virtues. She was a woman of high character and womanly grace. She was particularly well educated in the ancient literature of Japan. She was fond of poetry and wrote much. Her sympathy with the soldiers during the war, her interest in the children and in the their education were well known characteristics. By her openly expressed interest in the people of the nation she won their love and veneration. She was for many years a worthy Empress and her retirement to the quiet of the country palace at Numadzu after the death of the late Meiji

Tenno was admired and regarded as most fitting by the nation.

A marked change has taken place in the thought of the nation as to court mourning and the extent to which business should be suspended and the general routine of life changed. For though the outward display of mourning is quite unlike that which some remember to have characterized the official instructions some years ago when the former Empress Dowager died, yet the genuineness of the present sorrow is if anything more marked and shows a singular devotion on the part of a loyal people to the late ruler.

Prince Katsura was regarded by many as next to Prince Ito, Japan's greatest statesman of modern times. He was chiefly responsible for the Anglo-Japanese Alliance. He died on October 10th. It is to be greatly regretted that his record morally is not as bright as his political record and hence his influence as a great statesman was, particularly with foreigners, seriously clouded.

Count Hayashi who was for so long a time Ambassador in London, died on July 10th. Prince Tokugawa, the last of the Shoguns and a man who illustrated remarkably the noblest type of the Japanese spirit, died November 22nd. Count Aoki, for a long time Ambassador in Washington, and who did such good service in promoting cordial relations during the war with Russia between the two countries, died late in the year. It is interesting to remember that the funeral of Count Aoki was a Christian service conducted in the American Cathedral in Tokyo and largely attended by all nationalities. Perhaps this was the first strictly Christian funeral held in memory of one of so high rank in Japan.

The virtual founder of Japan's Navy, Prince Arisugawa, died in July. He was trained in Great Britain, and was the first sailor from Japan to receive such training.

Among her foreign friends also Japan has lost during the year past an unusual number of those who in various ways have rendered her large service. Dr. Baeltz, who died in August in Stuttgart, Germany, was for a long time physician to the Imperial House, as well as instructor in the Government Medical Institution. He was a man of great

influence in the medical profession for many years, and one to whom Japan is deeply indebted for aid in her remarkable progress in the science of medicine.

The death of Mr. Walter Dening has also brought to a close a career for many years prominent in Japan. First as a missionary of the C. M. S. and later as editor and teacher and writer, he has generously served the land in which he spent so many years. Many a young man has gained his first conception of things Western, as well as his grounding in the English language through this strong personality. His influence has been very far-reaching.

Buddhist Scandals

Very serious charges have been brought forward in connection with the Nishi Hongwanji temple in Kyoto regarding the misappropriation of large sums of money. The fact that only a few years since this same sect of Buddhists was under a cloud lends emphasis to the present charges. The priests are said to live in a state of luxury and extravagance, and the fact that the offerings come from the hard savings of the faithful Buddhists but adds to the indignation which is aroused. The defalcation is placed at some two million *yen* and is likely to become the subject of official investigation. The whole affair is unfortunate as reflecting upon the honesty of those who are set as an example for the people. The incident is but another indication of the need of higher moral standards in the country at large.

Social Movement Among Women

The following action for the defence of the honour of women as a mark of the new national attitude towards women is recorded recently in the *Japan Mail* :—

" Madame Yajima, President of the Japanese Christian Women's Society, submitted on Jan. 23, through Mr. Shimada, member of the House of Representatives, a petition, signed by 624 women, for revisions of penal and civil codes. The principal points of the petition are :

(1) In Sec. 183, illicit relations of a wife is legalized as punishable, but husbands are exempt. It should be revised and subject husbands to a similar penalty as in the case of wives.

(2) Based on the principle of monogamy, the following additions should be made to some part of the civil code :

(*a*) When a man, with his wife living, forms illegal relations with women, with or without husbands, or vice versa, it is an illicit relation.

(*b*) A husband commits the crime of adultery when he keeps another woman or enters into illicit relations with women of questionable calling.

(*c*) In case of illicit relations, one side can demand divorce from the other, or can demand damages."

It may be said in this connection that the attitude of prominent statesmen towards women's education and the place of woman in the social life of the future is also a great advance over what has been known in the past. Those interested in the movement for the Woman's University note with joy the changing attitude toward the education of woman and her place in the social regeneration. No longer is their attitude one of sufferance, but rather of encouragement and cordial endorsement.

Religious Conference

A second Conference was called during the year by the educational authorities to which representatives of the Shinto, Buddhist and Christian faith were invited. Its value is variously estimated. If measured by actual results in the shape of formal actions, its value is small. If however the value that comes from mutual recognition on the part of men of different faiths, be thought of, and especially the effect of the recognition by Buddhists and Shintoists of the Christian forces, its importance was considerable.

The Christians revealed their character as representing a real power for the moral improvement of the country in the fact that they raised certain questions of a very practical character, which were promised consideration by the educational authorities. The brief speeches of the Shintoists and Buddhists were merely perfunctory and valueless. They were in truth, rather reluctant to enter into this second Conference, while the Christians were the only ones who felt that they had nothing to lose and everything to gain by public conference together. The general effect of the Conference was to place Christianity in a much better light comparatively as a practical religion fitted to meet the moral needs of the nation.

Moral Code

Probably there has never been a more general conviction on the part of the nation at large as to the inadequacy of present moral standards and the need of some means for improvement. Reports come from various sources of the public utterances of prominent statesmen and officials, in which the value of Christianity to meet the country's need is made with surprising frequency and emphasis. In graduating addresses by certain statesmen their utterances have almost astonished their hearers, so emphatic have they become as to the country's need of the moral support which Christianity could give.

This all illustrates the fact which is too little understood by many that no nation in the East is so well prepared for a great religious awakening as is Japan. There is a widespread and generally correct estimate of the value and character of Christianity. There is no special prejudice existing against Christianity which cannot be removed with far less difficulty than in any other Eastern land. The recent humiliation of the nation over the naval scandal and other national lapses and weaknesses have served to turn the mind of the nation toward a source of strength which they individually understand far better than is supposed by people in the West.

The present is an unusual opportunity for Christian propagation and progress. Famine and disaster and social problems are all adding their emphasis to the call of the hour for the nation to turn to God for help.

A Survey of Japan at this time would be most superficial which did not observe this unusual and general holding out of the nation's hand towards God. The situation deserves the sympathy of the West, and the response which only belief in the Fatherhood of God and the Brotherhood of the race can prompt should be inspired.

Coming Events

Attention should be called to certain coming events which are likely to be of large consequence.

The World's Sunday School Convention

It is proposed to hold in Japan in 1916 the World's Sunday School Convention. This will be a second World's Convention to assemble in Japan. There is an in-

clination to make it a national event, men of public position, like Baron Sakatani, the Mayor of Tokyo, Baron Shibusawa and others, having already become greatly interested in the movement. The movement is likely to have a large influence in popularizing the Sunday School and increasing its influence. Already it has been brought to public attention that one reason why the Sunday School has not reached more of the children of the country has been the more or less active and public opposition of the Government school teachers. This fact alone will doubtless result in a different attitude if as seems likely the *Mombusho* takes up the matter.

Evangelistic Campaign

The three years' Evangelistic Campaign which has just been entered upon, and which will be discussed elsewhere is a new movement, interdenominational and international, which is likely to produce a very profound effect upon the nation at large and result, it is to be hoped, in greatly strengthening the church.

CHAPTER II

THE CONFERENCE OF FEDERATED MISSIONS*

By D. R. McKenzie

It is my purpose in this address to refer to the work which has been done by this Conference or its committees during the year, and especially to the findings of the Edinburgh Continuation Committee Conferences held in April last under the presidency of Dr. Mott, and their significance for us. But before taking up these matters there are two or three others on which I should like to touch.

Death of Dr. Greene

One cannot look over the year just closed without realizing the great loss which this body, and the missionary cause in Japan, has suffered in the death of Dr. Greene. The first President of this Conference, interested deeply in all its activities from the beginning, a man of eminently sane judgment and broad sympathy, we could ill afford to lose him. But though he rests from his labours, his works, in this Conference, and in a much wider sphere, do surely follow him.

Federation of Churches

The relations between this body and the Federation of Churches are becoming increasingly close, which is only right and natural, seeing that both they and we have common aim of making Christ and his salvation known to the people.

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* Abstract of the address of the Chairman of Conference of Federated Missions given at the Annual Meeting, January 27th, 1914.

Public Men and Christianity

It is gratifying to note the increasing interest taken by public men in matters of religion, as evidenced by the action of government officials in again calling for consultation the representatives of Buddhism, Shintoism and Christianity; and by addresses at the banquet which followed by prominent men like Baron Sakatani and Mr. Tokonami. These events indicate, for one thing, that Christianity is coming to take its rightful place in the public mind.

Korean Conspiracy

The Korean Conspiracy Case would seem to call for some reference, seeing it has touched the missionary body and its work at so many points. The results of the trial are known to all. While avoiding as far as possible the appearance of meddling with the question of Japan's administration in Korea, there are a few things which it seems pertinent to say at this time.

In the first place, we missionaries of a gospel of charity should judge Japan charitably in her attempt to rule a large alien population. England's rule in India has been criticised by Englishmen, and America's in the Philippines by Americans. And Russia has her Finland, and Germany her Poland, and Belgium her Congo. And Japan would be more than human if her assay at governing fifteen million people of a different race should succeed without justifiable criticism.

Nevertheless, in view of criticism which threatens to destroy the almost unsullied reputation for justice and humanity which Japan has preserved since her entrance into the comity of nations, it would seem highly desirable that for her own sake she should seriously consider the charges made, and either disprove them, or punish those guilty of dragging her honour in the dust. For, rightly or wrongly, it would seem that the foreign community, both in Korea and Japan proper, believe that torture was used, and that this belief is shared by the world at large. Japan must, of course, consult what she regards as her own interests in this matter, but it seems difficult to believe that she is careless of the good opinion of the world, and especially of those nations with which her interests are most closely bound up.

As to the aspersions cast upon the missionary body generally by some men of position both in Korea and in Japan they ought not to injuriously affect either our spirit or our work. The Christian people of the countries behind the missionary work will not easily believe that the missionaries have unnecessarily interfered in political affairs, and least of all that they were accomplices in a plot to assassinate the head of the Government in Korea. And as to the Japanese people generally, they are not likely to forget that when Japan was endeavouring to obtain recognition as a sovereign state, the missionaries in this country were her best friends.

It is very much to be desired that some prominent Japanese should interest himself in investigating these charges of torture. It is a thankless task for a foreigner to perform, and we are all, I have no doubt, fully assured that it was only the insistent call of duty which induced one of our number to set forth what he believed to be a true version of the case. One of Japan's greatest men has, indeed, declared his willingness to examine any evidence in regard to these charges that is presented to him, and this offer may possibly open the way for that full and fair consideration of the case which the circumstances seem to demand.

I now come to the consideration of the work that has been accomplished during the year under the auspices of the Conference, or with its co-operation.

Bible Institutes

Bible Institutes have been held at different places; and courses in Bible Study, as well as other very helpful lecture courses, were conducted at Karuizawa during the summer months.

Language School

The Japanese Language School has been thoroughly reorganized by the new Board of Directors, five out of the eleven members of that Board being chosen by this Conference. With Professor Frank Müller as Principal of the School there is every prospect that it will very adequately supply the need of the missionary community in the matter of language teaching.

Federal Council of Korea

It is very gratifying to be able to announce that during the year closed. fraternal relations have been established

between this body and the Federal Council of missions in Korea. A very hearty reception was accorded to our representative, Dr. Newton, when he visited the Federal Council at its last annual session; and we are very glad to welcome to this Conference the fraternal delegates of the Federal Council, Drs. Moffat and Noble.

Christian Movement

Thanks to the labour, zeal and enterprise of the Editor, Dr. Dearing, the CHRISTIAN MOVEMENT, the annual record of the work of this Conference, is having an increasingly large circulation both in Japan and abroad, and is coming more and more to be regarded as the chief authority on missionary matters in this country. From the present year it will also be fully representative of mission work in Korea.

Sunday School Association

The Executive Committee of this Conference has during the year been co-operating with the National Sunday School Association with a view to procuring the services of Rev. F. Herron Smith as Sunday School specialist. So far the effort has not been successful, but the probability is that very shortly either Mr. Smith or some other well-qualified person will be secured for this important work.*

Christian Literature

The work of the Christian Literature Society has been fairly launched during the year, under the able leadership of the Secretary, Dr. Wainright. I believe we have in the Christian Literature Society, as it is now organized, one of our most powerful evangelistic agencies, and we should consider with the utmost sympathy any recommendations they may present in regard to the further development of their work, and give the Society our heartiest support.

Continuation Committee

The Edinburgh Continuation Committee Conferences held last spring under the presidency of Dr. Mott, stand out in clear relief as the chief event in the history of Christian work in Japan during the year just closed. Though not directly connected with this Conference, a

* Mr. H. E. Coleman has later been appointed to this position.

very considerable amount of the success achieved was due, I believe, to the preparation work which through a number of years had been done by this Conference or its committees. In the history of Christian work in Japan I should think these Continuation Committee Conferences hold a unique place, whether we consider them from the standpoint of business-like management, thoroughness, comprehensiveness, or representative character. It will, I presume, be generally felt that the most important human factor in the success of the Conferences was the President, Dr. Mott, though without the help of the committees on the field—missionary and Japanese—the results observed could not, of course, have been achieved.

Owing to the importance of the reports of the various commissions, and the findings of the Joint Conference of missionaries and Japanese, in their bearing on missionary work, they were largely reprinted in the CHRISTIAN MOVEMENT of 1913, and all who wished to do so have had an opportunity to read them during the past half year. But in view of the many important questions raised, some of which have a very important bearing on the work of this Conference, and may in some cases call for or suggest action by us, it may be well to recall in very brief form the salient points in the findings, so far as they relate to this body and its work.

Recommendations of Continuation Committee

The recommendations of the Joint Conference included the following:

1. A decided increase in the missionary force.

2. A more adequate support by the home constituencies of the mission educational work.

3. The provision of hostels for students of both sexes in higher government educational institutions.

4. Provision for post-graduate work in Japan and abroad for promising students.

5. The creation of an endowment fund for the Christian Literature Society.

6. Provision for institutional church work in the great centres of population.

7. A broadening of the scope of the Japanese Language

School, so as to provide instruction in Japanese history, religion etc., and arrangements by the various missions for their missionaries on coming to Japan to be able to take advantage of the opportunities offered by the School.

8. Care in the selection by the Home Boards of missionaries for Japan, certain essential qualifications being indicated.

9. Unity and co-operation among the missions and churches in Japan:

(*a*) Corporate union among churches of the same faith and order.

(*b*) Closer co-operation among all the churches and missions in their plans for evangelistic work.

(*c*) Further union in secular and theological schools.

(*d*) Provision for additional Executive Secretaries to serve the whole Christian body.

(*e*) Establishment of a Japan Continuation Committee, composed of missionaries and Japanese, to serve as a means of communication between the Continuation Committee of the Edinburgh Conference and the churches and missions in Japan, and to consider matters affecting the whole Christian body.

Evangelistic Campaign

(*f*) A nation-wide evangelistic campaign, to be conducted under the direction of the Continuation Committee.

All the above items are of sufficient importance to deserve further notice, but the space limits imposed in connection with this abstract of the Annual Address make it impossible to deal with them all. A choice, therefore, becomes necessary, and I will refer below only to the last main item in the findings, namely, the subject of unity and co-operation.

Church Union

In regard to the question of Church Union, I must confess to a feeling of disappointment as I re-read the conclusions of the commission, as adopted by the Conference: "The tendency of Christianity in Japan is in the direction of the maintenance of separate churches, in their organization patterned after those in the West." And I ask myself if this is the highest point we have reached —that the Japanese Church has settled down to

the idea that the only thing for it to do is to perpetuate the sectarian differences of the West.

There were true prophets among the missionaries who in their strong young manhood, and with broad sympathies and a high purpose, came to Japan fifty years ago. They pled that our sectarian differences be left in the lands where they had originated, and where they had some meaning, and perhaps some justification, and that we all unite to plant one Christian Church in this country. But we said, "No. We will bring the Gospel, but with it we will bring the whole ecclesiastical paraphernalia—the catechisms, the confessions, the disciplines, the liturgies, the polities, the theologies. All have value, all have sacred associations, all must come."

Fifty years later the greatest ecclesiastical gathering the world has ever witnessed, after most careful deliberation, justified the position of those youthful prophets, and condemned all those who took their stand on the opposite side. Let us refresh our memories by reading again what the Edinburgh Commission on Unity and Co-operation said on this subject:

"We are beginning to see that the Church is again facing a mighty conflict, like that which arose when the living forces of the Gospel contended with the forces of the pagan world in the early centuries. . . . . .

"While we recognize the incidental advantages which may result from separate administration, and rejoice in the testimony to any successful efforts which have been made to improve organization and promote co-operation, yet the fact remains that the Christian forces are confronting their gigantic task without concerted policy, without adequate combination and without sufficient generalship. The work is a campaign of allies; and yet many of the allies are ignorant of what the others are doing. . . . .

"The Commission gladly recognizes that in the presentation of the Christian Message in non-Christian countries, there is underneath the outward differences and separation a deep and real unity of aim and purpose. None the less do the divisions within the Christian Church weaken its testimony and confuse the total impression made by Christianity on the minds of the non-Christian peoples.

The Problem Before Us

The question necessarily forces itself on those immediately engaged in the work of Christianizing the great nations of the East, whether they are content to plant in these countries a multitude of Christian sects, or whether the real purpose of missionary effort is not rather to plant in each land one united Church of Christ, penetrating and strongly influencing the national life of the people, and at the same time bound in the unity of the spirit to the Church throughout the world."

There is a chapter, unwritten perhaps, in the history of the Church in Japan, relating to a movement twenty or more years ago for a national Church. I have often wondered what the course of the progress of Christianity in this land would have been had that movement proceeded, and have often wished that the experiment had been tried. But that was not to be; and to-day, in spite of the gratifying fact that unions have been consummated between Churches of the same families—Presbyterian, Episcopalian, Methodist—there are still some twenty-five different organizations in our list of missionary agencies.

Every year in one of the home church organs I get the statistics of the Churches in the United States. The list fills a large page. I think there must be a hundred different ecclesiastical bodies represented. Japan, with her twenty-five different organizations is indeed patterning faithfully after the western model. When I think of that list of a hundred from beyond the seas, and of this list of twenty-five here in Japan, and then read the prayer of our Lord, which I suppose was the text of hundreds, perhaps thousands, of sermons last Sabbath—"That they all might be one,"—I cannot help feeling that there is a glaring inconsistency here with which we should not be satisfied.

But I am reproved for the statement, and told that the supreme thing is "spiritual unity." Brethren, if there were spiritual unity in any real and adequate sense there would be much more of corporate union than there is to-day. I think we salve our consciences by using the term "spiritual unity" when it means very little, and I call to mind lines quoted by Canon Farrar in one of his

sermons on "The Voices of Sinai." He is speaking of forgiveness:—

"Forgive? How many will say forgive, and find
A sort of absolution in the sound
To hate a little longer?"

Do we not often make that term "spiritual unity" an excuse for corporate disunity?

Present Status of Co-operation

I accept, however, the declaration of the Continuation Conference, that for the present a general union into one Catholic Church for Japan is impracticable. Failing union, the next best thing is co-operation. Where do we stand in regard to this question? The existence of this Conference of Federated Missions is evidence of an honest attempt at co-operation in various lines of work during these past years. But I think we must still go a long way before our co-operation is at all adequate to the demands of the situation. If we get right down into the educational and evangelistic work, we will find that there is very little real co-operation—that most of us are very ignorant of the plans and work of the others, except in broadest outline.

On the mission field we are no worse in this respect than are the Churches at home—perhaps we are better. I think we should be better, for the demands here are even greater than they are there. It is not long since Lyman Abbot took occasion to read the Churches of America a lecture on their guerilla methods of campaign. Sir Oliver Lodge, one of the keenest thinkers of the day, and I should suppose an unbiassed judge, complains that "efforts at betterment of human conditions are precarious and difficult and rather blind, so long as mutual hostility or suspicion persists among the branches of the Christian Church." Might not these criticisms be applied with almost equal justice to the conditions on the mission field?

Basis of Co-operation

The Edinburgh Conference declares that the question of co-operation is primarily a moral one. "Whether we have regard," reads the report, "to the union and federation of native Churches or to the reaching of agreements

between different missions, or to the working of schemes of co-operative effort, we believe that the real problem to be faced is a moral one. Schemes ot co-operation sometimes break down because the basis on which they are attempted is an impossible one, but more often the failure lies in ourselves. If the movement towards unity in the mission field is to gather strength and volume, the supreme need is not for schemes of union, but as has been well said, for apostles of unity. Men are needed with sufficient largeness of mind and breadth of sympathy to understand the point of view of those with whom they co-operate. . . . . We cannot too often remind ourselves that no large progress either in the unity of the Church or in co-operative effort can be made with our present spiritual conception and capacity. The true path does not lie in treating our differences as unimportant, and impatiently brushing them aside as unworthy hindrances, but in finding through patient self-discipline a higher point of view which transcends them and in which they are reconciled."

Brethren, if these words are true, they are a call to us for a deep searching of heart. Have we not been living a life of peace and disunion, when we should have realized that we were in a state of war, and that the only right thing to do was to unite with every other soldier of Christ, and go out in battle array to meet the enemy? We may learn a lesson from the Japanese in the late war with Russia. It was their glory that they acted as one man. Was it because they were all trained on one pattern? Not so. The men who formed the head of the Japanese army were welded into unity and became irresistible through the heat of a great mastering purpose. They realized the difficulties of the situation, and strength of the enemy. They believed that the future position of their country in the East and in the world was at stake, and that only unity of plan could save them; and they buried their differences, they took their places shoulder to shoulder, and they went forward—to VICTORY.

We sometimes speak of the various contributions which the different denominations are able to make to the common stock of the Christian Church—doubtless a proper enough claim. So also without doubt Oyama and Koda-

ma, Nogi and Kuroki, had different contributions to make to the common stock of skill and strategy that won the war. But the fact that they had these contributions to make was no reason why they should insist on acting separately—on each selecting his own field of action and carrying out his plans in his own way, just to show that he had a contribution of value to make—that he could do something that no one else could do. Such a course would have been madness, and would have led to certain defeat.

Present Opportunity

An opportunity is coming to us all for sustained united effort in the Evangelistic Campaign that is soon to be opened. May it find us ready for the closest co-operation—ready to proclaim a Truce of God for these three years—ready to forget that we belong to different denominations, and ready to unite as Christian brothers in an effort to advance the Kingdom of God in this land, to make the power of the Gospel felt here as it has never been felt before.

I have dwelt at length on the questions of unity and co-operation because I believe them to be of the utmost importance to the successful carrying forward of the work of the Kingdom. But there is one thing more fundamental than these, as has already been implied in the quotations from the Edinburgh Conference report. Without it there will be no vital union, no real co-operation, no true Christian Church. The supreme requirement is the mystic union of the individual believer with his Lord.

The Aim of Missions

Our chief business here is not to teach but to show—to show men an example of the power of Christianity in the life. We are here to reproduce the one really divine life that has appeared in history—to prove to men that this life can be lived by men; and by the purity, the simplicity, the sympathy, the self-sacrifice, the crowning love of our own lives, to convince them that we have something here which it is worth their while to seek for—something that will be to them the crown of all the best ideals they have inherited from a not unworthy past. In comparison with this object, the building of churches, the organization of societies, the establishment of schools, the

teaching of theologies, the training of workers, the production of literature—all these are matters of quite secondary importance.

Personally it is with me a growing conviction that if I fail to show forth the life and spirit of Christ in my own life among this people, if I fail to impress them with the feeling that my life is an approximation to the life of the Man of Galilee, I fail at the critical point, I fail in the main purpose, I fail so largely that it is a serious question whether what else I do is at all worth while.

The Divine Wisdom saw that in a perfect life, and in a loyal devotion to the purpose of following that life, was bound up the salvation of the race.

"For Wisdom dealt with mortal powers,
Where truth in closest words shall fail,
When truth embodied in a tale
Shall enter in at lowly doors.

And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought;

Which he may read that binds the sheaf,
Or builds the house, or digs the grave,
Or those wild eyes that watch the wave
In roarings round the coral reef."

To tell men the story of that life, to reincarnate that life from day to day before their very eyes—this is our supreme duty and privilege—this is that lifting up of Christ which shall draw all men unto him.

"O Lord and Master of us all!
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

We faintly hear, we dimly see,
In differing phrase we pray;
But, dim or clear, we own in thee
The Light, the Truth, the Way!

Our Friend, our Brother, and our Lord,
What may thy service be?—
Nor name, nor form, nor ritual word,
But simply following thee.

Thy litanies, sweet offices
Of love and gratitude;
Thy sacramental liturgies,
Thy joy of doing good.

The heart must ring thy Christmas bells,
Thy inward altars raise;
Its faith and hope thy canticles,
And its obedience praise!"

JAPAN

PART II
MISSIONS AND CHURCHES

CHAPTER I

THE EPISCOPAL GROUP

I—NIPPON SEIKOKWAI

By Charles F. Sweet

During the past year there have been no outstanding events which require particular notice. Perhaps this is a sign that the church is acting normally; perhaps not. Whatever interpretation is put upon it, we are quite sure that the real life of the church in nowise depends upon, or is to be judged by the manifestation of extraordinary activities, such as attract the attention of even indifferent persons.

Work goes on steadily, past blunders are in the way of reformation, greater thoroughness more than makes up for the lack of fiery enthusiasm, and on the whole we grow.

If any criticism can rightly be applied to our manner of life considered as a whole it would be that the vital, the sacramental element which pervades our Prayer Book has never been appreciated at anything like its true worth. Our Japanese clergy are too fond of talking about dynamic, as opposed to static, religion, and have confounded Christian dynamics with preaching; the real result has been that the preaching becomes an end in itself, and is not vitalized by the sacramental touch of Christ.

Steam that escapes does no work. Steam that goes straight into the cylinders is alive and pushes the engine along. So is it with preaching. If it simply escapes and is never made to work through the instruments Christ instituted no work can be done. Constitutions, canons, dogmatic and devotional documents avail but little of themselves. Sacraments supply the life of Christ to all these dead tools.

We hope for much influence in this way through the teaching and life of Father Kelly in our Theological College at Ikebukuro. His personality should be strongly felt by the candidates for the priesthood who are living there.

In the far northeast the famine has been prevalent, and still afflicts the people in those parts. How far it has directly affected Christian work it is still too early to determine. It is pretty certain at best that the relief agencies of the *Nippon Seikokwai* clergy have been so wise, so generous, and so impartial, as to make it easier in the future for our evangelists to gain a hearing. It would be outrageous if we looked upon such a calamity as a means of advancing our own propaganda. We must, however, rejoice when the instincts which inspire sympathy at the sight of suffering are reinforced, stimulated and kept moving by the spirit of Christ.

The especial event of this year is the triennial meeting of our *Sokwai* (General Convention) at Kyoto. Subjects of prime importance are to be discussed, and as far as may be, settled.

II—AMERICAN EPISCOPAL MISSION

By J. Armistead Welbourn

The dioceses of North Tokyo and Kyoto are those for which the American Episcopal Mission is responsible. The one extends from Tokyo north to Aomori; the other includes a section of the country around Kyoto and the west coast from Miazu to Toyama.

Tokyo Diocese

In the Tokyo diocese the stations as a rule report some progress made and good work done, including the Mito district, Yamagata, Utsunomiya and Akita, the Maebashi and Hachioji districts. At Okubo in the suburbs of Tokyo, the growing congregation has built a temporary church building at its own cost. At Aomori a new church costing ¥10,000 has just been completed.

Famine Relief

The famine has naturally attracted the interest of people in the North. The *Seikokwai* early organized its own relief

association, working, of course, with other agencies, Christian and government. Rev. C. N. Evans, the president, writes, "Since December famine relief has been much to the fore and has occupied every moment that could be spared from evangelistic work. Relief has been given directly or through the help of village offices to every village asking for it, and rice has been sold at reduced rates to large numbers in the cities of Aomori and Hirosaki. Besides, the work of the union independent committee at Hachinohe has been generously supported. Our direct efforts have been concentrated chiefly on the more unfortunate; the aged infirm, the young, the blind and helpless."

Kyoto Diocese

Of the evangelistic work in the Kyoto diocese Bishop Tucker says, "The past year has been one of reorganization rather than of expansion. Two new stations, Takefu and Yokkaichi, have indeed been opened but on the whole we have been occupied in strengthening existing work. One problem to which attention has been given is the need of more co-operation on the part of the laity, so at the time of the diocesan council a laymen's mass meeting was held and a kind of Laymen's Forward Movement organized. Already several congregations have increased their contributions and there is marked growth of interest in the evangelistic meetings."

Though only completed in part, St. John's Church, Osaka, is opened for services, and a splendid work is also being done at Christ Church. In Sakai a fine opportunity for factory work has been opened through the zeal and generosity of one of the Christians. On the west coast the strongest church is in Kanazawa but in other places work is in an undeveloped state, though at Obama and Shinmaezuru the prospect is encouraging.

Educational

Turning to educational work and beginning with kindergartens we have in the two dioceses twenty-three. The results are excellent, the children attend S.S. and our workers find entrance into the homes of the parents. Miss Eleanor Verbeck has just come out to take charge of the Kinder-

garten Training School at Sendai, run in connection with our school for Bible women.

In Kyoto an attempt is being made to bring St. Agnes' School for girls up to a higher standard of work by new equipment and re-enforced teaching staff. 147 students have been enrolled. Over fifty per cent of the girls in the literary department are Christians.

At St. Margaret's High School in Tokyo there have been 250 girls, 40 of whom were boarders. The school is increasing in numbers with a slow but healthy growth. It seems to be gradually gaining the confidence of the parents and primary school principals in its section of the city, at the same time the religious work is being pushed vigorously. Two-thirds of the girls in the domitory are Christians and there are many enquirers among the day-pupils.

St. Paul's College, Tokyo, has had in the College Department 77 students, in the Middle School 515, and in the Chinese School 95. In March 1914 there were graduated 15,78, and 12 respectively. Of the college students 24 are candidates for the ministry. In the Middle School 80 are Christians. The 100 students in the dormitory attend daily services and have Christian instruction. The day-pupils are reached by means of weekly Bible classes, a monthly paper, and a Y.M.C.A.

After unforseen delays the buildings for the College at Ikebukuro, in the suburbs of Tokyo, are expected to be begun in the autumn. Money is in hand for the academic building and dormitories, with part required for the chapel. The Middle School will remain in Tsukiji.

Hospital Work

St. Barnabas' Hospital in Osaka continues its good work and a number of improvements have been made. The number of out-patients for the year was 11,907; in-patients 129; 1,054 visits made.

At St. Luke's Hospital, Tokyo, there were 344 in-patients (about one-third foreigners), and 12,489 dispensary treatments of Japanese only. Services are held daily in the chapel, and once a week there is a service in the wards.

Dr. Teusler's trip to America brings the proposed International Hospital one step nearer realization. Strong committees of ladies and gentlemen have been formed in the

U.S. and a goodly sum already pledged, while a number of influential Japanese gentlemen are also interested in the scheme and there are hopes that the greater Hospital may become a fact.

The staff of St. Luke's was increased in February 1914, by the arrival of Dr. J. R. Wilkinson. Dr. Wilkinson is an M.D. of Trinity College, Dublin, and has for some time been assistant to Sir Henry Swanzy, the leading oculist of the British Isles. He is a specialist in diseases of the eye, ear, nose and throat, and will, in addition to his work at the Hospital, be physician to the British Embassy.

III—CHURCH MISSIONARY SOCIETY

By S. Heaslett

The work of the Church Missionary Society in Japan is carried on in three sections. Work was first undertaken in Nagasaki forty-five years ago, and since then it has expanded year by year until at present the Society maintains work and workers in four out of the seven *Nippon Se?ko-kwai* Dioceses, and in three of them has by far the largest share of the *Seikokwai* evangelistic and educational work.

In the three sections the work is administered by the Conferences of Kyushu, Central Japan, and Hokkaido. These Conferences meet as a rule twice in the year, the Bishop of the Diocese presides, and all things that concern C.M.S. work are decided by them. Women's Conferences, meeting once a year, make recommendations about the women's work.

The policy of the C.M.S. in Japan, as elsewhere, is to reach as many non-Christians as possible by means of various evangelistic agencies, to bring men and women to a knowledge of our Lord Jesus Christ, to build up these individuals into churches, to help and encourage these churches towards independence and self-support, and in all things to hand on to them the full deposit of faith that is ours as living members of the *Seikokwai*.

Work in Kyushu

Principal centres of work are Nagasaki, Fukuoka, (where the Bishop resides), Kokura, Kumamoto, Kagoshima, and Oita.

In Nagasaki, besides superintending the Japanese work, Archdeacon Hutchinson is responsible for the Sunday services in the English Church which have been carried on continuously since the C.M.S. began work there.

There is no educational work in Kyushu, but a new Training School for Catechists has been opened under the Rev. F. W. Rowlands, an independent worker who is in sympathy with C.M.S. methods and policy. A Hall has been built, and arrangements made for the lodging and practical training of a number of men in evangelistic methods, and the outlook is distinctly promising. The men receive some Bible training, but the aim of the School is to produce an earnest class of practical evangelists for pioneer and country work, rather than pastors.

Evangelistic work on the usual scale was kept up during the year, but the visible results were not as good as in former years. There are however, signs of a hopeful turn to a greater interest in religion in all parts of the Diocese, and the present year is one of promise.

The staff has been somewhat strengthened, but there is still great need for more workers, both men and women.

Work in Central Japan.

Principal centres of work:—*In Osaka Diocese*, Osaka, Tokushima, Fukuyama, Hiroshima, Kure, Shimonoseki, Yonago, Matsuye, Hamada. *In S. Tokyo Diocese*:—Tokyo City, and two provinces in Chiba Ken.

The most important centre of C.M.S. is Osaka, where there are the Momoyama Boys' School, the Poole Memorial Girl's School, the Holy Trinity Divinity School, the Bible Women's Training School, four important churches, and evangelistic work.

Momoyama Boys' School is a Middle School with all the privileges of a government school. The moving of the School in 1912 from Tennoji to Tengachaya has so far been beneficial in every respect.

According to the Principal's report, the School now has 640 boys, with 13 classes, and 22 masters. There are 20 Christian masters, and about 60 Christian boys. Of the 83 boys who graduated in April, 15 were Christians. Every morning before school hours, voluntary Bible classes

are held by the masters, for each School class. The average number of boys attending is 530.

A strike occurred during the year owing to a dispute between the fourth and fifth year boys, but by the help of old graduates, some of whom came long distances to assist in adjusting the differences, the strikers made an unconditional surrender, and the School soon resumed its normal work.

The School staff has been considerably strengthened by the addition of two graduates of the Imperial University. A Waseda graduate, who has spent two and a half years in Canada in the study of theology, has just been appointed to teach Ethics and assist the School chaplain.

The Bishop Poole Memorial School

Number of pupils in the Bishop Poole Memorial School is 186 (these including a small number in special English, and needle work courses). Number of Japanese teachers is 12.

Of the pupils, about one-third are baptized Christians. One-third have expressed their wish for baptism, and many of these show true faith, but very few of them can obtain their parents' consent to receive the rite. The remaining one-third have so far expressed no such wish, but several seem really interested in the Bible lessons.

Of about 50 of the pupils, one or both parents are Christian. All but about 50 have Christian relations, and again all but about 50 had attended Sunday School before coming to this School, and many had there first heard of the Saviour.

Most of the teachers are Christian. Two expect shortly to be baptized. Another inquirer is being taught regularly. The remaining non-Christian teacher, an occasional one, does not seem to care yet.

Rather more than half the pupils belong to the School branch of the Y.W.C.A., either as members or associates. An effort is made to get them to feel their responsibility to do something for others. Several are either teachers or helpers in the Sunday School. A number go every Sunday with a teacher to a factory for a hymn-singing class for the operatives, and to visit some of those in hospital. Almost all belong to one or other of our working parties. Some look after absent and sick pupils.

One sells Christian magazines to her school mates, and others have the Scripture Union as their responsibility.

There are two weekly prayer meetings in connection with the Association, one especially to suit the convenience of the day scholars. Four graduates of this Spring have offered themselves to go into training for mission work. Two more hope to be trained as Kindergarteners.

The Holy Trinity Divinity School

It was hoped that before this the decision of the Home Committee about this School would have been made. But the importance of the question of its future has caused unavoidable delay. During the coming year we shall either proceed to erect new buildings on the site adjoining our Middle School at Tengachaya, Osaka, or amalgamate with the Ikebukuro Theological College.

Four men graduated this year, and there is promise of the entry of an average number for the coming year.

Bible Women's Training School

The *Seishi Jogakuin*, or Training School for Women Workers, is situated at Ashiya, near Kobe, in delightful surroundings and is well supplied with candidates for women's work.

The School was opened in Nagoya in April 1906, and was transferred to its present quarters in Ashiya, near Kobe, in January 1912.

The School is constructed to take 20 regular students, and 17 are now in training, from all parts of Japan. They are taken from the Kyoto Jogakko Graduates' grade, and enter for a three years' course.

The course consists of a thorough grounding in the Bible, Old and New Testaments, Christian Doctrine, foundation truths, Prayer Book, normal methods and Sunday School preparation, lectures on methods of Working, etc., preparation for baptism, church history, Singing and Instrumental Music. Besides this, the students have practical training in Sunday School work, missions, visiting, and women's meetings. They also take their share in the house-work, and learn to cook.

At the present time, the outside work done by the students under the supervision of the staff, consists in visiting in 13 towns and villages in the neighbourhood,

holding 10 Sunday Schools, and helping in two women's Meetings. Of the 17 students who have passed through the School, twelve are in Christian work ; four are married to Christian men ; one has fallen out.

Kindergarten School at Yonago

The Kindergarten School at Yonago under Miss Fugill, with competent teachers, is doing excellent work, and has a good reputation. This work is done in connection with the local church, but is dependent on the C. M. S for its foreign teachers and a small annual grant.

The outlook for the churches in Osaka Diocese is bright with hope, and in the various evangelistic centres steady and progressive work has been done, resulting in advance in numbers and influence.

Tokyo

C. M. S. work in Tokyo is in the main evangelistic. At the Mission Hall in the Ginza, mission services are held every evening throughout the year except on Mondays. There are other centres, but this is the most important. It occupies a conspicuous place in the largest thoroughfare of Tokyo. Its influence in enlightening men's minds as to the true nature of Christianity, and in starting numbers from all parts of Japan on the road of life, is simply impossible to gauge.

There is also work in various parts of Chiba Ken, and in one of these centres great advance has been made by a congregation composed entirely of farmers and their families, who have at their own expense put up a very solid and suitable church and are most keen in spreading the knowledge of the Lord among their neighbours.

Chinese Mission

The Rev. W. H. Elwin, of the C. M. S. Mission in China, carries on a flourishing mission for Chinese men and women students in Koishikawa, Tokyo. In connection with this mission there are hostels for men and women, and a church in which regular services are held, as well as numerous classes suitable for students in all stages of religious knowledge. There has been remarkable response to the work which Mr. and Mrs. Elwin have carried on with very competent Chinese helpers, and many have been baptized and confirmed.

Hokkaido

The famine has affected work in the Northern Island, and Archdeacon Batchelor has been able to bring relief to many hundreds of Ainu who have suffered severely from scarcity of food. He has, by the generosity of friends, been able to distribute about ¥5,000 in food and necessaries to the starving and needy. This work has naturally provided remarkable openings for Christian work.

Throughout all C. M. S. districts in Japan, work has suffered much from lack of proper supervision, owing to the dearth of workers. The Mission has been strengthened by additions, but furloughs and resignations for various reasons have so weakened the staff that real concentrated work on any one station has been impossible. It is hoped that the Swanwick Movement, which relieved the Home Committee of a great burden of debt, and provided them with funds for advance work, will also result in such an increase of offers for services as will allow of our workers being restored to at least the minimun number for efficiency.

IV—MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA

By Bishop H. J. Hamilton

The Japanese work of the Canadian Church's Missionary Society (M. S. C. C.) is now coterminous with the Mid-Japan Jurisdiction of the *Nippon Seikokwai*, the C. M. S. work within the Jurisdiction having been entirely handed over to the Canadian Society.

Sustentation Board

The new Jurisdiction held its first Synod at Nagoya in March last with representatives, clerical and lay, from all the four *ken* in its borders. Among the machinery set in motion by the Synod is a Worker's Sustentation Board, with which all the Japanese workers (men) in the Jurisdiction, catechists as well as pastors, are connected, the Mission making it a yearly grant to cover salaries as at present, and a grant, decreasing yearly, towards itinerating and other expenses. Increases in the staff of

workers, in the salary schedule, or in the working expenses of stations under Japanese agents, are to be provided for by increased contributions from the Japanese congregations.

Distribution of Staff

The staff of the Jurisdiction consists of 25 Canadians and 30 Japanese. As divinity schools for men and women are already found elsewhere in the *Seikokwai*, and good secondary schools for boys and girls, no educational work is done by the Mission other than that involved in three kindergartens, two hostels, and a blind-school. This means that practically all the resources of the Mission are available for direct evangelistic and pastoral work. The year ended with more baptisms than usual in Buddhist Echigo, and with many more listeners and inquirers there and in Shinshiu. There are 40 Sunday Schools in the Jurisdiction with 2700 children in attendance, more than twice the number of all its baptized Christians, children included.

Extent of Field

Japan is supposed to be well provided for by the Christian churches, and yet in this Mid-Japan district of six millions there are more than 25,000 people to each Christian worker, all included. The island of Sado with more than 120,000 people has only one worker; Gifu Ken with its million people has fifteen Japanese workers and a resident foreign staff to one trained lady missionary, and three language-students; and a bit of the Owari plain, a dozen miles from the great city of Nagoya, and containing 200,000 townsfolk and farmers, has one catechist, one Bible woman, and one Canadian lady as its total Christian staff.

V—THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL

By Egerton Ryerson

Organization

It may be well to repeat this year a few words of explanation as to the difficulty of writing an account of S.P.G. work apart

from that of the dioceses of the *Nippon Seikokwai* which it assists. It is our aim to merge our work as far as possible in that of the local church. Bishop Montgomery, the General Secretary, in the Annual Report for 1912 explains this as one of the Society's immemorial principles. "We are not" he says "in charge of any diocese in the world; nor do we interfere with internal organization; nor do we correspond with the clergy abroad officially, except with the Bishop and those appointed to correspond with us." Thus the Society is in theory strictly "episcopal." Stipends of clergy and workers are provided and a block grant is made to the Bishop to be used at his discretion. Two dioceses in Japan are aided in this way, the diocese of South Tokyo and the diocese of Osaka.

Personal

In September and October, the Bishop of Osaka, the Right Reverend Hugh J. Foss D.D., had a serious illness which caused grave anxiety throughout his diocese and among his friends all over Japan. By God's mercy he was sufficiently restored to health to sail for England on November 22nd. On his arrival the Bishop underwent an operation and we hear, (Feb. 1914), with deep thankfulness that he is making rapid strides towards recovery.

Great pleasure was felt in welcoming back to our midst, in September, the Ven. Armine F. King who in 1912 had returned to England in very poor health.

Staff

The staff includes foreign clergy 15, wives 7; women workers 24, Japanese clergy 11, wives 11; catechists 12, wives 10; Japanese women workers 15, total 105, of whom 11 (besides wives) are honorary.

The Need of Workers

There are signs of development in one or two country stations but it is greatly hindered through lack of trained catechists. In several places the foreign missionary is single-handed and in others he has only one assistant when he might profitably supervise the work of half a dozen. In certain districts the Christians are widely scattered. For example in East Banshu, near Kobe, there are 35 Christians in 15 villages with an average of ten miles between

them. The catechist working there spends most of his time on his bicycle.

Buildings

Three new churches have been built during the year, at Dzushi, Numazu and Ozu in Shikoku. That at Numadzu replaces the one destroyed by the great fire in the spring when most of the city was reduced to ashes. The Ozu church, towards which the local Christians contributed liberally, occupies a fine position overlooking the town. The Christians there say that it has caused a changed attitude on the part of the townsfolk who now look upon the church as one of the institutions of the place The Rev. Makino of Kozu, on the other hand, writes that the frequent moving of his preaching-place, four times in nine years, has proved a hindrance to the work and that he is at a great disadvantage as compared with other religious bodies who possess large and attractive buildings.

St. Hilda's Mission, Tokyo, has now completed its transference to the new buildings in Sanko-cho subsequent to the loss of their school in Azabu by fire (1910).

Kobe Schools

It has been necessary, unfortunately, to close the School for Foreign Girls in Kobe. The Boy's School, however, continues to flourish.

CHAPTER II

THE METHODIST GROUP

I—THE JAPAN METHODIST CHURCH

By Bishop Y. Hiraiwa

Another ecclesiastical year of our Church has just ended with the two annual Conferences, the West and the East, the former of which was held in the first part of March in Kyoto, and the latter in the last part of the same month in Kamakura near Yokohama. Looking back over the year we feel grateful to the Lord of the Harvest that our labours have not been in vain.

The Famine

At the beginning of the year just closed, we were sanguine for greater results than the year before, which was an exceptionally good year, but the hope has not been fully realized, because of the extensive famine in North-east Japan and Hokkaido, which injures the evangelistic work of the East Conference. But the work in the West Conference has been very prosperous in every way with much larger results than in the East, so that the work as a whole makes a pretty good showing though not so good as the year previous. To illustrate this by statistical figures:—

Statistics

The number of the baptisms during the year was 1,457, while that of the last year was 1,567, showing a decrease of 110. Of the above number 1,457, the West Conference contributes 769, and the East, 688, which is less than that of the previous year by 137. The whole membership of our Church now amounts to 14,289, while the figures of the year before showed a membership of 13,826, an increase of 463, against an increase of 541

for the year before. The Church has made good progress financially :—

The whole amount of money our members gave for their own church work, was ¥56,327.69, or ¥35,334,79 for the East, and ¥20,992.88 for the West Conference being an increase over the year before of ¥3,113.94. Besides, they gave ¥4,792.63 for the Central and Connectional funds, being an increase over the year before of ¥845.87, and ¥2,709.00 for benevolent purposes. So that the aggregate sum that our people gave for all church activities has been ¥63,829.32, which shows an increase over the year before of about ¥5,000.

Sunday School Work

If we look at the Sunday School work of our Church, we are still more grateful for the results. The number of our Sunday School children has reached 26,286 during the year, being nearly double our church membership, of which 14,058 belong to the East Conference, and 12,228 to the West. Compared with the last year's statistics. this is an increase of 1,095 in the East, and 2,005 in the West, or a total increase of 3,100.

If the Sunday School children are the hope of the church, and the strength of the future, our Church should be quite hopeful for growth and expansion.

Changes

There were of course, a few changes in the pastorates of both Conferences, but more noticeable changes were in the heads of Districts as arranged by the last Conferences. Mr. Kihara, who has been in Chosen for the past ten years, and who was the Superintendent of the Chosen District, was moved to Naha in Okinawa Ken and was made the Superintendent of Okinawa District, while Rev. F. H. Smith of Nagasaki was sent to Seoul and appointed the Superintendent of the Chosen District. Also Rev. F. W. Heckelman was appointed Superintendent of the Hokkaido District in place of Rev. K. Nagasaki, and Rev. G. F. Draper, the Superintendent of Tokyo East District in place of Rev. K. Nakagawa.

There are now, therefore, *two* missionary superintendents, Dr. J. C. Davison and Rev. F. H. Smith, among eight in the West Conference, and three missionary superin-

tendents, Rev. D. Norman, Rev. G. F. Draper and Rev. F. W. Heckelman, among nine in the East Conference.

We are now ready to take up the fight of another year for Christ our Master and His Kingdom.

II—THE JAPAN MISSION OF THE METHODIST EPISCOPAL CHURCH

By David S. Spencer

Present Status

A misunderstanding has existed abroad concerning the status of Methodism in Japan. The erection of the Japan Methodist Church was accomplished by uniting the organized church work of the three Methodisms,—the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada; but did not include either the educational work or the publishing work of the uniting Missions; nor did it relieve these Missions of their responsibility to contribute their share to the evangelization of the Japanese nation; nor did it affect the work of the Women's Foreign Missionary Societies connected therewith.

Briefly stated, the practical change which the missionary feels is that he is relieved of the responsibility for direct administration of the affairs of the churches, and can thus devote a larger proportion of his time to direct evangelization Instead of forming new churches of the denomination to which he belongs, he aids in the formation of Japanese churches.

As regards its responsibility for its educational and its publishing interests, the Mission has experienced no change

The missionary is free to lead to Christ as many souls as possible, to baptize them, and to organize them into chapels, develop self-support, and aid them toward the full realization of church life.

Evangelistic Work

In its evangelistic work the Japan Mission has during the past year been greatly embarrassed by the lack of evangelistic missionaries, failing health and the exigencies in other lines of work having reduced the number of such workers unduly. The return of workers with reinforcements is however promised, and the Methodist Episcopal Church may be expected to contribute its part to the spiritual reformation of the Empire. A strong Commission has been appointed by the Board to study thoroughly the question on the field; a searching questionaire has been sent out to prepare the way; photographs are being extensively taken to show present property and other conditions, as well as sites desired, and a comprehensive policy when completed will, it is hoped, furnish a more intelligent comprehension of the work yet to be done on this field, and Methodism's duty toward it.

Educational Work

The educational work of the Mission is growing. More buildings are demanded at Aoyama for the various departments of the schools located there, and tentative plans for enlargement have been approved by the Directors. Union in *Koto-kwa* work with other Tokyo schools is under consideration. A union in theological college work between the Theological School of the Mission of the Evangelical Association and that at Aoyama has practically been completed. A fund of ¥250,000 is being asked for equipment and buildings.

Publication

In the line of the publication and distribution of Christian literature this Mission is still active, though its activity during the year just closed has been somewhat in the line of readjustment. The job printing department has been entirely disposed of, and attention is being concentrated upon the work of publication and distribution. Some new business relations have been established in the hope of thus contributing more fully to the common purpose in evangelism and to the strengthening of the lines of co-operation. There exists a hope of being able to make the Methodist Publishing House to missionaries of all classes a more useful agency of evangelization than it has ever yet been

Wherever organic union can be made really to promote the interests of the Kingdom, the Mission is unquestionably in favour of such union ; but it does not lose sight of the fact that the thing of prime importance is the possession of the *spirit* of unity, and it is a matter of deep encouragement that in all our relations in the practical work of the field, whatever the line of work, this spirit of unity, of real oneness, is growing.

Japanese Membership

As this Mission does not maintain churches independent from those of the Japan Methodist Church, it has no native membership to report, though enrolling many inquirers in its chapels and schools ; but it shares in the production of the candidates for the 1567 baptisms recorded during the year by that church, has a due share in the instruction of the 21,000 children in the 333 Sunday Schools, and contributes toward the support of the 244 pastors, who care for the 15,000 members in the churches, as per latest statistics to hand.

III—WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE EAST JAPAN CONFERENCE

By Anne Blanche Slate

A special cause for gratitude this year is the arrival of five new missionaries and the return of two from furlough. Miss Nichols, a representative of the W. F. M. S. in America, has also been with us for a few months studying the work.

We have had six anniversaries. During the year the *Seiryu Jo Gakko*, of Nagoya, completed the 25th year of its existence, and, of our own number, Miss Griffiths, of Hirosaki, Miss Dickerson, of Hakodate, and Miss Imhof, of Sendai, each celebrated the 25th anniversary of her arrival in Japan. A long record of thirty years of faithful work is accredited to Miss Watson of Yokohama, while Miss Spencer, our senior missionary, has had the honour of completing her 35th year of service for the women and children of Japan.

Educational Work

Good reports come in from all our stations. In Hakodate the *Iai Jo Gakko*, is growing in numbers and spirituality. It is also looking forward to Government recognition in the near future.

Aoyama Jo Gakuin has the largest graduating class in the *Koto Jo Gakko* Department in the history of the School, and the *Seiryu Jo Gakko*, in Nagoya, rejoices in Government recognition, better teachers and more pupils that ever before.

Nine young women expect to graduate from the Bible Training School, in Yokohama, in March, and go out to do direct evangelistic work.

The eight Christian Day Schools in Tokyo and Yokohama are full of pupils and Miss Spencer reports thirty-five baptisms among her children.

The kindergarten work is most hopeful. In Kanagawa parents and friends of the children gave over ¥700 to repair the building, and many of the mothers have become inquirers. The new Kindergarten in Hakodate has an attendance, daily, of 80 children, with 180 in the Sunday School.

The Orphanage, in Sendai, is doing a splendid work for children of that section.

Evangelistic Work

Our work in the north has been sadly crippled by the enforced return of Miss Griffiths to England on health leave, but others of that station, assisted by the Japanese Christians, have done noble work in rescuing and caring for the sufferers. One worker reports a weekly Bible class of fifteen nurses in a city hospital, and one of thirty girls in a *Koto Jo Gakko*. Work is being done in factory, shop and home, and large meetings of children are reported from the country districts.

In many ways the seed is being sown. God Himself will give the increase.

IV—THE WEST JAPAN MISSION OF THE METHODIST EPISCOPAL CHURCH

By F. N. Scott

Personnel

The summer of 1913 saw our mission forces at their lowest ebb. J. C. Davison and F. Herron Smith were on furlough, and J. Ira Jones, who had become unusually well-equipped in the language in a little over three years, was in Korea on account of Mrs. Jones' health. This left one man in the evangelistic work, and two men in Nagasaki, their principal work being in *Chinzei Gakuin*. But September brought back the veteran as enthusiastic as a new volunteer, and F. H. Smith more energetic than before.

Fukuoka

Despite Mr. Jones' anxiety and necessary absence for part of the year, he built up an unusually promising work around Fukuoka. His report of the number and manner of conversions makes most interesting reading, and makes one's heart thrill at the possibilities in Japan.

Kumamoto

Dr. J. C. Davison came to Nagasaki forty years ago. Thanksgiving day all the members of the Mission and the Women's Board celebrated the 40th anniversary of the coming to Japan of the Davisons and Bishop Harris, who was present with us. For the first time, perhaps, the very valuable contribution to Japanese Hymnology by Dr. Davison received due appreciation. He is still District Superintendent of the Kyushu South District of the Japan Methodist Church, and travels the country he covered on horseback nearly forty years ago.

Loo Choo

Our most interesting work is in the Loo Choo Islands. Despite a trying climate Dr. Schwartz and family are holding the fort, and the work is prospering. It is only with the greatest difficulty that Japanese workers can be secured for this work. Dr. H. B. Schwartz of Naha reports 69 baptisms; 19 at Youtanzan; 36 at Shuri and 14 at Naha and this throws a very heavy burden on the missionary. Mrs. Schwartz has worked very hard at Sunday School and other work, and Miss Anna Dale Schwartz has

a fine influence among the young people. This is the most isolated mission station in Japan, perhaps, and this family deserves our sympathetic prayers.

Korea

Toward the end of the year it was decided to open new work in Korea. The Mission had sent a man over three or four times to help the Japan Methodist Church for a few days at a time. F. Herron Smith is now in Seoul, and will minister to the large body of Japanese there.

Nagasaki

The work of Mission Treasurer and *Chinzei Gakuin* has made almost impossible any personal evangelistic work on the part of the writer at Omura, Haiki, Kawatana, and Akunoura. At the latter place the pastor went to America, his successor fell sick, and we had to keep the work going ourselves. This we did with the kind help of men who had also other work. Quite a number have been baptized at Akunoura.

Chinzei Gakuin

The missionaries in connection with the *Chinzei Gakuin* are H. A. Wheeler and the writer. The School never had a better year. After the death of Dr. Sasamori F. H. Smith acted as president till April 1912, when the writer took charge. In April 1913 we had the great good fortune to secure as president, Rev. K. Uzaki, D. D. Before the opening day we had to turn students away. There is a marked change in the community's attitude toward Christianity. Nearly half the student body were Christians at the end of the year. Of 48 graduates 37 were baptized. We have 450 students, and 16 Japanese teachers.

V—THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE WEST JAPAN CONFERENCE (M. E. CHURCH)

By Louise Bangs

Evangelistic Work

Our evangelistic work is divided into three districts in which 26 Bible women are employed.

The North Kyushu district is under the direction of Miss Hettie Thomas, who writes: "In Fukuoka and Nagasaki prefectures we have eleven Bible women in seventeen places. They report thousands of calls, twelve regular women's meetings, and seventeen Sunday Schools; tangible results, forty-one baptisms. The city work grows most in Fukuoka and Sasebo. In Kokura there have been eleven inquirers in four months. The country work, though small, grows in interest. In a Christian girl's home we had about 70 men and women, farmers, hearing the Gospel for the first time."

Miss Teague superintends the work of Kumamoto *Ken.* She writes: "With Kumamoto as a center, and with six Bible women we are working in seven places. In the villages we have found a large number of earnest inquirers, some of whom have received baptism."

Miss Finlay, stationed at Kagoshima, has charge of the South Kyushu district, including the Loo Choo Islands. She writes: "Weekly Bible classes for Christian and non-Christian women have been faithfully attended. The visit of the Sunday School Commission party opened the way to homes of influence which we have been able to follow up with visiting and teaching. Aggressive work done by laymen, some of whom are prominent physicians, mark the year."

Two new evangelistic workers have been sent to us: Misses Snapp and Zollicker, who are now studying the language in Tokyo.

Educational Work

Eiwa Jo Gakko, in the center of Fukuoka, superintended by Miss Kidwell, graduated five of its 64 students. Twelve students helped in ten city Sunday Schools, which had an average attendance of 320.

Kwassui Jo Gakko, established in 1879 by Miss Elizabeth Russell, is beautifully located overlooking Nagasaki Bay, and with its newly acquired property of Sturgis Seminary makes a fine plant. It had eight American and 29 Japanese teachers and 270 students in the college, academy, high school, primary, music, art, industrial, kindergarten normal training, and Bible woman's training departments, from which 39 students were graduated.

174 children attended the four kindergartens. There have been 13 baptisms, 54 teachers and students have conducted 19 city Sunday Schools with an average attendance of 700. There are two flourishing literary societies. The two missionary societies raised ¥50 each to help support a Bible woman in Loo Choo and a day-school in Korea.

The Orphanage Miss Russell established our orphanage, *Kwassui Jo-En* in 1893 at the time of the tidal wave at Shimabara. It has 35 girls under the care of two teachers and a matron.

The Dispensary At the *Kwassui Dispensary*, established in 1893, Dr. Mary A. Suganuma attended hundreds of cases and gave out many tracts.

VI—THE JAPAN MISSION OF THE METHODIST EPISCOPAL CHURCH, SOUTH

By W. K. Matthews

Missionaries This Mission has at present a force of forty-one missionaries. Excluding wives of missionaries, there are twelve engaged wholly in evangelistic work, thirteen chiefly in educational work and one in literary work. In addition, there are two American teachers in the employ of the Mission, and Mr. A. L. Dyer of the Japan Evangelistic Band is working with the Mission at Himeji. The force has been increased during the year by the arrival of Miss Ethel Newcomb, and by the return to the field of Rev. H. P. Jones and Dr. S. H. Wainright. In the death of Miss W. L. Park the Mission has sustained a heavy loss.

Location The Mission is located around the Inland Sea, having mission stations in nearly all the capital cities of the provinces bordering on it. The Mission works in co-operation with the Japan Methodist Church and the relation has been mutually cordial and harmonious. The plan of co-operation adopted at the time of the organization of the Japan Methodist Church has been subjected to test and has proven to be a workable and mutually satisfactory arrangement.

Evangelistic Work

Within the Japan Methodist Church and under the supervision of the Mission there are 25 preachers and evangelists and 19 Bible women engaged in evangelistic work.

In 30 of the 54 preaching-places there are organized groups of Christians, most of which are classified as churches. There were during the year, in these places, 138 conversions and a net increase of 129 members. The 60 Sunday Schools report an attendance of 3247. An interesting and successful work for Japanese in Korea is carried on along the north east coast having its center at Gensan.

Work for Women and Children

There are only two single women devoting their whole time to evangelistic work. But those in educational work as well as the wives of the missionaries are doing much direct work for the evangelization of women and children through the agency of clubs, classes, kindergartens, Sunday Schools, women's societies and visiting in the homes.

The Mission conducts eleven kindergartens with 26 teachers and 481 children. Five of these are under the direct supervision of the Kindergarten Teachers' Training School Department of the Hiroshima Girls' School.

Plans for the Future

A year ago the Mission worked out a programme for the next eight years which has been submitted to the Mission Board of the Church. It has been well received and there is prospect of its being adopted as the working basis. In it all interests are comprehended and a full rounded and well-balanced development provided for.

Among its features is a plan to put each year a certain amount of money into church building, until all the larger Methodist Churches of this section, whether under the immediate supervision of the Japan Methodist Conference or under mission direction be provided with suitable church homes. Last year two such buildings were provided, one at Kyoto and one at Hiroshima, neither of which places are in that part of the work which is under the direction of the Mission.

Educational Work

The Hiroshima Girls' School has completed its twenty-fifth year, a fact which was fittingly celebrated in November 1913. It has four departments in which it employs six foreign and thirty-six Japanese teachers. The departments are: Kindergarten (263), Primary (230), High School (284) including Industrial (52) and Kindergarten Training School (30).

Evangelistic work in the homes of the students, training students in Sunday School work, and large volunteer Bible classes in addition to curriculum Bible instruction are features particularly noteworthy.

The Palmore *Gakuin* (English Night School) at Kobe has had a successful year. The enrollment is 236. With the exception of the plant and the one missionary teacher, it is self-supporting. It is a valuable evangelizing agency.

The Lambuth Memorial Bible Woman's Training School at Kobe has ten students, who in co-operation with the teachers do much visiting and Sunday School work in the city. It conducts two kindergartens, and a woman's society and holds an annual Bible woman's conference. This year the conference was held jointly with the Baptist Bible Woman's School of Osaka. This conference had during the six days an average attendance of about 80.

The *Kwansei Gakuin* is conducted jointly by the Methodist Episcopal Church South, the Methodist Church of Canada and the Japan Methodist Church. This School is in the midst of a large and rapid expansion. Its plant has recently been increased by the erection of three missionary residences and the grading of an athletic field. The Academy Department reports an enrollment of 442 with two foreign and eighteen Japanese teachers.

The College Department which has reached its second year has an enrollment of 103. An able faculty of Christian Japanese is being gathered and the prospects of a strong institution are most encouraging.

The Theological Department has 35 students with three foreign and nine Japanese teachers.

It opened in April 1913 a Correspondence School of biblical and theological instruction, with a circulating library attached. There are 41 students enrolled in this school.

In January 1914 appeared the first number of the *Shingaku Hyoron*, a theological quarterly, published jointly by it and the theological department of the *Aoyama Gakuin*.

A summer Bible Conference for Christian workers is held each summer under the direction of this department.

VII—JAPAN MISSION OF THE METHODIST CHURCH OF CANADA

By D. Norman

Forces

The missionary force of the Canadian Methodist Church in Japan now numbers seventy, of whom sixty-two are in the field. These work in two organizations, the Women's Missionary Society with thirty-two workers and the missionaries of the General Board of Missions.

Tokyo

The Mission of the General Board has eighteen married couples and two ladies, and these are located in the following cities:—Tokyo, Kofu, Shizuoka, Hamamatsu, Kobe, Fukui, Kanazawa, Toyama and Nagano. The work in Tokyo is largely centered in the work of the Central Tabernacle in Hongo. The senior missionary of the Mission Rev. D. R. McKenzie D.D., is in charge of this work assisted by two junior missionaries who are attending the Japanese Language School. Dr. McKenzie finds satisfactory indications of progress and a growing spirit of self-reliance in the organized church. For instance at the end of the year 1913 the church found that it had a deficit of ¥250.00. Without resorting to the holding of concerts, entertainments or other cheap methods of raising funds, and without appealing to the Foreign Missionary Society for aid, the stewards of the church appealed to the members for contributions with the result that the deficit was completely provided for. The junior missionaries are doing practical work for young men. A Young Men's Society has been organized with four departments, devotional, English-speaking, social and athletic. They are getting hold of an increasing number of young men.

Kofu

For four years our Kofu station has been vacant, and in view of the fact that three of the churches in this district have grown up into complete self-support it was a question with some whether a missionary should again be stationed in Kofu. This district reported last year 164 baptisms of which 101 were from one of these self-supporting churches. But the fact that these same self-supporting churches have for years urged upon the Mission the importance of having a missionary in Kofu led the Mission to locate a man there last fall. A large hostel for young men, a Gospel Hall in Kofu city, and numerous openings in the villages already fill his hands with work.

Two evangelists of the Railway Mission work with our missionaries in Kofu and Nagano, and a number of conversions have been reported and relief administered to many suffering from accidents.

Shizuoka and Hamamatsu

The work in Shizuoka comprises a students' hostel, a night school, an orphanage, largely supported by the people of Shizuoka and vicinity and known as "The Shizuoka Home," and country evangelistic work. In Hamamatsu and vicinity the work is directly evangelistic.

The West Coast

The work on the west coast includes the three mission stations, Fukui, Kanazawa and Toyama. Places in which a few years ago it was impossible to rent preaching-places are now accessible. There are enquirers or candidates for baptism at nearly all the preaching-places.

In Toyama last fall an Exposition was held for two months in celebration of the railway being completed which gave more direct connection with Tokyo and Yokohama. Seven hundred thousand passed through the turnstiles during the days of the show. The authorities allotted a splendid site on which to erect a tent for Gospel preaching. The tent was open from early morn till dark as a resting place for any who wished to enter, and tea was served free to those who wished to eat lunch. From two to six o'clock every day, and on certain days in the forenoon also, preaching services were held, sometimes as many as eight or nine addresses being delivered at one

session. The singing was an attractive feature and almost always the tent was well filled. Many purchased Bibles, and tens of thousands of tracts were distributed.

Rev. J. W. Saunby of Kanazawa writes, "The outstanding features here are the comparatively large number of baptisms recently, the remarkably clear cases of conversion, the larger opportunity of getting in touch with people, and the blessed privilege of reaching out and preaching in the regions beyond." In Kanazawa we have a large orphanage and other special features.

Nagano

During the last nine months of last year the missionary in Nagano reports forty-seven baptisms, and during the past five weeks thirty-eight baptisms. There is also a very gratifying development in the self-support of the churches and preaching-places. Another evidence of the growing strength and spirit of the church in Nagano is seen in the fight against legalized vice. In two towns and one village in this province petitions were circulated, asking for licenses for the opening of prostitute houses in the towns and the keeping of *geisha* in the village. In each instance young men who are members of the church opposed the movement, and thus far with success.

School for Missionary Children

One item of especial interest to our Mission is the opening of a school for our missionary children. Land has been bought and a School with residence erected in the suburbs of Kobe. A qualified principal and a matron have been appointed. Already in the first term of this institution twenty-two children were admitted in six grades, about half being children of our Mission.

Educational

Our educational work is in union with the Mission of the Methodist Episcopal Church South in Kobe, one half of the faculty and staff representing each Mission. The year has been one of progress and development. Students enrolled, 500 in Academy or Middle School Department; 117 in College or Higher Department; 35 in Theology; and 40 enrolled in the Correspondence Courses recently opened. Rev. H. H. Coates D.D. assists in the educational work

of the Mission of the Methodist Episcopal Church in *Aoyama Gakuin*, Tokyo.

VIII—THE WOMAN'S MISSIONARY SOCIETY OF THE METHODIST CHURCH OF CANADA

By Isabella M. Hargrave

The Woman's Missionary Society of the M. C. C. in Japan can report encouragement and progress. Twenty-nine women were stationed at our Annual Meeting in July.

Educational

We consider our educational work, whether it be in the kindergarten, the primary, the academic, or the collegiate departments to be our most enduring evangelistic effort. There regular instruction is given, and visible results are a daily encouragement.

Eight girls graduated from the Collegiate Department of our Tokyo School last year. "Seven are earnest, baptized Christians. Two of these are with us as teachers in the Primary Department, and one is pursuing her studies in the Bible Training School. Another is teaching Japanese to our missionaries in one of the country stations. One is showing marked ability as a translator and writer of Christian literature—a work, the need of which cannot be overestimated. One, with a special gift for children's work, who looks forward to a future in the evangelistic work, has succeeded in retaining in her Sunday School the older girls after an age when they usually leave."

In Shizuoka we have a Kindergarten, and a Primary Department, as well as the High School Course, and last year we received Government recognition.

In Kofu, "the school is crowded, every available place in the dormitory is occupied, and the class rooms are taxed to their utmost capacity. While thirteen were graduated from the High School Course, forty-seven new students entered."

There were thirty-seven baptized from our three schools during the year, and seventy-two are efficient helpers in the Sunday School work.

In Ueda, the kindergarten training class of fifteen, under Miss Drake's supervision reports a good year. "The teachers have been especially earnest in their evangelistic work in the homes, starting out every calling day with an intense desire to lead the mothers to a knowledge of the true God."

The instruction in foreign household science has proved a double benefit, bringing the Gospel to many who could not otherwise be reached.

Our Industrial School and Orphanage bring us into sympathetic touch with the poorer classes, while our special English classes make a channel for work among government school girls.

General Evangelistic Work

General evangelistic work has been carried on among the women and children in ninty-five towns or stations, and four thousand and ninety meetings have been held, and over nine thousand visits made. There have been seventy-three baptized.

In all departments of our work one's opportunity is only limited by one's time and strength. Had we twice as many missionaries we could find plenty for them to do. We look forward with hope for—

"The triumph is in sight,
For the Lord is in command."

CHAPTER III

THE PRESBYTERIAN GROUP

I—THE CHURCH OF CHRIST IN JAPAN (NIHON KIRISUTO KYOKWAI)

By K. Mori

According to the statistics for 1913, the Church of Christ in Japan has a membership of 23,942. 1,879 new Christians were baptized during the year, and the contributions amounted to ¥122,014. This is an increase over the membership of the previous years of 870, and in contributions of ¥5,492. The total number of self-supporting churches is 70, an increase of four during the year. The number of churches partially self-supporting is 128, an increase of one.

The Board of Missions

The Board carries on work in the following thirteen places: Niigata, Maizuru, Tokushima, Kagoshima, Shizuoka, Jinsen, Chinkai, Fusan, Taiko, Moppo, Bujun, Gahoten and Kirun. Nine workers have been employed, and the contributions received from these places have amounted to ¥2,005. During the year the church at Tokushima has become self-supporting, and the Bujun Christians have engaged an independent worker of their own. An evangelist also has been sent to the Loo Choo Islands, and work opened there. In accord with the decision of the Synod, the Board has engaged ministers to take up regular touring work, in order to give needed aid to the evangelistic work at important points. The results of this have been very good.

General Conditions

The demands of the times have been increasingly insistent upon spiritual things. The conditions have been ripe for evangelism. Everywhere there has been noted a change for the better

in religious work. The special efforts of the Home Mission Board have included extended campaigns in Kochi and Formosa, with some of shorter duration in a half dozen churches in the Capital, and a dozen or more churches in the interior. These have been remarkably successful, such favourable results being rarely witnessed in recent years. It has also served to give a strong impulse to the Church as a whole.

Internal Condition of the Church

Whether we consider the financial status, or the character of the membership, or the devotion of the Christians to the work, we have great reason to be thankful and to take courage. Our only matter of regret is that in the face of the immense work yet remaining to be done, the workers are so few. It is therefore incumbent upon the Church at this important juncture to devote itself more earnestly than ever to prayer and offort that a larger number of labourers may be sent forth into the harvest.

II—THE JAPAN MISSION OF THE PRESBYTERIAN CHURCH IN THE U.S.A.

By James Ekin Detweiler

The Japan Mission of the Presbyterian Church in the U.S.A. reports a comparatively uneventful year. Even the much talked of California Land Question, and the agitation that occurred in connection with it, have not disturbed in any marked fashion the daily labours of the missionary body. Most of the equipment made possible by the Kennedy Bequest has been completed and is now being used.

The missionary force has been increased by only two single ladies, assigned, one to Osaka station and one to Hiroshima station. In Tokyo, Dr. and Mrs. David Thompson, congratulated by their friends and specially honoured by the Mission, celebrated their fiftieth and fortieth anniversaries of coming to Japan. In Osaka, Dr. and Mrs. A. D. Hail received congratulations and felicitations on their thirty-fifth anniversary; but only recently God called Mrs. Hail to higher service—to stand

before Him in heaven. The Mission mourns her loss, treasures the memory of her life and fruitful labours, and sees her work in God's invisible temple-building, symmetrical and perfected.

Of the total number of our missionaries, ten are on furlough, and sixty-six actively engaged in the work of the fourteen stations, scattered over Japan from Hokkaido to Manchuria.

Evangelistic Work

Of these sixty-six, forty are engaged in direct evangelistic work. In accord with the policy of the Mission they are constantly striving to reach the great rural population. Automobiles and motor-cycles are still effective means for reaching the back districts. Mr. Brokaw of Kure says,—"To the limit of means, if not of time, we have kept this work going, and there has been so much that is interesting it would take a brochure to record it all." Mr. Worley of Matsuyama finds his distinctly rural work the most responsive. From September to January there have been nineteen baptisms on his field. In three other fields special efforts, by the missionaries and the Japanese workers, have been made for house-to-house visitation in the villages. There is no particular attempt to open chapels, and it is not always possible to hold regular public meetings, but as Dr. A. D. Hail has remarked, the country people are gradually opening their own homes for neighbourhood meetings.

Another new field of endeavour is railroad evangelism. Dr. Dunlop in the Hokurikudo has arranged for one of his evangelists to spend half of his time travelling over the Hokurikudo division—about 230 miles. The meetings are held at convenient times in the station-buildings and the engine-shops. Mr. Curtis in Chosen is also carrying on work of such a nature among the telegraph operators and editing a magazine for them.

Then too the regular work of the stations, in chapels, Sunday Schools, and special meetings, tent work at expositions, and tract distribution has been kept going. The Scripture says "Blessed are they that sow beside all waters."

Opposition

There has been some opposition. In the Hokurikudo, the Buddhists at the town of Taishoji, led by the priests, organized a demonstration, and

taking advantage of the weakness of one of the Christians, forced the re-selling of the but recently bought land and the partially completed building. At Yamada, Mie Ken, because the Christian school boys preached on the street and were earnestly helping in some special meetings then going on in the church, in the presence of some of the teachers who did not intervene, they were roughly assaulted, and one of them seriously injured for life. Furthermore the principal of the school threatened to prohibit the Christian boys from going to church. These are illustrations of the prejudice that still lingers, and of the hostility that now and again breaks out in persecution.

Educational Work

Twenty-six of the missionaries are counted as giving their whole time to educational work, but the evangelizing agencies which they carry on in whole or in part outside of the schools are strikingly numerous—Sunday Schools, women's meetings, systematic house-to-house visitation, chapels, clubs, all of which are directly evangelistic in tone, purpose, and practice.

The six girls' schools report 66 Christian graduates out of a total of 104. There were 71 baptisms, and in the total enrollment of 668 pupils, 217 are Christians and members of the church.

The fourteen kindergartens and two primary schools have had a record-breaking attendance of 1184, and 256 graduates.

For the first time in its history, all the teachers in *Meiji Gakuin* in Tokyo are Christians. The enrollment totalled 314 boys, of which 18 were in the Theological Department, and 296 in the Academic Department. Twenty-four undergraduates are ministerial candidates. There are 58 Christians in the Academic Department. The Summer Bible Conference was attended by about 60 and "there were many expressions of the benefits received."

Co-operation

Great progress, too, has been made in active co-operation with other schools. *Meiji Gakuin* has the past year been co-operating with *Tokyo Gakuin* (Northern Baptist) in the Higher Departments. Steps have been taken to unite these higher departments in a greater institution. There is also co-operation

in the Theological Departments, and hopes are expressed that other missions will see their way clear to join in this union movement. Negotiations have also been opened towards unifying courses in the higher departments of the girls' schools, and preparations begun looking towards a union college for women.

The Mission as a whole is endeavouring to grasp more perfectly its responsibility, to see where it lies, and by a deeper sense of its own solidarity and brotherhood endeavouring to unite with others in a more vigourous and systematic attempt to lead Japan to Christ.

III—THE SOUTHERN PRESBYTERIAN MISSION

By R. E. McAlpine

The Force and the Field

The work of this Mission is in three sections: in the Island of Shikoku, embracing three provinces; the city of Kobe; and the Nagoya Plain, with its three provinces also. In the portions of these sections allotted to us is a population of just under six millions. To meet this tremendous responsibility, we have a foreign force of 14 men and 21 ladies—35 foreign workers; and a Japanese force of 12 pastors, 22 unordained preachers and 20 others—54 Japanese workers. In our field there are 10 churches and 76 chapels, with a membership of 2778 souls, 336 having been added the past year. In our Sunday Schools are over 3,000 pupils. In educational work we have one Theological School at our central station, Kobe; one girls' school in each of the other two sections, and several kindergartens.

Condition of Evangelism

The past year has been an average one; with plenty of difficulties and enough of success to give great joy; a year of steady endeavour and good progress along all lines. As ever in the past of our Mission, in the year just closed, the main emphasis has been upon direct evangelistic work, most of our members being engaged in that department. But these workers nowadays find the chief difficulty to get a hearing for their message. No great audiences gather

now, as in years gone by, for the novelty is gone. It is the steady, patient drilling of tiny holes—winning individuals—and laying the charge of Gospel dynamic in them, that some day is to shatter the stone mountain of apathy, indifference and ignorance. So we find (in the annual reports) the three brethren in Kochi Prefecture, steadily visiting small groups or individuals all over the province; the two Tokushima men travelling, preaching and distributing tracts and Scripture portions, above 60,000 in number; while our one man in Takamatsu tries to do double work in the absence of his colleague by speeding frequently to his many points on an auto-cycle. The same is true of the three men living in two cities of the great Nagoya Plain (Toyohashi and Nagoya). Everywhere we must be content with small groups, or even to touch only individual lives, one at a time. Notwithstanding, from each worker comes the same glad song of indifference and opposition overcome, individual souls saved, and the attitude of whole communities gradually changing and turning toward the light.

Women's Work

The ladies also who are in the general evangelistic work, have had a noble share in the year's record. Going from village to village and from house to house, and by means of meetings for children, girls and women, they have in some places succeeded surprisingly well, opening up opportunities for regular chapel work.

The conditions in our Kobe station are somewhat of a special kind. The city being almost entirely modern, the people are largely without the old time hampering traditions and superstitions which are still such grievous obstacles in communities dating from earlier ages. Hence the Kobe dwellers can listen to the message with less personal prejudice and less fear of kinsfolk and neighbours. They are peculiarly free to accept the Gospel, if once touched thereby.

Theological School

In addition to this open door, the location in this city of our Theological School, with its strong faculty and well drilled body of students, gives an excellent working force. As the two great aims of the School are to get the

pure truth into the minds and hearts of the students, and then to train them in the practical transmission of this truth to others, each professor has his regular preaching place in chapel or church, and his own corp of students who are assigned to work with him. The value of this to Kobe evangelism is inestimable. It is not surprising therefore, that the past year saw our fourth church organized in the city, and its handsome house of worship dedicated, free of debt.

Industrial Home

Our two schools for girls have also had a good year. The Industrial Home in Kochi is now crowded to the limit, with its 56 girls; and a number more are begging for admission, that they may escape from a nameless fate and learn to earn a livelihood in a pure and honourable way. Just at the close of the year, the adding of a self-sustaining English lady to the staff of the school, greatly cheers and encourages all. The Nagoya Girls' School has all the year been in delightful confusion because of the rebuilding of its entire plant, at a cost of over $10,000.00. It enters upon the new year with well constructed buildings nearly complete, a faculty nearly solidly Christian and mostly holding government license, government recognition soon to be received, and largely increasing numbers of pupils applying for entrance. As a girl rarely leaves this School without being a Christian, its GREAT history is likely yet to come.

IV—THE JAPAN MISSION OF THE REFORMED CHURCH IN THE UNITED STATES

By J. P. Moore

During the year under consideration the Mission has sustained the loss of two of its members, Rev. H. H. Casselman, who, on account of physical disability, was compelled to relinquish his work and return to the homeland, and Miss S. L. Weidner, who resigned her position as principal of the Miyagi Girls' School, and returned to America during the summer. Fortunately, Rev. E. H. Guinther arrived rather unexpectedly, and has taken up

the work of Mission Treasurer in connection with his language studies.

Rev. D. C. Kriete removed from Tokyo to Yamagata City, Yamagata Ken, where he is associated in the work with Rev. H. H. Cook. The arrangement is that Mr. Kriete is to take charge of the city work, while Mr. Cook attends to the country work in Yamagata and Akita Kens.

Evangelistic Work

In the evangelistic work of the Mission there has been a gain over the previous year. The number of baptisms is sixteen per cent over that of last year. The net gain in membership, attendance at the regular church services and Sunday Schools, as, also, the contributions, show a favourable increase. The whole number of baptisms was 213. The present membership of supported churches and *kogisho* is 1685, while of three independent churches the membership is 676. The number of workers is 35, places 84.

One great feature of the year which has come up in our experience, is the change of attitude on the part of educators towards the missionary and his work. In consequence, our Sunday School work has become more popular and prosperous. It has given the missionary free entrance into many of the schools—*Chugakko* and *Shogakko*—and secured for him respectful attention on the part of teachers and students when speaking on topics of a moral and religious character.

Many of our Japanese workers have been inspired to larger efforts and better things. In several places where congregations were asleep there has been an awakening and a "rattling of dry bones;" and indifference has given place to the spirit of earnestness and hopefulness. The year has witnessed also improvement of the Bible woman's work. It was the purpose of the committee having this work in charge, to raise the standard of workers, and to improve the system, looking towards greater efficiency and better results. While the goal has not yet been reached, the effort has met with encouraging success. The number of this kind of workers employed is 25.

School Work

North Japan College with Dr. D. B. Schneder as President, opened auspiciously with an enrollment of 451 students, the largest in the history

of the institution. The graduating class numbered 45. There were 37 baptisms from among the students, a number larger than that of any previous year. The School is highly prosperous.

Of the foreign teachers, Rev. J. F. Steiner, on account of post-graduate studies which he is pursuing in Chicago University, had his furlough extended for one year, and was therefore absent during the year; while Rev. William G. Seiple is absent on his first furlough. Of the Japanese teachers, two are on leave of absence in America for purposes of study,—Mr. Demura who has entered Auburn Seminary, N. Y. and Rev. K. Ito, Hartford Theological Seminary. Both of these have fellowships. The present number of teachers is: Americans, 6; Japanese, 26 regular teachers and 3 tutors.

Girls' School

Miyagi Girls' School has had a change of Principals. Miss S. L. Weidner resigned her position and Rev. A. K. Faust Ph. D. was appointed her successor. The change to a male Principal of the school was a movement which originated with the Home Board, endorsed by the General Synod's Woman's Missionary Society, the latter furnishing the money for the carrying forward of this part of the Mission's work. With the change of principalship there is to be a change in the government of the school intended to bring the school into closer relation with the Japanese Church and the people at large. The graduating class numbered 15, of whom 11 were baptized Christians. The number of students registered was 160, the number of teachers, foreigners 6, and Japanese 16. The spiritual condition of the school is very good. Of the 160 students registered during 1913, 90 were baptized Christians, nearly sixty per cent.

Personal Matters

Among matters of a more personal character, Dr. A. K. Faust, who is well known for his work and publication in connection with the Anti-Tuberculosis movement, published a Hand-Book on Sunday School work. This book, like its predecessor, is meeting with general favour and no doubt will supply a long felt want.

The Rev. D. B. Schneder and his wife were made

happy by the return of their two daughters from America. Miss Schneder, a graduate of Mount Holyoke, is for the time being, teaching music in the Girls' School, and also English in the Sendai Commercial School. Miss Margaret, a graduate of Oberlin, is recuperating at home. An event of the year, as regards the Mission, was the marriage of Miss Anna DeForest Thompson of Yokohama to Rev. J. P. Moore, the senior member of the Mission. Their residence is in Sendai. Dr. Moore has charge of the evangelistic work of Miyagi Ken.

V—NORTH JAPAN MISSION OF THE REFORMED CHURCH IN AMERICA

By L. J. Shafer

We began the year with a substantial reinforcement, but the end finds our ranks depleted. In October, Mrs. Eleanor Van Strien was suddenly called to her Father's Home. In November, Rev. N. H. Demarest was compelled to return home on account of a nervous breakdown. Miss Leila M. Winn, however, was enabled to return to the work, and Miss Jennie M. Kuyper also resumed her work at Ferris Seminary at the beginning of the year.

Evangelistic

The evangelistic work has been further strengthened during the year by the stationing of Rev. Hubert Kuyper at Morioka, and by the return of Miss Winn to Aomori, where she worked some eleven years ago. The general impression among the evangelists seems to be that the people at large are rather more open to work at present. They attribute the change in attitude to the general feeling among the Japanese leaders that religion must come to the aid of moral life, and to the concrete expression of this in the calling of the Three Religions Conference last year.

The work in the North continues to look prosperous. In Aomori children are turned away from the Sunday School for lack of room; in Noheji the building of a new church aroused new interest and gave access to homes that had not been open before; in some villages where no work has been done before a good deal of interest was manifested.

In the Izu field one of the interesting kinds of work is that for the Fuji pilgrims. A roof has been built out in front of the preaching-place at Gotemba and here three or four services a week were held during the summer, from twenty to over one hundred being in attendance. At the trains 14,000 tracts were distributed. The work among the railroad men at this place is also very encouraging. As a result the Gotemba station has grown to be a model for deportment.

In the Shinshu field, the four churches in the vicinity of Suwa united and tracts were distributed to every home throughout the twenty towns and villages of the county. At Matsumoto Mrs. Wyckoff reports even Sunday Schools with a total enrollment of 715.

Educational

The number of students at the *Meiji Gakuin* has been slightly less than last year, due to the enforcement of the regulation not to admit students after the second year, but the moral and scholastic standard has been raised as a result. For the first time in the history of the institution every member of the teaching staff is a Christian; of the 248 students in the Middle School 37 are Christians and 66 inquirers; 20 of the 28 students in the Higher Department are planning to enter the ministry. In the Higher Department a great advance was made in the co-operation with the Higher Department of the *Tokyo Gakuin*, thus increasing the teaching staff by two foreigners and five Japanese. This co-operation is as yet informal, but it is hoped that a formal union may be the result. This union includes the Theological Seminary as well.

Ferris Seminary has a slightly larger enrollment than last year, and out of the 213 pupils 72 are Christians. The religious life of the school is a very healthy one; it was discovered casually during the year that some of the members of one of the most promising classes of the School were meeting voluntarily every Sunday evening for special prayer for their unconverted class-mates; in another instance, one of the Japanese teachers, on her own initiative, conducts a class for inquirers on Sunday afternoons and she is finding a very encouraging response.

VI—THE SOUTH JAPAN MISSION, OF THE REFORMED CHURCH IN AMERICA

By A. Pieters

This Mission, established by Dr. Guido F. Verbeck in 1859, now numbers sixteen persons. During the year, one family has been on furlough, two unmarried ladies have been disabled by sickness, and two new missionaries have been received, one young man and one young woman.

Educational Work

The Mission conducts two schools, both located at Nagasaki, Steele Academy (*Higashiyama Gakuin*) and Sturges Seminary (*Umegasaki Jo Gakko*). The former is a well equipped and manned institution of Middle School grade, with recognition by the Department of Education, and a growing constituency. Its maximum capacity is three hundred boys, which number is reached in the spring. It closes the year with 285 students. The second school is for girls, and is of *Koto Jo Gakko* grade. It has had many years of excellent success, and is soon to enter upon a still wider work at Shimonoseki, whither it is to be transferred in the spring, to be amalgamated with a similar school of the Presbyterian Mission, called *Kojo Jo Gakuin*, hitherto located at Yamaguchi. The combined School is to bear the name of Sturges Seminary in English and of the *Shimonoseki Baiko Jo Gakuin* in Japanese. A magnificent site in an elevated location overlooking the Straits of Shimonoseki, comprising upwards of four thousand tsubo of land, has been secured, and the buildings are approaching completion. The investment is eighty thousand *yen*. Sturges Seminary at Nagasaki closes the year with fifty-three pupils.

Evangelistic Work

The evangelistic work of the Mission is affiliated with the *Nihon Kirisuto Kyokwai*, and is carried on from three stations manned by missionaries. Associated with them are seventeen Japanese evangelists and six Bible women. These labour in thirteen provisionally organized churches. There are no self-supporting and no fully organized churches, for the reason that three or four of this kind

have already been turned over to the Board of Missions of the *Nihon Kirisuto Kyokwai* or have become independent of the Mission.

The number of baptisms in the provisional organizations was forty-two, while if we add ten students baptized in Steele Academy and eight girls in Sturges Seminary, with four persons connected with the evangelistic work of the Mission at Kagoshima, we have a total of sixty-four as the direct visible result of the year's work in conversions. This is not far from the average of former years, perhaps a little above it.

Much attention is paid to village work. During the year the Rev. T. Hirayama did an extensive work of that kind under the auspices of the Mission in Saga Ken. In Oita Ken there is an old work of this kind which has not made any great visible impression upon the community but has raised up a number of strong men now engaged in theological and other higher educational work.

Newspaper Methods

In Oita Ken the Mission carries on the work of evangelization through the newspapers, with deepening interest. During the past year a popular *Life of Christ* has been published in this way that was made accessible to fifty thousand readers, and was probably read consecutively by at least one tenth of that number, with marked results in the way of deepening interest, earnest inquiries, and an altered attitude on the part of the public.

VII—WOMAN'S UNION MISSIONARY SOCIETY

By Florence Wells

The Woman's Union Missionary Society, Japan Mission, reports a year of marked progress.

In November we welcomed the return of Mrs. Bronson (formerly Miss Hand.) The staff of the Girls' School has changed in the resignation of our *kanji* Mr. Banno, and the appointment for one year of Mr. Hisatomi. Fourteen were graduated in April.

The Advanced Class and special Sewing and Cooking classes have done excellent work. With improvements in

buildings, needed additions to the Library, a new chapel organ and fine radiopticon the School has prospered. The annual musical and fortnightly literary meetings passed off successfully.

Teachers and students have helped in three churches and five Sunday Schools. Six have been baptized and there are many enquirers. The Y.W.C.A. has added a Junior Branch and thirteen attended the Summer Conference. An active interest has been shown in teachers' and class prayer meetings, in the Christian Service League, and the annual communion service to which graduates are invited.

Woman's Bible Training School

The Woman's Bible Training School has thirty-two students. Six women were graduated in June, making 67 alumnae, more than 40 being in active work, 3 in Korea. The usual Workers' Conference, held after Commencement, proved a real help and inspiration. The standard for admission has been raised and some changes made in the curriculum.

Evangelistic Work

Deepened interest in evangelistic work has been shown, the results being most satisfactory. In city and country 55 Sunday Schools have been taught, these increasing in numbers and interest. The Bible women and students have carried on Bible class teaching, house to house visitation, besides working in the Reform School, Orphanage, Charity School and in two factories.

There have been baptisms in the nine country preaching-places and several school teachers are studying the Bible at the home of one of their number, while in one village the principal of a primary school has received baptism.

CHAPTER IV

OTHER MISSIONS AND CHURCHES

I—AMERICAN BAPTIST FOREIGN MISSION SOCIETY AND WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY

By C. Howard Ross.

Forces

During the year our force of missionary workers has been sadly shattered. Sickness, death, and resignation have reduced our number about twenty per cent. Twelve have heen lost, while but one has been added, which makes a net loss of eleven. Of this number five have been men. The loss among the Japanese workers has also been unusually heavy. In the Tohoku (North-east fields) alone we have lost five workers within a few months.

Reorganization and Concentration

Perhaps the word "reorganization" would be the most appropriate word to use in reporting the work of the Baptist Mission during the last year. The Board at home and the Mission on the field have been labouring hard to place the work in Japan on a better footing. Both have been prompted by a desire to raise the standard of the work and to make the forces and equipment we have more effective. We have come to realize as never before the need of more intensive development and more consistent effort at strategic points. Our policy also calls for better equipment in every department of our work, especially in the way of buildings.

It seemed necessary for us to begin the plan of reorganization by an attempt at concentration. This was begun by withdrawing the forces from the Hokkaido and Shinshu. These two fields seemed to be the least co-ordi-

nated and the ones to be surrendered with the least loss to the Mission. The churches already established in these districts will not necessarily be given up. The policy of the Mission is rather to turn them over to the Japanese Home Mission Society and ask them to care for them.

Union and Co-operation

The Mission has been readjusting itself and planning for the future more along the line of union and co-operation with other bodies than before. We have made progress toward union in educational work, having united with the Presbyterian bodies at *Meiji Gakuin* in higher education for boys. Some common courses in theological work are also being carried on under a union agreement with the same School by a joint faculty.

Duncan Academy

Duncan Academy, our Boys' School in Tokyo, has outgrown its present quarters and the Mission has voted to move it to some place in or near Tokyo where sufficient ground for its development may be had. It will be made a Middle School strictly and put into a position to compete more successfully with government schools of the same grade.

Central Tabernacle

The Central Tabernacle in Tokyo was destroyed by fire about a year ago and the large institutional work carried on by Mr. and Mrs. Axling interrupted and somewhat demoralized. This was a heavy loss to the Mission. It is to be rebuilt at once and the result will be a reorganized work with a much better equipment which will insure larger results in the years to come.

Fukuin Maru

The Inland Sea work of the *Fukuin Maru* was temporarily interfered with by the necessity of building a new ship. The new *Fukuin Maru* was launched and dedicated last summer and is already sailing the Inland Sea under the command of Captain Bickel carrying the message of salvation to the thousands of islanders shut off from the mainland. This Gospel Ship has been a wonderful agent in breaking down the walls of prejudice and opening up new fields. In the short period of ten years practically all the towns and villages of the district have opened their gates to Captain Bickel and his band. The people all

love the ship and its visits are the greatest events of the year to many.

Women's Work

Perhaps the work carried on by the Women's Boards of our Society has prospered most of all. Both the Society of the East and that of the West have been actively engaged in building. The fine group of buildings of the Girls' High School at Kanagawa has been completed and the Higher Department opened. The Girls' School at Himeji and the Bible Women's Training School at Osaka have also added new buildings to their equipment. The School at Sendai has been promised new buildings to enable it to accommodate the students and to comply with the government requirement. All the four Girls' Schools of the Mission are full and in excellent condition and report advance in every way. The girls of these schools carry on some forty Sunday Schools with a total enrollment of over four thousand children.

The kindergarten work, also carried on largely by the Women's Societies, has flourished more than usual. The use of the kindergarten as an evangelistic agency has been demonstrated in several places. The little children with their songs, Bible verses, and Christian stories have proved themselves real evangelistic forces. They come from the very best families and thus enable the missionaries to come into touch with the better class of people so much needed in the churches. In many cases the parents have become interested in the church and Christianity through the children of the kindergarten.

Sunday Schools

Advance can be reported in Sunday School work. The schools in the country especially have reported growth. The children of any locality can easily be enrolled in the Sunday School if any kind of an effort is made. In several places Sunday Schools have been started by laymen in the church or by graduates from Christian schools who are living there.

Evangelistic Work

The evangelistic work of the Mission has had a very successful year. In spite of the fact that many of the important out-stations have been without workers and several of the

churches without pastors the results compare favourably with other years. There has been a normal growth. The country stations, Mito, Sendai, Morioka and Himeji have all reported advance and the work is very promising. The people are eager to hear Christian preaching and ready to accept the truth. The pastors and evangelists who use their studies and prayer closets are sure of a large hearing wherever they go. There are few closed doors to the Gospel. The opportunity seems to be limited only by the number of workers and the time and strength they have. Our force of workers should be doubled.

Church Buildings

We can report but little progress in the way of church buildings. During the year one good church has been built in East Osaka and one or two pieces of property purchased. The rented places have been improved and the number somewhat enlarged. Our policy calls for great advance in the way of church building equipment and we are all anxiously waiting for the day to come when we can see more good buildings in which our work can be centered.

Candidates for the Ministry

One of the things that encourages us all is the fact that we have a goodly number of promising young men in the schools preparing for the ministry. We also have a number in America preparing to come back to take places waiting for them.

In spite of losses in numbers, scarcity and inefficiency of Japanese workers, and lack of proper equipment, the Mission can report a wholesome growth. It is in much better condition to work now than a year ago. It is cutting its task down to something more within its reach and outlining its own policy more clearly so that it can know what it is doing. When the process of reorganization and concentration is finished and it gets settled down to more definite work it hopes to be able to report greater progress.

II—THE JAPAN MISSION OF THE SOUTHERN BAPTIST CONVENTION, U.S.A.

By C. T. Willingham.

Field With the exception of some work in Tokyo and Kure the work of this Mission is mostly confined to the island of Kyushu and the Shimonoseki district. In Kyushu we have regular work at Kagoshima, Tarumizu, Kumamoto, Omuta, Kurume, Fukuoka, Nagasaki, Omura, Sasebo, Kokura, Yawata, Wakamatsu, Iidzuka, and Moji. The Shimonoseki district work is at Shimonoseki, Chofu, and Asa.

Force Our missionary force consists of eighteen workers, nine men with their wives. Two families returned from their furlough in the fall of 1913. One family is now absent on furlough. The number of Japanese workers associated with us is as follows: seven ordained preachers, eight unordained evangelists, and nine women who are employed to give all, or part, of their time to the work.

General Facts This Mission began work in Japan twenty-four years ago. We have ten organized churches, one of which is self-supporting, and nine other regular preaching-places where churches are not yet organized. We conduct twenty-one Sunday Schools. During the past year fifty-nine new members were received into our churches, being baptized upon a profession of faith in Christ. The present membership is almost six hundred. Contributions reported from the churches amount to two thousand and thirty-five *yen*.

Most of our work is that usually designated as evangelistic work. Besides this we have in Fukuoka a night school, a kindergarten, and a Gospel book store. This book store (*Fukuin Shoten*) is the only one under Christian management in Western Japan. During the past year its sales increased fifty per cent over any previous year.

Publications During the year the Mission members paid for a translation of the "Life of Adoniram Judson" and offered the translated manuscript to the Japan Christian Literature Society which published it. Nearly the whole of the first edition of 1,000 copies was

sold within six months. The Mission also had translated and printed 2,000 copies of Dr. Philip L. Jones' "A Restatement of Baptist Principles." Copies of this book are being put into the hands of our church members and enquirers.

This Mission co-operates with the Northern Baptist Mission in conducting a Theological Seminary in Tokyo. We also have an evangelist doing evangelistic work there.

III—THE KUMI-AI CHURCHES

By Hiromichi Kozaki

The last year may not be characterized as a year of great prosperity, but we can notice signs of healthy growth in many departments and activities of our church life.

National Council

The National Council held in Tokyo, last October, was in many respects a remarkable meeting. Among other important actions taken at the meeting was the decision to raise ¥100,000 within the next five years for the extension of missionary work among the Koreans. This decision is separate from the one made three years ago to raise ¥30,000 within five years, of which we have already raised ¥18,000. We are trying to raise this large fund now and so far have succeeded in raising over ¥35,000.

Evangelistic Campaign

The next important action was that of the Continuation of the Forward Evangelistic Campaign and ¥2,200 was pledged on the spot. And this year one evangelist is to devote his whole time to this work Mr. S. Sawamura, our secretary, being appointed for this purpose.

Laymen's Movement

The Laymen's Volunteer Movement started the year before last has grown much. Many of the churches have caught this spirit and are making remarkable progress in evangelistic work. It is one peculiarity of the *Kumi-ai* churches that laymen assume responsible positions in all lines of church work. And in late years this peculiarity is being more and more manifested.

Church Extension

During the last year three new churches have been built and three churches have become self-supporting. The *Kumi-ai*

churches as a whole have been entirely self-supporting since 1906 receiving not a single cent from the foreign Mission Board, though it is in co-operation with the American Board Mission. We have no sets of rules or agreements between these two bodies. The co-operation is entirely of a spiritual and moral nature, the understanding being to help each other's work and when the churches of the Mission assume self-support and independence they are handed over to the *Kumi-ai* churches.

Work in Korea

Work among the Koreans has made marvellous progress lately. At the close of 1913, the number of churches was five and the membership was 3,645.

Statistics

The statistics for the *Kumi-ai* churches at the close of 1913 shows 75 self-supporting churches, 18 partly self-supporting churches, 9 preaching-places and 45 Korean churches, besides 31 churches under the American Board Mission, of which two are self-supporting, making a total of 177. Adults membership is 20,728, and if we add 1,725 of the Mission and 818 of baptized children, the total membership stands at 23,271. All contributions so far reported amount to ¥119,669.87.

The American Board Mission in Co-operation with the Kumi-ai Churches of Japan

By George W. Rowland

For the American Board Mission the year of our Lord 1913 was, speaking generally, one of healthy advance with slightly changing method and moderate widening of influence and usefulness.

Personnel

The outstanding event in the personnel of the Mission during the year was the death, Sept. 15, 1913 of the well beloved Dr. Greene. Rev. Daniel Crosby Greene with Mrs. Greene came to Japan in 1869. He was the pioneer of the Mission and in many important respects its leader and the former of its policies. At the same time his affectionate, personal interest in individuals and his ever ready and helpful word of sympathy made him known in the intimacy of the mission circle as "Pa" Greene.

In September we welcomed Rev. and Mrs. Jerome C. Holmes. Mr. Holmes is the first ordained missionary to join the Mission in a decade. This is one of four families that have been authorized by the Board in Boston as soon as the proper candidates can be found.

Eleemosynary Work

The eleemosynary work of many members of the Mission is worthy of mention. The connection of Dr. and Mrs. Pettee with the independent Okayama Orphanage is one of its sources of effectiveness. In the School Girls' Home in Miyazaki more than thirty girls are cared for in a Christian Home that emphasizes both "Christian" and "Home." Matsuyama Night School is educating seventy boys for useful citizenship. The Working Girls' Home of the same city is saving thirty girls from unfit conditions to say the least—many of them from lives of shame. The Hanabatake Settlement by its many sided service is making over a slum section of the city of Okayama. As the native church by its increasing assumption of responsibility relieves foreign missions of much of what at the beginning these missions alone could do, so in eleemosynary lines the growing Christian community and many generous and public spirited men outside the churches are increasingly earnest in efforts for the unfortunate. Thus is the ultimate purpose of the foreign missionary being accomplished—not to do the work but to secure a native Christian Society that will do it on the soil.

Educational Work

Our schools of different grades are full and effective. Different kindergartens report waiting lists. Equipments are not equal to the opportunity. In Kobe College "the total enrollment for the year is a little larger than ever before, and it is especially encouraging that the number is practically the same at the end of the year that it was at the beginning . . . . . The first year Academy class is larger at the end than it was at the beginning of the year." In the *Doshisha*, an independent institution in which half a score of the men and women of the Mission teach, "there has been the largest number of students in the history of the institution; the increase being chiefly in the university courses, ... The Theological

Department opened the new year in April with an entering class of twenty, and with seventy-one students in all. Later the number fell to about sixty." The influence of these schools too upon the life of their respective communities is broadening. *Doshisha* theologues are doing Christian service while in Kyoto; and seventeen of them did effective work during the summer. Kobe College teachers are doing a good bit of University extension work; and the students are extensively engaged in the conduct of Sunday Schools. The kindergartens through the little tots themselves and through the visitation of the teachers are effective in reaching un-Christian homes.

The Kobe Women's Bible School is the only institution for the training of Bible women for the *Kumi-ai* churches. Having at last (January 1914) secured an experienced and successful pastor in the person of Rev. Tomo Tanaka as head teacher, the School is planning to turn out more and better equipped Bible women than at any time in its past history.

Evangelistic Work

The members of the Mission are always ready to co-operate informally and individually with the independent *Kumi-ai* body and with its local churches. But for half a dozen years our method has been that of the pioneer, forming and fostering new congregations in hitherto unevangelized centers. During the last year, following the general impulse of the times for wider and more general evangelization, our methods have become more pioneer perhaps than in any recent year. In the south scores of out-of-door meetings have been held for general audiences. At the north broad-cast seed sowing in regions remote from any regular work has been done. In many places there is a fuller use of the printed page and the mails. In two cases at least baptism has been administered where membership in a local church seemed impracticable. Certificates of baptism were issued, and some shepherding is done through the post.

IV—THE AMERICAN CHRISTIAN CONVENTION

By E. K. McCord

During the year no change has been made in the personnel or locations of either pastors or missionaries, nor in

the general methods of work. This has enabled us to push forward steadily in the work without any lapses.

In July Mrs. Woodworth and daughter Ruth joined Dr. Woodworth at Tokyo, since which time he has been concentrating his work with students in that city. The event of the year was the celebration of the twenty-fifth anniversary of our work in Japan. This took place at Ishinomaki, near Sendai, where our first missionary settled on his arrival in Japan in the year 1887, the church at that place being organized the following year.

Anniversary

This anniversary was an event of no small interest, for which thorough preparation had been made, the Mission Board sending the Foreign Mission Secretary of the denomination to be present as a fraternal delegate. For the expenses of his coming the Japanese churches were the first to contribute. Indeed, together with their invitation for his coming they coupled a pledge of a distinct sum for his travel expenses.

During his presence in Japan the Secretary, Rev. M. T. Morrill, D.D., made a painstaking tour of all the representative points in our field of operations, even to the holding of meetings and sleeping and eating in remote farm-houses, seeking to familiarize himself with all the problems and difficulties and hardships that fall to the lot of the Japanese Christian worker, especially in the country districts, since our work is largely a country work, and in so doing he quite thoroughly won the hearts of the pastors and workers.

We are continuing indefinitely the policy of educating our future pastors in the schools of other denominations, who have kindly accorded us that privilege.

V—CHURCHES OF CHRIST MISSION

By Clarence F. McCall

In our report a year ago it was stated that the Million Dollar Campaign of the year before had grown into a two-million movement. We are glad to be able to report that the fire is still spreading and that recently what is known as the Men and Millions Movement has been in-

PACIFIC SCHOOL

augurated which calls for a thousand men and six million dollars. This Campaign will provide men and funds for the home work and for the colleges as well as for the foreign work. A missionary of faith and prayer and vision is leading in this advance.

Home Base

The effects of this Campaign are already being felt in a substantial way. Osaka reports a new kindergarten and a new missionary home nearing completion. Before another yearly report is made it is confidently expected that a building for institutional work will be up and in use. New equipment means more workers; consequently Osaka reports practically a doubling of its foreign and Japanese workers during the year. With her eight Bible Schools she is reaching nearly a thousand children.

Advance

Our schools for young men and young women have had one of the best years in their history. The contracts be will let at once for the Home Economics and Music Building of the *Joshi Sei Gakuin* and the new Bible College Building of the *Sei Gakuin*. Work in the Home Economics Department has already begun and is attracting a good class of girls. The coming of Miss Winfred Brown to take charge of the Music Department and the expansion of that department has marked a real advance. Mr. and Mrs. L. D. Oliphant have recently arrived in Japan for evangelistic work, and are now doing preliminary language study in Tokyo. Mr. and Mrs. Jarret are under appointment to come in September. Mr. Place and his family have been obliged to return to America, but Mr. McCoy and his family have returned from furlough, and Mr. McCoy is again at his place in the *Sei Gakuin*. Thus in the way of additional equipment and new workers we have had a good year.

As the advance movement at home has been a prayer movement as well, so our material equipment and increase in workers has been accompanied by a deepening of the spiritual life of the missionary body and of the Japanese Church. It is an interesting and significant fact that nearly every station has not only reported a deeper spiritual awakening but all are reporting a growth in self-support and a

Deeper Spiritual Life

growth in knowledge as to the need of self-support and the way of reaching it. Special committees are now at work on this problem and the indications are that it will receive conscientious and prayerful consideration at our Japanese annual meeting in April. During the past year we have seen in our Japanese brethren an increase of evangelistic zeal, a development of leadership, and a shouldering of responsibility that have been very encouraging. Faith and prayer with hard work will bring the victory.

VI—THE CHRISTIAN AND MISSIONARY ALLIANCE

By S. E. Lucas

Hindrance

In our work it has been a hard year and the progress has been rather slow. Mr. Lindstrom, our chairman and only male missionary during 1913 was taken seriously ill and had to return to the States for a rest in July. His work naturally suffered through his illness and absence.

Reinforcements

In October Mr. Lindstrom was again permitted to return and was at this time accompanied by two former missionaries returning from furlough and two new married missionaries. This has greatly strengthened our foreign staff oflabourers and the present outlook is the very brightest possible.

Advance

With all the hindrances, still the Lord blessed our little work and eighteen souls were baptized during the year. One out-station was opened on Miyajima and arrangements were made to reopen our station at Shiobara placing Miss R. M. Francis and Miss M. L. Wylie in charge of the work.

Other lines of work are being opened up and old lines are being strengthened so that by God's grace we expect a prosperous and fruitful year in the salvation of perishing souls.

VII—EVANGELICAL ASSOCIATION

By Paul S. Mayer

Union in Education

The work of the Mission has followed its usual course during the year with two or three outstanding features. Of these

the most far-reaching is the affiliation of our Mission with *Aoyama Gakuin* in theological work. When it was apparent that the agitation of several years ago for the union of the theological schools in the same centers would not meet with success, representatives of the Aoyama Seminary and our Mission got together and formulated a basis of affiliation which was submitted to the respective Boards. From the very beginning there was no serious objection to the proposed plan of affiliation and upon the hearty recommendation of one of our Bishops, who was visiting Japan, our Board cabled its approval of affiliation. Consequently with the opening of the new school year in April, our theological students will commence their work in the Aoyama Seminary. Rev. A. D. Stauffacher, who has fully prepared himself for theological teaching, will be our representative on the faculty. We are confident that the new order of things will secure for our church a more fully trained and better equipped ministry.

Kindergartens

The kindergartens, under the able direction of Miss Berner, have enjoyed a year of remarkable progress. A year ago there was one kindergarten with an enrollment of forty-five; this year we are able to report five with a total of 215 children. Of these kindergartens the largest is located in Mukojima. Seventy boys and girls, the children of the operatives of the Kanegafuchi Spinning Company, constitute its membership. Two large kindergarten buildings were erected during the year.

Equipment

Building operations reached unprecedented proportions. At Mukojima a church and kindergarten building was erected at a cost of ten thousand *yen*. Two residences were completed on the compound at Shimo Ochiai Mura, Tokyo fu. In Chikko, Osaka, a church, parsonage, kindergarten and a missionary residence were added to the mission equipment. Additional ground has been purchased adjoining our Bible Woman's Training School in Koishikawa and during the coming year a large dormitory for the girls will be erected. There is in our work a growing need for church buildings. Seven or eight places ought

to be provided with suitable church homes during the next few years.

The gain in membership has not maintained the high rate of last year. There was an increase of only three per cent. To offset this, however, our Sunday School enrollment has had an extraordinary growth. A gain of five hundred scholars has brought the total number of children in our Sunday Schools to 3100.

The annual Conference in February was presided over by Bishop S. C. Breyfogel, who was on his third visit to Japan. These days of conference and fellowship with one another and with the Spirit of God consecrated us anew to the great task of winning Japan for Christ.

VIII—EVANGELICAL LUTHERAN MISSIONS CO-OPERATING IN JAPAN

By Frisby D. Smith

Last April, the twentieth anniversary of our Mission was celebrated in Saga where the work was begun. Here our missionaries and Japanese workers met together to fittingly observe the occasion by giving thanks to God for the progress made during the past score of years, and to gather courage and inspiration for present and future activity.

Missionary Force

During the past summer, our ranks were considerably depleted by the sudden return to America because of sickness of two of our missionary families and also by the temporary absence of a third. But as we enter upon the New Year, the word comes to us that those who were sick have greatly improved so that they can probably return to the field next fall. Two new workers, the Misses Akard and Bowers, have just arrived and entered the Language School in Tokyo. They are the first single women to join our Mission in Japan.

Evangelistic

In spite of sickness and irregularities among our evangelists and theological students, a careful consideration of the results of the work convince us that 1913 must be called a

successful year. Mention should be made of the special work which is being done by the means of voluntary Bible classes among Middle School students in Kumamoto, and also through a Christian hostel for higher grade students in Tokyo, where we have our only station outside of Kyushu. Last Easter, eight boys were baptized at the Kumamoto Church, but, as the total enrollment in Bible classes is now more than one hundred, it is expected that a proportionately larger number will be received at the close of the present school year.

Everywhere the Sunday Schools have flourished, and kindergarten work is being maintained at four stations. Concerning the latter, our workers write that the "results are all that was ever claimed for that form of effort."

Educational

The third year of the *Kyushu Gakuin* began with an enrollment of three hundred students and has been one of marked success. The faculty has been increased and government recognition has been secured. In order to meet the demands made upon the institution, a large Science Hall is now being built, and the foundations for a suitable chapel must soon be laid. Negotiations are now being made for the purchase of a desirable piece of ground adjoining the compound on which to erect dwelling houses for the missionaries who teach in the School.

Home Base

Although our Mission has only eighteen members, it represents three distinct Boards in America, which are closely co-operating in the work here. Up until last July, however, all financial obligations in connection with the *Kyushu Gakuin* have been met by one Board (United Synod), but, at that time, another Board (General Council) voted to contribute $2000.00 of the running expenses of the School for the current year, and also to purchase a lot and build a house for its professor. The Boards understand the situation better, and it is likely that this joint work in *Kyushu Gakuin* will increase from year to year. Our people at home are becoming more and more interested in our Japan Mission, and more generous in their gifts.

IX—JAPAN EVANGELISTIC BAND

By Paget Wilkes

Staff and Field

The staff of foreign missionaries has been increased to nineteen, inclusive of missionaries' wives, six additions being made within the year. The Rev. J. B. and Mrs. Thornton came to us from America, while the Rev. B. F. and Mrs. Buxton, Miss Gymer, and Mr. Wilkinson joined us from England.

Our Japanese staff, inclusive of young men in training and wives of workers, has increased to forty-nine.

Reports of definite conversions have reached us from workers stationed in the Sanindo, Shinshu, Tokyo, Osaka, Shikoku, Nagasaki, the islands of Tsushima and Tanegashima, Saseho, Fukuoka and Kobe. While many other places in town and country visited by our special missioners have yielded gracious results.

In addition to the special evangelism carried on among the police, factory hands, and fallen women, two new works have been started, viz., amongst lighthouse men and miners.

Missionary Home

We have been able to open a Missionary Home at Kobe, meeting with very great acceptance among missionaries of all denominations, who are working not only in Japan but also in China and Korea. It has been practically full all the time, and is under the superintendence of our new workers, Mr. and Mrs. Thornton.

Bible Study

Weekly Bible readings for the foreign community have been conducted in Kobe. These have been much appreciated if one may judge from the good and regular attendance.

Our Bible Training School for Evangelists has been reopened with twelve or fourteen students. The Bible is the only text book during a three years' course. The faculty consists of the Revs. B. F. Buxton, J. B. Thornton, S. Takeda and Mr. Paget Wilkes, with occasional monthly lecturers from outside.

Equipment

We have been able to secure at considerable expense (i.e. at the rate of ¥150,000 per acre) a plot of ground in the midst of

theatres, cinematograph shows, for a Mission Hall, which we expect to erect shortly and where we hope to reach some of the tens of thousands that nightly throng that place of pleasure and sin.

The present Mission Hall in Kobe although situated in a lonely thoroughfare has witnessed many bright conversions, at the meetings conducted there every night. Mr. Takeda (Free Methodist) is building up a solid church with the converts, and every Sunday morning sees the Hall full almost to its limit with working men of the mechanic and artisan class; while a fine open-air band of workers, with cornet, drum, kettle drum and tambourine, can hold a large crowd in the open air to listen to stirring testimonies and short addresses every Sunday afternoon and evening and week nights as well.

The "Christian News" edited by Mr. Mitani and "Living Bread" by Mr. Mimaki have had a very wide circulation and many testimonies of blessing received are continually coming to hand.

X—THE GENERAL EVANGELICAL PROTESTANT MISSIONARY SOCIETY (GERMAN—SWISS)

By Emil Schroeder.

Personal

Looking back over the year 1913 we have not to report remarkable extraordinary events, but we are glad that our work has made good and sound progress. Our working force is small. It numbers only two missionaries (one in Tokyo and the other in Kyoto, the latter being absent during the year) four ordained pastors, four evangelists, and two Bible women. A number of voluntary helpers have to be added, of whom some have done regular and good work especially as teachers in our Sunday schools. We have to serve six congregations, two in Tokyo, one each in Chiba, Ayumi, Otsu, Kyoto, and about a dozen preaching-places (located in Tokyo, Chiba-District, Toyohashi, Tahara, Tsuruga, Zeze, Kyoto, Osaka). In most of these places we have flourishing Sunday Schools with Bible classes and women's meeting.

The name of our Mission is in Japanese: *Fukyu Fukuin Kyokwai.*

The last year witnessed many hindrances to the spread of Christianity, and the statistical growth of our church has not been so large as in previous years, but the whole work has been consolidated and the congregations are more united.

Educational

The missionaries have also the care of the German Protestant communities in Tokyo, Yokohama and Kobe, as well as some work in the German schools in Yokohama and Kobe; of course this work was this year only done in Tokyo and Yokohama. We have a kindergarten in Tokyo and night schools in Tokyo and Kyoto. We have opened a student's hostel in Tokyo.

Publication

We edit a monthly magazine *Shinri* with an additional for Sunday Schools.

Our missionaries as well as our pastor Akashi published many articles in different papers.

XI—JAPAN FREE METHODIST MISSION

By S. E. Cooper

Evangelistic

The fact that our work is almost exclusively evangelistic in its nature tends to simplify our annual report. In Osaka this work is carried on at five different places, and revival fires are kept burning throughout the year. One chapel is located just inside the main entrance to the popular pleasure resort near Tennoji known as *Shinsekai.* At this chapel meetings are held every night but one each week, and our workers are constantly coming into contact with people from all parts of the Empire. During a special evangelistic campaign in Osaka continuing about six weeks, over 200 conversions were reported and a much larger number of inquirers. The average attendance of believers for Sunday morning worship at *Nippon Bashi* is about 175.

On the island of Awaji a special campaign of tract distribution and personal evangelization has been carried on

in co-operation with a worker from the Oriental Missionary Society, the object of which has been to visit every house, give a tract and a Gospel, and where opportunity offers, to preach the Gospel either to individuals or to crowds according to circumstances. Sometimes a hall was rented and special meetings conducted. The people of the interior seem to respond more readily to the personal sympathetic touch as exhibited in this campaign than to any form of mass movement evangelism.

The church in Akashi is in the most flourishing condition it has ever been. Since last July the congregations have more than doubled and inquirers and converts have increased accordingly. The work in the interior villages is encouraging. A worker has been located permanently at Kakogawa during the year.

Development of the Mission

The question of the relation of the Mission to the work was definitely acted upon by our Board during the past year, and it only remains for our General Conference, which meets in 1915, to approve of this action in order to give it the final authority of the church. Briefly stated, the arrangement now agreed upon is as follows:

The development of each Japanese society or circuit shall be divided into three stages, namely, the dependent, the intermediate, and the self-supporting stage. During the first two stages it is mutually understood that the Mission shall constitute the source of authority on the field, and during this period a pastor or worker is expected to co-operate with the missionary appointed by the Mission to have charge of the work where he is located.

In due time it is expected that an Annual Conference will be organized, and then the Mission will surrender to the Annual Conference its authority over the self-supporting churches as they are raised up, although continuing to co-operate with them as far as practicable upon mutually agreeable terms.

At least once each year there will be held a joint Conference of Japanese and missionaries for mutual fellowship and the consideration of any matter pertaining to the work. Although the authority possessed by this Conference is limited, yet it may make recommendations to the

annual meeting of the Mission through an advisory committee composed of five members elected by the conference. We expect to hold the first session of this Conference in July of this year.

XII—FRIENDS' MISSION

By Alice G. Lewis

The work of the past year has not been so much an extension of borders as a deepening within the centers already established. As always the emphasis has been laid on Bible study, in classes for young men, women, young women, and girls. There has been a growing interest among the Japanese in Sunday School work, and some increase in the number of Sunday Schools.

Social Service

Interest in social service is also growing and is manifested in work for peace, purity, anti-tuberculosis, and temperance. In Ibaraki *Ken*, our field outside of Tokyo, Japanese Friends are the leaders in these lines of social service.

Literature

Publication of helpful biographies has claimed more than usual attention. Much literature has also been distributed in Ibaraki *Ken*, at temple festivals and other large gatherings. At a large Exposition held in Ishioka in the autumn, Friends joined with the Baptists in carrying on tent evangelistic meetings. Much seed-sowing resulted.

25th Anniversary

In October the 25th Anniversary of the founding of Friends' Girls' School in Tokyo was celebrated, having been deferred from the previous year on account of the national mourning. It was an occasion for both backward and forward glances, and of thankfulness for the opportunities to make an impress on Japanese womanhood. We note with satisfaction a growing comprehension among the Japanese teachers of the value of the School as a spiritual force, and a recent turning to Christ of many of the pupils.

Cottages for Consumptives

A group of foreign Friends in Japan have funds in hand and plans nearly complete for the building of experimental

cottages for the use of those in the early stages of tuberculosis. These are to be near the sea in Ibaraki *Ken*, and it is hoped that many in moderate or poor circumstances may be helped to recovery of health, who otherwise would not be able to get the change of air needed.

XIII—HEPZIBAH FAITH MISSION

By Mary L. Smelzer

The work has gone steadily on throughout the year. Mr. Smelser being absent on account of ill-health, and workers short, the evangelistic and Bible work among the villagers was not continued. However several hundred Testaments and Bibles were sold at the Mission Hall, and hundreds of Scripture portions and thousands of Gospel tracts were distributed.

Evangelistic Work

The meetings at the Mission Hall were held nightly and on the whole were quite well attended. Some nights but few came in, while on other nights the Hall was entirely too small to accommodate the congregation. An aftermeeting for inquirers, as well as a Bible lesson for the converts was held each night upstairs. As many as eighteen inquirers and twenty converts have remained at one time for these aftermeetings.

During the year, 706 have professed converison. Among the converts are several ex-prisoners including a robber who was often imprisoned, but who is now very earnest and has led two of his friends to Christ. A young man whose father was once the editor of a well known newspaper was down and out, without friends, money, or work and was contemplating suicide when he came to the Mission and got saved. The desperate look on his face has changed to that of peace and contentment. Since his conversion several months ago he has been earning an honest living, and is a light and a witness for Christ before those whom he meets.

Social Service

The poor district work among the rag-pickers has been especially encouraging. Since April a small free industrial school

has been held every afternoon for these children who have no other chance to get an education. They have been taught sewing, crocheting, reading, writing and arithmetic. The school is always opened and closed by prayer, and part of one afternoon is given to the study of the Bible. From ten to twenty-two have attended the classes and the progress made by some of them is quite remarkable. In the ten Sunday Schools no less than 800 children have been taught the Word.

Our Christmas work among the poor usually consists in treating about one thousand children after having an open-air meeting with them. This year we treated five hundred only and gave baskets of food to the sick among the poor.

XIV—METHODIST PROTESTANT MISSION

By Leigh Layman

Organization

Originally, the Japan Mission Conference was all inclusive. Schools, churches, chapels, property, and finances were all a part of the Conference organization. Time necessitated a change. Now, under the Board, it has control only of organized churches. Missionaries are *ex-officio* members of Conference. The Mission has absolute control of all funds and property of the Board, and all evangelistic work apart from the organized churches. Upon the pastors is placed the responsibility of strengthening the churches and developing the spiritual life of the Christians. Upon the missionaries has been placed the responsibility of evangelizing the unchurched parts of our territory, with a corps of evangelists specially trained for this, and having relation only to the Mission.

Forces

Minimum missionary force, maximum native force is our policy. Three missionary families constitute the force at present. It is too soon to draw hasty conclusions, but the following statistics are suggestive:

1899-1904, average number of families, 6; average number baptisms per family 88.

1904-1909, average number of families, 5; average number baptisms per family 143.

1909-1914, average number of families, 3; average number baptisms per family 242.

This last period of five years, with the smallest force of missionaries, shows the largest number of baptisms during the history of the Mission. During the same period, the largest number of baptisms for any one year occurred.

The results of this last period can be directly attributed to the increase in our native force and places of work, and this increase would not have been possible except by lessening the outlay for missionary force. Much could be said pro and con on the subject, but taking everything into consideration, the Mission and the Board feel that the "pros" have the best of it.

Educational Work

The educational work includes Nagoya College, students, 400; Yokohama School of English, students, 302; Yokkaichi School of English, students, 40; Hiratsuka School of English, students, 40; Tokyo School for the Blind, students, 45. Maximum and minimum policy applies here as well; the least men possible in school work in order that the greatest number can be in direct evangelistic work. Every missionary engaged in school work is, in addition to the school work, in charge of an evangelistic district, and a corps of evangelists. Religious work in the schools is on a par with that of other years. Nagoya College is full to the limit. Plans for enlargement are being perfected. The

Evangelistic Work

year closing in March has been one of the best in the history of the Mission as far as evangelistic work is concerned. The chief characteristic of the present work is an honest attempt to cover our territory and to furnish properly prepared workers to accomplish the same.

XV—METHODIST PROTESTANT WOMAN'S FOREIGN MISSIONARY SOCIETY

By Olive I. Hodges

Educational

The Society carries on a Girls' School, in which there are Kindergarten, Primary, High School and Special Higher Departments in

Yokohama, and a Kindergarten in Nagoya and one in Hamamatsu. The past year has been a fairly prosperous one in all these institutions. In the Girls' School the number of day pupils becoming Christians and uniting with the church has been unusually large and includes nearly all the older girls.

Evangelistic

With but one or two exceptions the women teachers in the Girls' School and in the Kindergarten not only teach in the Sunday Schools carried on in connection with the School and kindergartens and in the churches near them, but also by calling in the homes of the children and by helping in women's meetings and mothers' meetings to show their deep interest in all the evangelistic work of the church.

It is the aim of the Society to supply Bible women for all the churches of the denomination especially for the churches that do not have the help of the teachers from the School and kindergartens.

This aim is as yet far from being realized but during the past year Bible women have been supplied for twelve churches.

XVI—THE OMI MISSION

By P. B. Waterhouse

History

The Omi Mission began nine years ago as the personal work of a Y.M.C.A. teacher in a government school. Favoured by the grace of God and the persecution of bigots in this conservative, Buddhistic Province of Omi, the work grew to such an extent that the teacher was dismissed and left to continue his work as an independent missionary,—supporting the Mission by the practice of architecture and the help of contributing friends. The workers have now increased to seven Americans and seventeen Japanese; the work has branched out to reach farmers with a three acre farm as a base; to reach dwellers in inaccessible parts by newspaper notices, a circulating library of evangelistic literature, and a monthly magazine in Japanese; to reach the passers-by a rest house on the chief road provided with tracts and an invitation to call in town and inquire about Christianity;

besides evangelistic preaching, four Sunday Schools, two Y.M.C.A. dormitories, Bible classes, and other regular missionary efforts. The equipment includes ten pieces of property with eleven buildings. A Gospel launch to reach the population about Lake Biwa is being built.

Progress

The most noticeable advance during the past year has been the opening up of work for the women. With the coming of the first foreign woman to Omi this branch of the work was organized with a Bible class of thirty for the women and another class for the girls, a cooking class with forty members including the wives of many of the town officials, and a singing class for the young women. Already results are being seen in the changed lives of many of these women. Another new feature has been the neighbourhood meetings, often held in Buddhist homes, for those who are as yet afraid to go to church to hear of Christ. The results are as yet small as the work is new and in a virgin field ; yet already they exceed the expectation of the workers, and the promise for the coming year is brighter than ever before.

XVII—THE UNITED BRETHREN MISSION

By Joseph Cosand

Forces

Soon after Dr. Howard's return to America in the spring of 1913 he was elected Bishop of all foreign work under the U.B. Board by the General Conference. This appointment prevented his return to Japan as expected. Mr. Shiveley was at home for special work. The family under appointment was detained at home for health reasons. So the missionary force on the field the past year has been altogether inadequate.

The work of the Japanese pastors has been crippled by the serious illness of three of their number. Our number of baptisms fell a little below that of the previous year, but an increased sense of responsibility and spirit of helpfulness is evident in the different churches, and the native contributions increased about eighteen per cent.

S.S. and Kindergarten

Our Sunday Schools are in better condition than ever before. There is better superintendance, more systematic teaching

and an increase of about twenty per cent in attendance over the preceding year. Interest in the Shibuya Kindergarten is well sustained and attendance is full. Through its influence some of the mothers now attend church.

Interdenominational Interest

The members of our Conference are not interested in denominational work only, but are linked up with all the Christian movements of the day.

The Conference is represented in the Federated Churches, in the Sunday School Association and on the Committee of arrangements for the World's Sunday School Convention in 1914.

Several of our individual churches have a membership in the C. E. Society. We are preparing to discharge our ratio of responsibility in the evangelistic work connected with the *Taisho* Exposition to be held in Tokyo this year. Also steps have been taken for the raising of our percentage of funds for the three years' evangelistic campaign now inaugurated.

Village Work

Our evangelistic colporteur has continued his work in Chiba Ken in the sale of Bibles and Testaments, having covered a large part of our territory, and has been successful in arousing interest and securing a large number of seekers. Also our pastors at Matsudo and Funebashi have carried on regular work in some of the neighbouring villages, holding meetings for adults and Bible classes for children.

Not much has been accomplished in Shiga Ken, but recently arrangements have been made for some new work during the coming year.

XVIII—THE ORIENTAL MISSIONARY SOCIETY

By E. A. Kilbourne

1913 has been the best and most fruitful year of our thirteen years' history both as regards progress made and results attained, for which we desire to here record that we give God all the glory.

The Bible Institute

In addition to the thirty-five or more boarding students there has been a good attendance of day students, and during

the year thirteen graduated students were sent out to the work.

Statistics

At our five City Missions the following results are reported:

No. of meetings held	2,178
No. of attendants (approximately)	160,000
No. of seekers (*Kesshinsha*)	18,000
No. of Tracts Distributed (approximately)	180,000
No. of Bibles and Testaments sold	950

The report from Interior Stations is as follows:

No. of meetings held	5,337
No. of seekers (*Kesshinsha*)	803
No. of Tracts Distributed	168,000
No. of Bibles and Testaments sold	810

Special Country Work

We have continued to give special emphasis to the house-to-house visitation work in our attempt to visit every home in Japan, and during the year one whole province (Saitama) of over a million souls has been reached and every house visited, besides parts of other provinces, twenty-three counties (*gun*) in all, aggregating 467,973 houses and 2,852,755 people. A Gospel portion and a tract has been left at each door, and wherever opportunity was given personal work has been done, and the names of about 2,000 enquirers have been sent in to headquarters in Tokyo, and other literature has been sent to them by mail in an effort to lead them on to real conversion.

The Publication Department

The publication department has put out 2,357,630 tracts, booklets, books, etc., aggregating 32,560,630 pages, at a cost of ¥9,440.64. This includes our regular periodicals of which there are four, one weekly and three monthlies. It also includes an issue of 1,000 copies of Wood's "Perfect Love," a book of over 400 pages.

Special Services

Special evangelistic meetings have been a prominent feature of the work as heretofore, and some new stations have been opened in the interior, notably in the Hokkaido and the Loo Choo and Oshima Islands; also one church building was erected at Yodobashi, Tokyo; and another, formerly

occupied by the Congregational Mission acquired at Sapporo. A weekly preaching service for the student class is maintained on Saturday afternoons in Kanda and is well attended. There are seekers at every service, and during the year about 200 sought the Lord.

Sunday School work is growing and is particularly encouraging. There are now about fifty schools with an average attendance of about 2,000 scholars.

Personnel

The Mission emphasizes a native ministry, and now has nine ordained and sixty unordained Japanese workers, besides nine missionaries.

XIX—THE MISSION OF THE PENTECOSTAL CHURCH OF THE NAZARENE

By Cora G. Snider

Forces

During the past year our working force has been very small owing to the return to the homeland of four of the missionaries and the dropping out of the work of two more. There remained but one missionary who, with an interpreter, one evangelist, and one Bible woman, has borne the whole burden of the work.

Until October we were located in Kyoto where five regular preaching services, three Bible classes, and three English classes were conducted weekly in addition to two Sunday Schools. A large number of enquirers and a good number of genuine conversions resulted. In May our first church was organized with a membership of seventeen.

New Center

In October new work was opened in the northern part of Kyoto Fu with Fukuchiyama as a center. Though the people of this place were said to be most conservative aad unfriendly towards Christianity, yet we were welcomed with the greatest of kindness not only by the officials but also in the homes. In less than two months we were able to open a Mission Hall in an ideal location—less that a block from the central post-office and on the best street—and were conducting regular preaching services four times each week with an

attendance of from twenty-five to one hundred. We also had two Sunday Schools with a membership of nearly three hundred; a Bible class of more than twenty made up largely of teachers of the public schools and seniors in the Middle School; and an English class for women teachers.

Training School

In November a school was opened for the training of young men for evangelistic work. The students are proving a great help in the house-to-house and Sunday School work.

Visit of Home Secretary

At the beginning of the new year our General Missionary Secretary, Rev. H. F. Reynolds, D.D., visited the work in Japan on his way to the other fields. His coming proved a great blessing. There were many earnest enquirers during the week that he conducted special services through an interpreter.

The prospects for the coming year are bright indeed as we have four more missionaries. Rev. L. H. Humphrey and wife have come, the former to take up the superintendancy; and Miss Lillian Poole and Miss Lulu Williams have returned from furlough.

XX—THE UNITARIAN MISSION

By Clay MacCauley

The work of the *To-itsu Kirisuto-Kyo Kodokwai* has been carried on during the past year without change in its form of organization, but with a notably large increase, especially in its departments of social service and of publication.

Church Work

The church has had morning and evening services every Sunday of the year;—membership 208, increase 46. The Sunday School and the special adult class in Biblical study has met every Sunday morning before the church services; memberships 150 and 30. The Sunday Club meets every Sunday afternoon, about 50 in number; devotional meeting every Thursday evening, led by Rev. Mr. Uchigasaki, pastor of the church; neighbourhood meetings of the church members, monthly, in the city wards.

The church has had a number of special meetings, twenty-one, at various times; six of these meetings being for a specific propagation of liberal Christianity, attendance over 500; three meetings having particular reference to the interests of women, attendance from two hundred to three hundred and fifty.

In the Department of Education, twice a week, a class of eight has met Mr. Minami for a study of Bergson's "Creative Evolution" and of the "Gospel from the Viewpoint of Comparative Religion."

The Publishing Department has issued monthly an edition of about 1700 copies of the *Rikugo Zasshi*, practically all disposed of by subscription and sale at news-stands. The Post Office Mission has distributed, in answer to requests, about 3,500 books and pamphlets.

Social Service

The Department of Social Service has held eleven popular lecture meetings at Unity Hall with an average attendance of about 250. The Bureau for Free Counsel has dealt with 77 cases, most of them concerning legal questions. The "Friendly Society" now numbers 2860 members, divided into five large and five small organizations. Its monthly journal, the *Yuai-Shimpo*, now issues 8,000 copies. Six labour strikes were prevented or settled during the winter, fifty law cases decided, and a hundred sick men cared for by the Society.

Ten mass meetings, under the auspices of the Japan Unitarian Association, have been held for various objects, chief among them being those concerning "Constitutional Administration," "Social Purity," "Modern Acts," the *Rikugo Zasshi* and "Interdenominational Fellowship." Receptions were tendered to Rev. Dr. Peabody and Rev. Dr. Sunderland, who visited Japan in the interests of general "Religious Communion and Co-operation."

XXI—THE UNIVERSALIST MISSION

By G. I. Keirn

In order that this report fairly represent the Mission for which it is written, it is necessary that certain general facts, which are but little changed from year to year, be

given despite the fact that they have appeared in previous reports.

Agencies at Work

A summary of these general facts are as follows; we have a church and Sunday School in Nagoya; a church, Sunday School, and night school in Shidzuoka; a church, two Sunday Schools, Blackmer Home for Girls, and Blackmer Home Kindergarten in Tokyo; a church and Sunday School in Akita. All these institutions are in a better condition than a year ago. We have five native ministers, four of them active; six additional teachers and workers; two married missionaries and two single women.

Literature

During the year one hundred thousand copies of Universalist literature have been printed and distributed, and hundreds of inquiries received and answered. If the emphasis has been laid upon one thing this year more than another, it has been upon better organization of native churches, increased responsibility and work on the part of members. This effort has born fruit.

One of the best things we can report is that the churches are hopeful and encouraged with the progress they have made. We feel especially thankful for the fine Christian spirit which prevails generally among our workers. Deeper consecration, encouragement in the present, and hope for the future will characterize the year just passed in the Universalist Mission.

XXII—THE RUSSIAN ORTHODOX CHURCH IN JAPAN

By K. Ishikawa (Translated by F. E. Hagin)

General

Generally speaking, the work of the Orthodox Church in Japan during the past year has made good progress. The baptisms have numbered 1091 which is an increase of 72 over the previous year.

The evangelistic work in Tokyo has not been remarkably progressive during the last few years but it has made some advance during the past year. Tokyo baptisms were 324.

In our whole Japan work, we now have 266 organized churches and 175 chapels, in which are working 42 pastors and 150 evangelists and one missionary. Besides these, we have 20 Japanese who are teachers in the theological schools and doing editorial or office work.

Educational

In the Boys' Theological School there are 75 students and in the Girls' Schools of Tokyo and Kyoto together, there are 99 students. During the past year, we established a Preparatory School in Osaka and it has been so successful that we are expecting many new students this coming year.

We have opened a preaching hall in the grounds of the Tokyo Cathredal where several meetings of various kinds are held every week. The meetings are such as preaching, lecturing, Bible study classes and meetings for children. These have been remarkably successful.

Evangelistic

The prayer meeting for adults and children together on Sunday in the Cathedral was not a success, so at nine o'clock a meeting is held in the Cathedral for adults, and at the same hour, in the outside preaching-place, is a meeting for children. This is conducted by one especially fitted for children's work so they can understand and enjoy the sermons and prayers. This has been very successful and about eighty children attend.

Literature

As in former years, we have published one semi-monthly magazine called *Seikyo Jiho* which contains mainly essays and reports. We also publish a monthly called *Seikyo Yowa* which contains sermons and talks for evangelistic purposes. This year we have put out a new quarterly called *Seikyo Shicho* for the purpose of introducing foreign, especially Russian, theological thoughts and ideas for the benefit of the educated people.

Bishop's Activity

Bishop Sergie is our only missionary in Japan and he is making every effort to establish the Kingdom of God in Japan after the plans of the late Archbishop Nicolai. He has done extensive travelling through Chugoku, Gumma and Tokaido Districts, visiting more than one hundred churches,

preaching and lecturing everywhere, besides house-to-house calling where he was always a great benediction.

In the chapel in his own home, morning and evening, he holds prayer meetings for the public. He thinks it important to have preaching and prayer not only on Sunday but every day in every preaching-place, just as he, himself is doing.

The Gospel is the best promoter of peace in the world, therefore it is necessary not only to preach it to save Japanese but to preserve peace. Japan holds the key to peace in the Orient and not only the Orient, but the whole world.

JAPAN

PART III
SOCIAL SERVICE

CHAPTER I

ELEEMOSYNARY ENTERPRISES

By James H. Pettee

Two Calamities

Two calamities of exceptional severity, the famine in the north and the disastrous eruption of the great volcano on Sakura Island in the south have laid heavy demands upon the sympathies of the nation and the world. More than one million *yen* has been received already in private contributions for relief work in connection with these two disasters and the stream of gifts is still flowing. The National Diet voted large sums for the same purpose.

The Famine

The suffering in the north seems to be on the increase as this report is made up, and the need for assistance will surely continue through another season or longer. Aid for the starving poor in the famine region is being well handled by the authorities, and various relief committees among whom those of Christians were earliest on the field. Thousands of "comfort bags" containing cereals or clothing have been forwarded to the afflicted region. Miss Clagett and other missionaries have also been of timely service in preventing the sale of girls to procurers.

Sakurajima

The suffering from the Sakurajima explosion yields more quickly to relief measures. With the ¥622,893 voted by the Diet it has been arranged to move 222 of the families whose estates have been ruined to the mainland of Kagoshima prefecture, 1280 families to a neighbouring island and 427 families to Kabafuto (Saghalien) and Hokkaido.

In addition to the suffering caused by Japan's three great enemies, fire, flood, and famine, the real distress

Hard Times

caused by hard times, high taxes and forced retrenchment, has undoubtedly been more wide-spread than usual. As a result, many of the smaller charitable institutions have been greatly embarrassed financially. One of the worthiest of these in which Christians especially should be interested is the Sakonjo Home for the blind in Kobe. It has an industrial department which with an assured income of ¥100 a month could do wonders for those of the community young or old who because of their blindness need a little friendly help.

Buddhist Orphanages

Several Buddhist. orphanages that never before have made personal appeals to the general public have been forced this past year to circulate their requests for assistance.

Prince (Iesato) Tokugawa has been chosen President of the *Saiseikwai* (the Imperial Society founded by Emperor Meiji for furnishing medical assistance to the poor) in place of Prince Katsura deceased, and the present funds of this nation-wide Society amount to nearly ten million *yen* in cash and sixteen more in pledges.

A striking proof of the increased interest in eleemosynary and religious matters by an influential section of the people has been the large grants made by prosperous companies and special gifts to charities by wealthy men or families.

Gifts for Philanthropy

The Kanegafuchi Spinning Co. which usually sets aside from its semi-annual profits ¥10,000 for the relief and pension fund for its operatives added an extra hundred thousand last June for a "welfare promotion fund."

Mr. (Heizaemon) Hibiya who piloted the Fuji Cotton Spinning Co. to great success, on resigning the office of president was given a retiring grant of ¥100,000. He presented the entire amount to the employees' relief fund and it was decided to make this gift the nucleus of a permanent endowment of the fund.

Just at the close of 1913 the announcement was made that the wealthy and always generous Sumitomo family of Osaka have decided to give ¥400,000 to establish an industrial school for the poor. On the occasion of the

death in February of the present year of its loyal old manager Saihei Hirose, this same family gave ¥2,150 to twenty charitable institutions in the city of Osaka.

Mr. S. Yamashita, president of the Kobe Electric Company, has announced that he would devote one million *yen* to various worthy objects. A large fraction goes for the establishment and maintenance of an agricultural school for poor boys.

Mr. M. Ohara, one of the wealthiest and most philanthropic men in Okayama prefecture, utilized the thirty-third memorial of his grandfather's death and the fifth of his father's which was also the eighth consecutive annual celebration of competitive exhibitions of rice grown in his region, by the customary distribution of prizes and further by the announcement that he proposed to open early in April an Agricultural School of high grade for the poor boys of Okayama prefecture. For this purpose he contributes 100 *cho* of rice land (equivalent to 250 acres) as an endowment for the institution. Mr. F. Kondo, B. Sc. who was educated in Europe for this purpose at Mr. Ohara's expense, will be superintendent of the model farm.

It might also be added that this Mr. Ohara who is a great mill owner as well as landlord is putting in practice in his factories the most up-to-date methods for the welfare of his employees and through his heavily subsidized newspaper *Chugoku Mimpo* is doing much to lift the moral tone of Okayama city and prefecture. At an expense of nearly or quite ¥50,000 he has just constructed buildings and collected the equipment for an educational exposition in celebration of Coronation year. He lives very simply himself, is an untiring worker and devotes his wealth and his energies to the good of the public at large. He was an ardent disciple of the late Mr. J. Ishii, founder of Okayama Orphanage, and through his leading became a Christian. His new religious faith and zeal show themselves in these practical efforts for the betterment of mankind rather than in regular attendance at church and observing the customary forms of religious devotion.

A Growing Social Consciousness

It is evident from these sample cases that there is a growing social consciousness wider in its application

than that of the old time family or clan feeling. Men of means are compelled by public sentiment as well as by their own convictions to pay attention to the needs of society at large. Moreover charity is directing its efforts increasingly to preventive measures. Baron Shibusawa's and Mr. Ichizaemon Morimura's gifts of ¥2500 each for the William Booth Memorial Sanatorium are illustrations of this as is the Salvation Army scheme itself, certainly one of the worthiest of philanthropic proposals.

Government Interest

During the recent session of the Diet, the Government introduced a bill for the establishment of sanitariums for tuberculosis patients. Mr. Mizuno, Vice-Minister for Home Affairs, explained the proposal stating that the central Government desired first to open such hospitals in or near the six largest cities and later in smaller places. The bill was entrusted to a committee for further study.

Discharged Prisoners

A special fad of the year has been increased interest in work for discharged convicts. The writer knows of at least one *ken* in which every one of the twenty or so counties (*gun*) has now a Home for such unfortunates This form of charitable enterprise is almost entirely in the hands of Buddhists. The latest statistics give 314 *Menshu hogo jigyo*, (places for helping released prisoners) in the whole country. Of these 190 are main establishments and 124 are branches of the same. Of these only four have the name of Christian and one of these is so only in name. But it is an open secret that the other three, Mr. Hara's and the Salvation Army's in Tokyo and Mr. Muramatsu's in Kobe, are far and away the most successful of the whole bunch in getting satisfactory results especially in the matter of character reforming. Mr. Hara's statistics for one year include these figures.

Number of men befriended	272
Women	28
Total	300
Returned to their homes or relatives	163
Returned to their former employers whom they had defrauded	129
Ran away	11

From a small folder on the Kobe Home revised and published last summer and entitled "From Crime to Christian Service," I glean the following interesting facts:

During these fifteen years 364 men have been inmates of the Home for a longer or shorter time. Of these 124 have reformed and become good citizens, many have returned to their old homes, and over sixty new homes have been established. Nineteen of the men have become professing Christians, and two Christian evangelists. The institution has also aided 1259 other released prisoners, of whom 110 were returned to their friends or placed in other Homes, and 129 were taken by their old employers whom they had defrauded. Truly this man Muramatsu is a modern miracle-worker, a Christian labourer of exceptional efficiency.

October 6-13 the Annual School for those interested in work for ex-prisoners was held in Tokyo under the auspices of the Judiciary department of the central Government and was attended by 106 earnest-minded men, of whom six were Christians and a large number of the others Buddhist priests.

Okayama Orphanage

Okayama Orphanage and all public and private charities in Japan have suffered a great loss in the death on Jan. 30 of Mr. J. Ishii. Tribute is paid elsewhere to the character and marvellous accomplishments of this truly Christian philanthropic worker. During the last months of his life the children on the Orphanage farm in Hyuga and their teachers prayed regularly every night at nine o'clock for "Father Ishii's" recovery. Though the answer to their petitions came not in just the way they would have chosen, the deepened spiritual life and increased faithfulness of all in the institution amply testify to the guiding hand of divine Providence in all that happened. The funeral service in Hyuga and the memorial meetings in Okayama, Osaka, Tokyo and elsewhere were among the most impressive occurrences of recent months. Multitudes of Japanese, non-Christians as well as professed disciples of Jesus Christ have been helped to higher holier living by the devoted life and triumphant death of this samurai of the spirit, Juji Ishii.

The trustees of the Orphanage at their recent annual meeting, in compliance with the known wish of the dead leader, unanimously elected Mr. M. Ohara to whom reference has been made above as the legal head (*riji*) of the incorporated institution in Mr. Ishii's place. This will probably not be a permanent arrangement. They also ask Mrs. Ishii to serve as superintendent of the Orphanage's farm colony in Hyuga, with Mr. T. Onoda and others as her loyal assistants. The Ishii spirit of faith and good works, of "prayer and toil" (*Kido shugi*) will be perpetuated under the new management.

Sendai Orphanage

The latest printed report of Sendai Orphanage, Miss Imhof superintendent, contains the following among many items of interest, "Each succeeding year in the history of the Orphanage proves more clearly the wisdom of its establishment . . . March 24th a class of 17 boys and 12 girls were graduated from the orphanage school . . . . The children were consulted as to the kind of work they preferred and so far as possible their inclinations were gratified. Two boys wished to become photographers, one a tailor, one a merchant, one a preacher, one a carver in fossil-wood and so on . . . . . One of the girls aspired to become a *seiyo no incho* (foreign superintendent). There are at present about 200 children in this well-cared-for institution."

In the Shizuoka Home which is under the auspices of Canadian Methodists there are 47 children. Twenty-four per cent of the running expenses were supplied by Japanese.

Medical Aid

Medical service for charity patients and free dispensary work for the very poor have continued to be furnished by St. Luke's, the Akasaka, the Salvation Army's and the *Kanda Hakuai-in* (this last Roman Catholic) hospitals and dispensaries in Tokyo, St. Barnabas hospital in Osaka, Dr. Suganuma's in Nagasaki, and the *Okayama Hakuai-kwai* of which Miss Adams is the angel-in-chief. Special mention should also be made of the *Hoonkwai* Society (in aid of indigent consumptives) at Shibuya, Tokyo, under the care of Rev. K. Matsuno of the Christian Church.

Lepers' Homes

The four well-known Christian asylums for lepers, two by Protestants and two by Roman Catholics, have successfully continued their truly Christlike work. The same is true of the Florence Crittendon Rescue Home, Miss Penrod's worthy charge, and similar institutions under the care of the Salvation Army; the homes for the blind; the *Dojokwan* or Home for Factory Girls in Matsuyama, Miss Parmelee's pet charity, and a number of other institutions which I have neither time nor space even to name. Their work is all registered on high, and they together with those to whom special reference has been made, are justified in rejoicing over the good results of another year's beneficent service for suffering mankind in the name of true discipleship.

CHAPTER II

A STUDY OF CONDITIONS AMONG INDUSTRIAL MEN OF TOKYO

By J. Merle Davis

Even the casual visitor to Japan is impressed with the striking contrasts that exist in the national life. Adding immensely to the fascination and bewilderment of the western traveller, these contrasts grow more paradoxical with an extended stay and largely increase the difficulty of correctly estimating the resources as well as the complex problem of modern Japan.

A Land of Contrasts

It is obvious that the great and rapidly-growing cities of the nation, where the new is mercilessly crowding out the old, is the ground upon which these contrasts can be most readily observed.

Japan can no longer be characterized as a land of dainty fabric, art and flowers, alone; less known but far more fundamental to the nation's prosperity than curio shop and tea house, are the ship-building yards, foundries, mills and factories where toil at modern, high-powered machinery an army of begrimed men and uniformed women who bear upon their shoulders the destiny of the nation.

Economic Problems

Japan's entrance into the world's industrial and commercial arena, with the resulting flow of population city-wards and the breaking up of economic and social conditions in both country and city, has precipitated certain grave problems upon her, which are already reaching an acute stage and with which she is poorly prepared to cope. The Christian movement with its close touch with the most modern and effective methods of social service in the West, coupled with its matchless ideals of self-sacrifice and duty, has a contribution at this point to make to the national life, second to no other line of service.

Industrial Population of Tokyo

The average Tokyo citizen finds it difficult to realize that before he is fairly up in the morning, one hundred thousand factory hands have poured into the shops and factories of the industrial quarters of the city. This figure does not include the artisan class, such as carpenters, masons, tinsmiths, etc., successors to the tradesmen of old Japan, with whose stereotyped garb and legendry printed upon the back, we are all familiar, but implies workmen who handle modern machinery in shops and factories with fifteen or more employees.

The records of the Home Department bearing upon Labour and Industry are not complete, and are, according to the judgment of the few specialists upon the subject, not entirely reliable, but from these sources it appears that fifteen per cent of these industrial workers are women, or girls, that of the remaining eighty-five per cent one half are unmarried, averaging well under thirty years in age, and that of the total number, fully eighty-five per cent are not natives of Tokyo, but have come to the metropolis from distant provinces to find work.

Education of Industrial Masses

The intelligence of these factory workers varies greatly, though as may be expected, standards of formal education among them are extremely low. Probably not more than one in fifty has reached the Middle School, while one in ten represents the proportion of those who have finished the course of the lower Primary School. On the other hand, it is not an uncommon thing to find foremen and master workers who, by utilizing every opportunity for self-help, have forced themselves out of the common ranks to positions commanding a considerable salary and influence.

In the iron-shops and foundries may be found a large number of workmen who have served an apprenticeship, as helper around the factory, from early boyhood. These grimy lads, apprenticed at a very early age from the poorest families, may be seen in large numbers in the foundries, handing screws and tools to the older men and helping in a score of minor capacities.

Their Living Condition

The living conditions among factory workmen are unsanitary, immoral and adjusted to a very low economic scale. The daily wage for unskilled labour varies from forty-five to seventy *sen* per day, averaging slightly under sixty *sen*, while skilled workmen receive as high as one *yen* and in exceptional cases even one *yen* and a half per day. A general average of all employees in one large factory in Tokyo, employing men, is found to be seventy-two *sen* per day. The men with families rent a small room in some tenement;—*nagae*, as the long, barrack-like buildings, so common in the industrial quarters, are called. These buildings divided into tiny compartments, house a large population, it being not uncommon for one family of six persons to occupy a six or even a four mat room, but in a large number of cases two or even more families or couples occupy the same room, sharing the cost of rent.

Apartments of this kind rent by the number of mats, from eighty *sen* to one *yen* being charged per month for each mat. No system better calculated for over-crowding, publicity and immorality could be devised than this tenement house plan.

The Unmarried

The case of the unmarried workman is scarcely better. If he has no relative in the neighbourhood of the factory, he finds lodgings with some fellow workman with a family. Adding considerably to the already over-crowded home, he is forced to live in such close and intimate relations with all the members of the family as to imperil the moral integrity of all concerned. The moral degradation to which a group of families thus situated falls easy prey, can not be clearly estimated until one has personally visited one of these densely crowded industrial districts and entered the sordid homes.

Under ordinary circumstances of health and financial stress, the working man is able to take care of himself and of his family, but the narrow margin upon which he lives brings it about that in sickness or emergency he is quickly reduced to pauperism.

Contrast with Country Life

As compared to his quiet life in the country, the rustic artisan employed in Tokyo factories, finds his new environ-

ment teeming with opportunities for spending his earnings. Moreover, the steadiness with which his wages are received makes him indifferent to the necessity of laying aside money for the rainy day. It is only in exceptional cases that factory men lay by funds for old age or emergency. When pay day comes, gambling or a round of dissipation absorbs every *sen* of the week's earnings. Dissipation, in the form of licentiousness and heavy drinking, vies with the gambling habit to destroy hundreds of these men. One student of social conditions says that in a certain glass factory, employing five hundred hands in east Tokyo, many of the men gamble upon their next month's wages, while even foremen drawing one hundred and fifty *yen* a month, do not have enough saved at the month's end to pay their bills, and frequently borrow or beg to keep their families from starvation and to pay rent. It is not uncommon for an unskilled mechanic to squander a month's wages in a single night's carousal. Thus, from lack of any plan of life or foresight or self-control, large numbers of splendid working men with their families recruit the pauper class, or become occasional or professional criminals.

Religious Life

Religiously this class of men are lightly attached. Having broken with the old social order which produced him in his home province, and having entered not only a new city, but a new class of society, created by the modern age of steel and electricity, which has not yet found a recognized place in the economy of national life, the man of the great city factory is peculiarly susceptible to the influences of his strange environment. As an artisan under the social regime of old Japan, he had a recognized status, with time-honoured social and fraternal relationships, but in the smoke of the city's industrial quarter he has broken with them all. In his native hamlet he was accustomed to faithfully worship the tutelary god of his trade and was rewarded with a sense of security and expectant prosperity. Amid the tall chimneys and whirring wheels of the modern metropolis he has lost the god of his nativity and finds himself an atom in a materialistic world, whose gods are mechanical power and mammon.

Open to the Gospel

Relatively speaking, there is no class of Japanese society more open to the Glad Tidings of Jesus than this group of toilers, which has broken with the old and has not yet found its place in the new order of Japanese life.

Labour Unprotected

The growth of the modern industrial system of Japan has been extremely rapid and out of all proportion to corresponding provisions for the protection of labour. It did not take the nation many years to discover that it could manufacture quite respectable imitations of western manufactured products at from one fourth to one half the cost of importation from abroad. Moreover, the franchise being from the first restricted to the property-owning class, the factory hand has had absolutely no voice in the framing of laws, and the great factory owners have been able to completely dominate the industrial situation. Another factor in the problem which has rendered the working man even more helpless, has been the morbid fear of the Government of socialistic movements among the masses. Every organized stand on the part of working men for better conditions is crushed by the police, so that up to the present time labour agitations and strikes not only have not flourished, but have had no chance for birth.

Lack of Factory Laws

There are no national factory laws in force in Japan at the present time. A national factory law was adopted by Parliament on March 29th, 1911, but though containing only the most rudimentary provisions for relieving the condition of the working classes, such has been the selfishness and power of labour employers that its promulgation has been indefinitely postponed. The clauses of this pioneer labour bill, though excellent so far as they go, are so riddled with exceptions and time extensions, and so much power is left to Government and factory owner, to annul the law when conflicting with special interests, that the law is considerably shorn of its protecting power. For

Character of Proposed Laws

example, Clause II of Section I provides that the working hours shall be limited to twelve in twenty-four, for employees under fifteen and for women, but that two hours additional work

per day may be allowed for the fifteen years following the enforcement of the Act. In other words, even though this very conservative bill be put into force, it will have very little meaning for the present army of minors and women who are toiling from twelve to sixteen hours per day. The next generation may derive benefit from this clause.

Clause IV of the same section, prohibits the labour of children under fifteen, and of women between the hours of ten P.M. and four A.M. It will be readily seen that this law does not at all conflict with the carrying out of the one previously stated, nor does any other clause make it illegal for an employer to extract up to eighteen hours per day from the adult male workman.

Clause II of Section I, deals with the employment of children under the age of twelve years, which is made illegal only in the case of *heavy* manufacturing, children of ten years being permitted to work in mills where *light* manufacturing is done.

Clause VI sanctions the employment of minors and women between the hours of ten P.M. and four A.M., in cases where there are two or more shifts of workmen employed in twenty-four hours. Upon the expiration of fifteen years, work during those six hours of the night will be prohibited for minors and women.

Clause VIII states that in the busy season in certain industries the hours of labour may be prolonged by official sanction, one hour per day for a period not exceeding four months.

Two days of rest per month are provided, and thirty minutes of rest in each six hours, and one hour of rest in each ten hours of continuous labour must be allowed. However, these excellent provisions are to be suspended at critical seasons by Ministerial order, which may also prolong the hours of labour by fourteen hours per week. It is not difficult to read between the lines of this document the plan of the prosperous factory owner, who, while making certain concessions to the employee and to a slowly rising public sentiment, has not burned his bridges behind him, but has provided a lee-way of half a generation during which he may continue to extract the last *sen* of profit from his working people.

There are certain provinces in which local factory laws are in force and certain cities, notably Osaka, which enjoy fairly adequate labour protection, but in Tokyo, factory laws are either not yet in force, are a dead letter, or so inadequate as to be not worth consideration. The entire absence of restriction of child labour in this great city, is of itself evidence that the most rudimentary labour laws are still to be put into force in this part of Japan.

Work Already in Operation or Industrial Men

Work for Industrial Men may be divided into three groups:—1st, Societies using direct religious methods, actuated by a distinctively evangelistic aim. 2nd, Secular organizations for moral and social uplift. 3rd, Welfare work maintained by employers of labour.

Salvation Army

I. 1. Foremost in the first group stands the Salvation Army, which with its three homes for working men, is doing a large and efficient work, particularly among unemployed men.

A study of the methods and results of the Working Men's Home in the heart of the industrial ward of Fukugawa, on the eastern side of the city, reveals some valuable facts.

Aim of the Army

The aim of the Salvation Army, through this branch of its work, is to better the condition of the army of Tokyo's unemployed. This one dormitory Home has a sleeping capacity for one hundred men, and is crowded nearly all the time. Common labourers, mechanics, and all sorts of men out of work, are received here, subject to the rules of the Home, irrespective of their ability to pay. They are housed and fed until they secure a regular job, which is effected, at once, through a permanent arrangement with the Tokyo Municipal Government, which agrees to furnish work to all men sent in by the Army, upon its public works, like the extension and repair of telephone, telegraph, electric light, electric power, water works and street railway service. Such work is very poorly paid, from 35 to 40 *sen* per day, but it becomes an instant test of the individual's desire to find honest employment and a first step to self-support. A certain percentage of such wages is deducted until each employee's obligation to

Extent of Influence

the Salvation Army's Home has been met. Large numbers of men who do not become lodgers in the Home, are dealt with in consultation in the outer office, and are introduced to various kinds of employment suited to their strength and desire. Last year no less than 34,436 men and boys were interviewed in the office of this one Home, and 27,662 found work for one day or longer through the introduction of the Army.

Of the 673 men who became regular lodgers in the Home, during the year, forty-six were placed in permanent positions by the Army officers, 249 found permanent positions themselves, while being temporarily employed through the Army introduction, 123 returned to their homes in the provinces after a short stay in the Home, six were sent to the hospital, and 118 proved failures, in so far as any attempt to help them to help themselves was concerned.

During the year, 54,159 meals were paid for by temporary and permanent boarders, and 579 free meals and 367 free beds were given to individuals unable to pay or indisposed to settle their account.

Religious Influence

Though the Salvation Army officers keep the evangelistic aim of this work constantly in mind, with weekly services, open meetings for the neighbourhood, and Bible classes, they have wisely recognized the fact that much supplementary training is needed to insure a basis for and to safe-guard the growth of religious ideals. The men are put under a mild form of military discipline in the care of their persons and belongings, and in their conduct toward each other and toward the officers of the Home. As one of the officers aptly said, "You cannot teach a man much about religion who has not yet learned to wash his face or to say 'Good Morning.'" The men in the dormitory are taught self-respect, self-reliance, the value of perseverance and steady habits, of order and cleanliness, of respect of authority and the rights of others. They are given a glimpse of a new life, of a larger hope, and are introduced to Christ as the great "Captain."

Y. M. C. A.

2. The Young Men's Christian Association in Kanda Ward, has an Employment and Personal Counsel Department which has worked for several years along similar lines. It has, however, as the name implies, no dormitory attached and includes all kinds of employment within its scope. Employment Secretary Nagazawa last year dealt with 3163 men seeking work, and with 1234 employers wishing workmen, while seven hundred men were placed in more or less permanent positions.

Meetings

A monthly meeting is held for working men and apprentices in the Kanda Hall, at which the Christian message is brought to an average audience of three hundred, by some Christian employer or other speaker in close touch with the city's industrial life. Twice each year on the national working men's holidays, January and July sixteenth, mass meetings for apprentices and working men, invariably fill the Association Hall with upwards of twelve hundred men and boys. A great aim in this work is to keep hold of both employee and employer by securing his membership in the Association and his financial support of this department.

Last year six hundred *yen* was contributed by employers who had been assisted by the Association, for the maintenance of this employment work.

Individual Efforts

3. Another form of evangelistic work for industrial men, is that which has been occasionally attempted by individual workers, in conducting religious meetings for employees in the factory itself. The work of Mr. H. E. Coleman in an iron foundry in Shiba ward, is an excellent example of what has been done in this field. Through a fortunate introduction to the President of the Foundry Company, Mr. Coleman was permitted to conduct a series of weekly noon meetings in the foundry, which were well attended by the employed men. Direct evangelistic and religious addresses, as well as talks upon social welfare, were given by both Mr. Coleman and Japanese speakers, and were continued for a full year.

Work in Iron Foundry

It is a significant fact that it was the social welfare talks

rather than those upon Christianity, which finally aroused opposition among the directors of the company. This, together with the quiet, opposing influence of a Buddhist foreman, were the only untoward circumstances encountered. An average attendance of from thirty to forty per cent of the one hundred employees, was maintained throughout the year.

Labourer's Reform Union

4. The most remarkable piece of Christian social service being conducted in Tokyo at the present time, is the Labourer's Reform Union of Honjo ward, organized seven years ago by Rev. Yoshimichi Sugiura, pastor of the "True Light Church." This society which was the natural out-growth of seventeen years of experience in Christian work among labouring men of the East Side, aims at the raising of the substratum of working men, especially those out of employment and those with depraved and criminal tendencies, to a self-respecting, self-supporting and self-conquering position. The power of honest work and the power of Jesus Christ is the two-fold lever with which Mr. Sugiura is regenerating one small portion of his ward.

Danger to be Avoided

After watching for years the effect of the disbursement of charity by religious and secular societies among the poor of his district, he became convinced of the pauperizing effect of this method of alleviating distress, and devised the unique plan of the Union.

Plan Adopted

This plan, entirely simple in outline, consists in the enlisting of groups of the poorest people of the district, together with tramps and unemployed workmen, into companies under the personal leadership of several of the remarkable personalities who have been saved from lives of crime and are now the back-bone of Mr. Sugiura's church.

Methods of Support Developed

These men have settled in the poorest quarter and have built up a successful business through the initial start given them by Mr. Sugiura. Three of them have over three hundred people whom they have trained and inspired to self-support by habits of thrift and steady work. One of these leaders has organized a corps of one

hundred push-cart venders, whom he marshals before his shop each morning in an impressive brigade, equips with their stock in trade and sends forth to the day's work. At night each man gives a careful statement of sales, turns in the balance of his stock and receives a fixed percentage of the day's income. The net proceeds of the day's sales are not given to the salesman nor are they taken as a commission by the captain of this unique brigade, but are placed by him in a postal's savings account which he maintains and supervises for each man of his company. At the end of the year this accumulated profit is taken out according to the wish of the individual and placed at his disposal.

It is not a matter for great surprise to learn that from this one company of street venders more than a score have been enabled by this method, to open prosperous business ventures of their own, and that some of them are even becoming wealthy. What is more remarkable is the fact that the leader of this enterprise is carrying on an entirely independent business and conducts this splendid work purely as a piece of Christian service to the neighbourhood.

Another of the trio of leaders has established a *daikon* factory, next to his own store, in which one hundred poor people are employed in preparing the radish in the various forms commonly used. Another brigade of fifty venders distributes and sells the manufactured product to the eastern sections of the city. This group also are taught to make regular savings of their wages.

A third leader has devised a patent process of manufacturing card-board and of working the same into art and utility objects, and has trained nearly one hundred men, many of them "down and outs," into skilled workmen. This man, once a hardened criminal, converted after a long police record, is now one of the most prosperous manufacturers of the ward, and a living witness of the power of the Gospel. Other men who have joined this Reform Union, have gone into all parts of Japan, entering mines and factories in order to get close to large numbers of working men. Their message has been the power of Jesus to re-make the working man, and this they have preached to individuals and groups wherever they have worked.

Expansion of the Movement

The fruits of this itinerant work have come to Tokyo and joined the Union, or have remained in the provinces to form the nuclei of similar effort. The most remarkable fact in this unusual society is that it has no headquarters or buildings, no campaign fund or budget of expenses and no employed officers. It is a purely non-equipment work, organized and conducted by voluntary workers giving their service as an expression of gratitude for what the Gospel of Christ and hard work has done for them. The frequent meetings of the Union are held in the homes of the workmen, who are divided into bands under separate leaders, and are of a simple, evangelistic nature, full of individual testimony of the saving Gospel.

The membership of the Labourer's Reform Union has passed the two hundred mark, and although all the members are Christians they are not all members of the True Light Church. In close relation to the members of the Union, as we have seen, stand the three hundred and fifty working people, who are being placed upon their feet and from whom the Union is constantly being recruited.

Large evangelistic meetings for the employees of several glass factories in the district are held from time to time by the Union. These have the cordial co-operation of the factory management, one non-Christian factory owner even bearing one-half of the expenses of the annual Christmas entertainment held for labouring people of the district, to which he opened his own home and grounds.

Independent Enterprise

From the first, Mr. Sugiura has resolutely refused financial aid for the extension of the Union's work. Baron Shibusawa and other philanthropists have visited the work and offered handsome gifts toward its maintenance, but none has ever been accepted.

Although the True Light Church is only half independent, receiving a subsidy from the American Episcopalian Mission, the dynamic form of social service which it has produced stands as a striking testimony to what a Japanese pastor, without money or outside assistance, relying upon prayer and consecrated business management, can accomplish in lifting the masses of Japanese society.

The Labourer's Friendly Society

II. 1. First among secular organizations for moral and social uplift of Tokyo's industrial classes, may be mentioned "The Labourer's Friendly Society," which under the able leadership of Mr. B. Suzuki, a graduate of the Law Department of the Imperial University, is affiliated in a general way with the Japan Unitarian Association.

In its aims and organization the Friendly Society reminds one of the early Trade Unions of the West. Its purpose is to befriend the working man; to stand for his rights in society and before the law; to create a public sentiment in his favor; to elevate his life hygienically, intellectually and morally, and to make him a more useful member of society.

The Society has branches in three wards of Tokyo and in Muroran, Oyama, Shidzuoka and other cities, enrolling a membership of over five thousand. These members pay a monthly fee of twenty *sen*, which includes all members of the family in its privileges and entitles the individual to the Society's bi-weekly paper, to the monthly lecture in Unity Hall, which is also the headquarters of the organization, and to the privileges accruing from its various departments.

Variety of Departments

This department plan is an elaborate one, covering nearly every phase of the workman's life, except religion. The Legal Advice Department gives free legal consultation and assistance to the members; the attention of a skilled physician, together with pamphlets on hygiene and health, is provided by the Department of Medicine and Hygiene; while Departments of Savings, Insurance, Employment, Entertainment, Lectures, Publications, Domestic Economy and Education, including a Night School, reveal the very wide scope of the welfare work attempted. That this Friendly Society is meeting a tremendous need among the working class, is shown by the fact that although only one year and a half old, within the last six months its membership has increased from 2200 to over five thousand, and is still growing by leaps and bounds.

Promoting Culture of Working Men

2. Another notable piece of secular welfare work, is the *Shokko Kyoiku Jisshi kwai*, or the Society for Promoting Culture among working men, which has its offices at No. 87 Akagishita Cho, in Ushigome Ward. The founder and manager of this organization is Mr. Tamekichi Ito, a constructing engineer, who became impressed with the need of welfare work for labouring men during the building work in which he was engaged after the great earthquake of 1888, at Nagoya. In clearing the ruins of many of the public buildings, he noticed frequent instances of dishonesty, where faulty construction and shoddy material had been used at points of foundation and wall not easily detected, and which had been responsible for the wreck of the whole structure. These revelations of widespread dishonesty and incompetency in the artisan class not only shocked Mr. Ito, but set him to thinking upon the problem of improving the moral and intellectual condition of such workmen. After several unsuccessful attempts at organizing workmen's evening institutes and trade schools, it became clear that the uniformly long hours of labour and consequent exhaustion of the men were serious obstacles to night study. He finally hit upon his present plan of education and started a newspaper for working men. Through this medium, a twelve page organ issued three times each month, he is placing in the hands and homes of factory men, the rudiments of a culture and of a wide outlook upon life which they would otherwise have neither time nor strength to secure.

The object of the Society is to spread a knowledge of morals and of science; to improve living conditions, hygiene, sanitation, etc., and to widen their spiritual outlook. Its membership exists principally upon paper, unless the two thousand factory hands to whom the paper is sent free of charge, may be considered members, while it is provided with a rather formidable list of officers, directors and counsellors, who, in reality, have a merely nominal interest in the work of the Society and do nothing to support it. The direction, editing, financing and distribution of the *Shokko Shimbun* rests entirely upon the shoulders of Mr. Ito with his two assistants.

Each issue of the paper has a series of practical editorials upon life from the standpoint of the working man. For example, in the edition of Nov. 15th, 1913, we find the following, treated in simple, colloquial style.—"The need of education among working men," "Self Help," "The Cultivation of the Spirit," "The Riddle of Life after Death," "The Democracy of Labour and the Dignity of Work." These are followed by a series of stimulating adages:—"To save a *sen* is to earn a *sen*," "An idle man becomes busy at sunset," "Boastfulness is the last way to advance one's knowledge," etc.

Educational Efforts

The educational lessons follow:—mathematics, both elementary and advanced, with demonstrations and exercises to be worked out; character writing and reading; physics; chemistry, with simple lessons in laboratory work and analysis; economics; cooking, with cheap, simple and wholesome recipes; botany; first aid to the injured, and a treatise on the subject of wool growing. Next comes a lesson in English, with a statement of the value of that language and its significance in commercial relationships; then an article upon the history of the Yedo Government, and another eulogizing the character of the late Emperor, while a sensible treatment of the subject of divination and luck closes the list.

A simple system of reports and record of work accomplished, resembling the western Correspondance School method, is kept up by the use of report boxes placed in factories which employ workmen taking the paper.

Mr. Ito occasionally addresses a group of employees in the factory of some sympathetic manager, who assists in the distribution of the paper and in facilitating the report system. Mr. Ito is a Christian and has founded and maintains welfare work in the spirit of Christianity and deserves more adequate support than he received.

Neglect of the Employer

One fundamental weakness of this second group of secular welfare activity, is the fact that it is being considered and conducted purely from the standpoint of the employee. The employer is not being educated or cultivated to the point of co-operation. Such has been the indifference of

factory owners to the welfare of their working people that it is taken for granted that their co-operation is out of the question, and consequently no effort at winning them has been made. Until the help of Capital can be enlisted, until the serious attention of men who are responsible for the life happiness of the working masses can be aroused, such welfare work will continue to be occasional, inadequate and one-sided.

Dangers of the Movement

Even such splendid work as the Friendly Society is doing, runs the danger of playing into the hands of Socialism or Trade Unionism, and of permanently alienating itself from the sympathy of factory owners, and needs to be balanced by a serious campaign of education of the moral sense of the Capital class.

Efforts Organized by Employers

III. The third group of activities for the welfare of the industrial classes of Tokyo, those conducted by factory owners for their employees, though meagre in proportion, deserves mention.

Methods of Mr. Kobayashi

The pioneer in this field, in Tokyo, is Mr. Kobayashi, in his well known dental powder business. This Christian employer maintains an evening school in his factory for the young men and girls in his employ, with free instruction in elementary branches, besides technical training in the more difficult processes of his manufactory. The office men are, in like manner, taught book-keeping and commercial arithmetic. During many years of the life of the founder of this business, he personally led Bible classes and gave daily talks upon conduct and morals to his employees, while an ex-pastor was employed to do welfare work and teach Christianity in the homes of his workmen. Welfare meetings for the discussion of hygienic and economic themes are frequently held for all the employees in the Kobayashi factory, and are illustrated by stereoptican and cinemetograph. These welfare lectures became so popular that Mr. Kobayashi conceived the plan of extending them through the country among the industrial classes, so that to-day, the Kobayashi Welfare Lecture and Entertainment, illustrated by lantern and moving picture,

is favourably known in most of the cities of the country, for a travelling lecture outfit of the kind is permanently maintained by the Company.

The Labourer's Temperance Movement was also started some years ago by the late Mr. Kobayashi, whose success in applying temperance principles to his own establishment, has led other large employers to attempt similar work.

Plans of Cotton Spinning Co.

The Kanegafuchi Spinning Mills at Mukojima, a suburb of the capital, have provided an entertainment and lecture hall, in which occasional gatherings are held for the working people. These and other mills of the kind can point to postal savings propaganda, rest rooms for employees and even so-called profit sharing devices, as proof of vital interest in their employees. These efforts, though good so far as they go, can do little toward lightening the fundamental burden of the factory employee, the arbitrary conditions of his labour, and wages, hours of work, and unsanitary and dangerous surroundings, none of which conditions are controlled by Law, but by the individual corporation. No amount of welfare lecturing in its entertainment hall for employees, can atone for conditions which obtain in the dormitories of certain great spinning mills of Tokyo, where the day shift of workers, tired with the twelve hour day, lie down for the night in bedding still warm from the use of the night shift.

Efforts of Dry Goods Cos. for Delivery Boys

Mention might be made of the interest taken in the three hundred delivery boys of the *Mitsu Koshi* Dry Goods Company, by its wide awake management, which provides excellent dormitories and a certain amount of valuable training in lectures and class instruction. Firms like the Maruzen Publishing Company and the Shirakawa Dry Goods Company, as well as a number of others which might be named, are doing a really valuable welfare work for their clerks, but are somewhat outside the subject of discussion, which is limited to industrial workers.

Suggestions

IV. Suggestions regarding the wisest methods of work to be undertaken in this field naturally fall into divisions along eht lines already discussed, and in the following order.

Value of Hostels

1. The hostel or dormitory for working men is the first, the most natural and the most hopeful base of operations in this whole field.

Abundant evidence is at hand to prove that the fact that such a hostel is operated as a Christian institution will not deter men from using it. Good food and comfortable, clean quarters furnished at reasonable prices, outweigh religious scruples in the mind of the average man.

It is clear that such a hostel can be made self-supporting, if wisely planned and operated. Factors fundamental to its success are:—proximity to the factory district; the planning of the rooms with a view to their use by groups of men, living together; the supervision of a Christian family; the maintenance of an *esprit de corps* and discipline through a simple form of self-government; a nucleus of thoroughly converted Christian workmen in the hostel.

Trades Schools

2. In connection with such a hostel a Trades School may be operated, with both day and night classes. Such a school or shop would not only provide work for those temporarily out of employment, but should give training to regularly employed workmen in practical machine and foundry work, in electrical work and in the use of power machinery. Night classes in the theory of the steam and gasolene engine, the electric generator and hydro-electrics, drafting and chemistry, could be of immense help in improving the ability of intelligent workmen.

The only objection in every interview, raised to the working out of this plan, was the initial expense of equipping such an outfit. On all sides it has been stated that given the necessary equipment, such a school could maintain itself and would be a much needed institution in Tokyo.

Employment Bureau

3. An Employment Bureau would be a natural and useful adjunct to the plant just described. This plan would have the advantage of not only placing unemployed in positions, as the Salvation Army and the Young Men's Christian Association are doing, but unemployed men could be trained to a measure of skill for filling definite trades and factory jobs.

Social Settlement Work

4. Social Settlement Work is very greatly needed in these industrial districts. An Industrial Mission could be opened in addition to the hostel and trades school, upon the basis of Christian welfare work, utilizing many of the ideas in successful operation by the Friendly Society and by settlement workers in the west. Much could be done for the children of the neighbouring kindergarten groups and boy's clubs. The mothers could be gathered into classes for cooking, sewing and lessons in domestic economy, child nurture and hygiene. Lectures illustrated with attractive slides could be operated upon the whole range of welfare work, by which all classes of the district could be drawn and educated. No better entering wedge for the Gospel of Jesus and no more effective manifestation of the Gospel of Him who came to give abundant life could possibly be wielded than this social welfare approach, if resolutely and tactfully followed up.

Use of Newspaper

5. The medium of the newspaper, after the example of the *Shokko Shimbun* of Mr. Ito, and the notable work of Mr. Pieters in Oita Ken, could be very naturally and effectively used, from some headquarter, like a hostel or trades school or settlement. This would be one of the most effective means of supplementing such work, of widely advertising it, and of largely extending its activities and influence.

Special Meetings

6. The experience of Mr. Coleman and others, shows that the direct approach to the working man in the factory itself, is possible through noon or special meetings. Such work, however, to be most effective must be operated from some workingmen's headquarters known to the men, where they will feel at home and will freely come, out of working hours. By this means follow-up work may be attempted and results conserved.

Fundamental Principles to be Remembered

In all of this work the first principle of going to the working man and not expecting him to come to you, must be held in mind. Such enterprises must be started, like the Salvation Army's Home and the Labourer's Reform Union, in the very heart of the industrial

quarter, with the workers living in the closest of contact to the people for whom they are working.

Of equal importance is the securing of workers who are "to the manor born," men who as toilers themselves, know the heart, the speech, the joy and sorrows of the man who works with his hands. This is the key to the unparalleled work that is being done by Mr. Sugiura's Reform Union, the "catch my pal principle."

The most fundamental need of all in this field is an adequate movement started among leaders in society and the industrial world for studying the whole problem of industrial conditions from the stand-point of the employer and of society and of the nation at large, as well as from the point of view of the employee.

Japan's Need

Japan needs more than all else, a Wilberforce or a Howard or a Jane Adams, who with mighty pen, with eloquent voice and consecrated example, will feel the call of the nation's modern toilers in their losing combat with steel and steam, and who will awake the nation and arouse her captains of industry to sanely and unselfishly face the appalling conditions that exist among those who are enabling the country to hold its place among the great powers.

The Power of the Gospel in their Work

As servants of Christ we can not forget that the constant fruits of the Salvation Army and of the Labourer's Reform Union, give unmistakable evidence that the Gospel is able to reach the heart and change the life of the working man in Japan, and that we cannot plead either the ignorance or the inaccessibility of the industrial classes as valid reasons for not occupying this wide open field in force.

CHAPTER III

SOME PHASES OF THE PEACE MOVEMENT IN JAPAN

By Gilbert Bowles

General Conditions

In the political world, the growth of democracy and the increasing freedom of the Press and Platform are favourable to peace propaganda. In one locality, party antagonism has hindered co-operation in peace work. In the educational world, private schools are open. For the public school, peace workers eagerly await the hour when a bulletin can be sent out by the Department of Education, which last year offered no obstacle to the distribution of literature by the Japan Peace Society. In the religious world, some Buddhists manifest interest; Christians have been active in relation to the Japan-California situation, especially seeking to correct the faults of their fellow nationals. Some Christian workers are very active in connection with the Japan Peace Society, while a few hesitate on account of the fact that the management is not limited to Christians. One great need is for a well-organized International Peace Committee related to the Japan Federation of Churches.

Correlation of Peace Work in Japan

The history of the Peace Movement in Japan is comparatively free from friction and loss of energy frequently associated with various forms of peace activity in some countries. This is partly due to lack of development in Japan, but it is also due to the close co-operation of the various forces at work.

The Japan Peace Society

Some of the things calling for mention in connection with the work of the past year are as follows :—

Officers

Count Okuma, Premier, Chancellor of Waseda University, has served as President of the Japan Peace Society since January, 1910. Although he is now in his seventy-sixth year, he vigourously pursues his work, prophesying that he will live to see his one hundred and twentieth year. He seldom fails to attend all large public meetings of the Peace Society.

Vice-President, Hon. S. Ebara, member of the House of Peers, who served as President of the Society for the first four years of its history, has taken an active part in the important conferences of the Society and made an extensive tour through America. Executive Vice-President Baron Y. Sakatani, Mayor of Tokyo, ex-Minister of Finance, has not missed one of the monthly meetings of the Executive Committee since he was elected to his present position in January, 1912.

Business Office

In April the office of the Society was located in the Tokyo Statistical Association's new building, near the Imperial Hotel, No. 6 Yamashita-cho, Kyobashi-ku, Tokyo, where all Committee meetings and group conferences are held.

The California Land Question

Acting upon his individual responsibility, Count Okuma, President of the Japan Peace Society, invited representative Japanese and foreign peace workers to his home on April 18, for a discussion of the California situation. Resolutions were cabled and forwarded by letter to leading Japanese and American officials and to representative organizations in America. On April 15th the Japan Peace Society cabled the American Peace Society at Washington D.C., encouraging all efforts against racial discrimination.

Hague Day Celebration

The Japan Peace Society and the American Peace Society of Japan held a public meeting at the Y.M.C.A. Hall, Kanda, Tokyo, at 2 P.M. on Hague Day, May 18th. One reporter stated that "every inch of space not only on the floor but also in the galleries was occupied by the audience which numbered fully 800." In addition to the meaning which Hague Day has in other countries, in Japan it marks the organization of the Japan Peace Society, which was formed on May 18,

1906. Mr. T. Miyaoka, of the Tokyo Bar, in dealing with the California question, pointed out in a clear and interesting manner the relation of the Federal Government to the States. Mayor Baron Sakatani said that the greatest task of peace workers is the removal of the causes which tend to produce wars and warlike feelings. Count Okuma drew a comparison between the anti-foreign movement in Japan fifty years ago and the present anti-Japanese agitation in California.

Japanese Language School

In the spring of 1912, a joint committee was appointed by the Japan Peace Society and the American Peace Society of Japan, to consider the whole question of organizing practically a new Language School. In June, 1913, the Promoting Committee formed by this joint committee took steps which led to securing a guarantee fund of ¥2000, one-fourth of which was secured through Baron Sakatani, representing the Japan Peace Society. The Board of Directors was chosen by the American Society of Japan, the British Association, the Japan Peace Society, the Conference of Federated Missions and the Association Concordia. Baron Sakatani was chosen Honorary Director, and Professor Frank Müller, who has been a professional teacher of English in Japan for twenty-five years, was chosen Foreign Director.

The Japanese Language School, which is the successor of Mrs. Taguchi's private school, opened for students on October 1st, in the class rooms of the Tokyo School of Foreign Languages. It has been officially recognized by the Department of Education. Since international misunderstanding is often fostered by language difficulties, the organization of the Japanese Language School upon an international basis with a responsible Board of Directors was valuable in the way of constructive peace work, though it has a much larger meaning for other organizations.

Japan Peace Movement

Beginning with December, 1912, the *Japan Peace Movement* has been published monthly as the organ of the Japan Peace Society and the American Peace Society of

Japan. The fourteen pages of Japanese bring to Japanese readers a review of the activities of Peace Societies in Europe and America, with addresses and articles by Japanese thought leaders. Some of the Japanese contributors have been Count Okuma, Mayor Baron Y. Sakatani, Baron Shibusawa, the most prominent business man of Japan, Dr. J. Soyeda, ex-President of the Japan Industrial Bank, Dr. K. Ibuka, President of the Japanese Federation of Churches, and the Hon. S. Ebara, Member of the House of Peers. The six English pages give to foreign readers news items concerning the progress of the Peace Movement in Japan. From 200 to 300 copies of each issue are sent to Europe, America and Australia.

Informal Conferences

The following are among the informal conferences held under the auspices of the Japan Peace Society. On July 17th, Rt. Rev. Bishop Cecil, Bishop of South Tokyo, met with some of the leading members at the office of the Society, just before his departure for Australia and New Zealand. On September 29th, representatives of the Japan Peace Society and the American Peace Society of Japan held a conference at the rooms of the Japan Peace Society. Brief addresses were made by Dr. J. T. Sunderland, an American visitor, and Prof. Platner, of Andover Seminary, also by Dr. Soyeda on his recent observations in America.

Peace Sunday

December 14th was observed as Peace Sunday in Japan. The call sent out by the Japan Peace Society was supported by the American Peace Society of Japan and by the Internationl Peace Committee of the Conference of Federated Missions. In Tokyo, the Y.M.C.A. Hall, the largest available building for such meetings, was well filled. Ill-health prevented Count Okuma, the President, from attending the meeting, as he had hoped to do. The Chairman was Mr. K. Hirazawa, of the Tokyo Bar. Mayor Baron Sakatani, Executive Vice-President, and Mr. Y. Yamamoto, spoke on the financial and economic phases of the Peace Movement. Dr. Clay MacCaulay presented greetings on behalf of the American Peace Society of Japan.

In Yokohama a meeting was held in the Honcho Public School, attended by about 500 people. Special sermons and addresses were given in a number of Japanese and foreign churches in various parts of the Empire.

Yokohama Branch of the Japan Peace Society

Taking advantage of Hague Day, leading men of Yokohama organized a large public meeting, but for local convenience the date was changed to May 25. The speakers were Count Okuma, and Baron Sakatani, representing the Japan Peace Society. The opening public meeting was held at the Shiloh Church on October 24th. Governor K. Oshima was chosen President. Following the business session, Rev. Bradley Gilman of Boston gave a brief address on the peace movement in America.

Kyoto Branch

The Oriental Peace Society, formed at Kyoto in 1907 as an independent Society, was re-organized in March, 1913, as a branch of the Japan Peace Society. The leading workers are associated with the Doshisha (University) and the Kyoto Imperial University.

Kobe Branch

The Kobe Branch of the Japan Peace Society held a large meeting in April at which representative Japanese and foreigners spoke on the California question. Resolutions were sent to America. On November 27 a " great meeting " was addressed by Count Okuma at the time of his southern tour. Prof. R Nagai of Waseda University, Tokyo, also addressed the meeting.

Sendai Branch

The Miyagi Peace Society at Sendai, a branch of the Japan Peace Society, has had the misfortune to lose most of its officers, who were active in its organization. There have been no special meetings during the year, but some of the members are planning for new activities in the near future.

Osaka Branch

The Osaka Branch of the Japan Peace Society held a public meeting for the discussion of the California question, and sent a telegram to the American Peace Society at Washington, saying that the proposed legislation was a

great grief to the Japanese nation. Mr. N. Kato, Executive Secretary, furnished most of the material for a special Peace Edition of the *Osaka Asahi* (Morning Sun), said to have the largest circulation of any paper in Japan. The issue was in commemoration of the opening of the Peace Place at the Hague. In another special Peace number of the same paper, published in March 1914, an address of Dr. S. B. Capen, who recently died in Shanghai, was given.

The American Peace Society of Japan

The American Peace Society of Japan was organized at Yokohama, January 30th, 1911, by representative American business and professional men, officials and missionaries. The second annual meeting was held at the American Embassy, Tokyo, February 21st, 1913, and was characterized by greetings from Mayor Baron Sakatani, Vice-President of the Japan Peace Society, addresses by Dr. Hamilton Wright Mabie and Dr. Inazo Nitobe, and by the spirit of fellowship and good-cheer under the social leadership of Ambassador and Mrs. Larz Anderson.

Action Relative to the California Question

At a meeting of the Executive Committee resolutions were adopted, after the question had been discussed with the Executive Committee of the Japan Peace Society, expressing the conviction that "the passage of a bill or bills involving discrimination and antagonism would do great damage to the record America holds in Japan for international courtesy, justice and fair play." Copies of the resolutions were sent to the American Chargé d'Affaires, Tokyo, to the President of the United States, and to the Governor of California, cabled by the Associated Press to America, and given to the Japanese and foreign Press in Japan.

Ocean Liners

Arrangements have been made with the foreign Steamship Companies to have copies of the *Japan Peace Movement* placed on board vessels leaving Yokohama. The Japan Peace Society has made like arrangements with Japanese Companies.

Letters of Introduction

One of the best ways of making vital contact with Peace Societies in America and Europe is by giving letters of introduction to members returning home. Although members may be well-known personally, letters carried from Japan to American or European peace workers and organizations are effective in helping to open the way for personal interviews and addresses in connection with organized peace work.

Publicity

One of the resolutions adopted at the last annual meeting of this Society authorized the Executive Committee "to co-operate with suitable organizations in earnest efforts to meet the need" for a "better exchange of international news concerning moral, social, educational and industrial movements, also items concerning organized peace work between Japan and America." In accordance with this resolution, the Executive Committee, at a meeting held May 12th, appointed a sub-committee on Publicity to represent this Society in the management of the *Japan Peace Movement*, and to consider ways and means of carrying out the spirit of the above mentioned resolution. Some work along the above lines is being carried on as far as time and funds permit, besides utilizing the English and Japanese pages of the *Japan Peace Movement*.

The best work of the Society is all the time being done by its individual members, in the way of interviews with influential Japanese, arrangements for group conferences, acting as guides and informants to foreign visitors, speaking to small groups and larger gatherings, sending home letters and newspaper articles and acting as interpreters of Japan to the church, the press, and the general public in the homeland.

Obituary

On September 15th, the American Peace Society of Japan was called upon to mourn the loss of its President, the Rev. D. C. Greene, D.D., LL.D., who from the formation of the Society had been prominently identified with its counsels and its work. The resolution of the Executive Committee contains the words; "Living in sympathetic touch with the Japanese nation and the foreign community, yet always holding himself in readiness

to give constructive criticism for the sake of truth and justice, he came to the close of life, respected by all who knew him, and loved by all who knew him well." J.M.D. Gardiner was chosen by the Executive Committee to serve as President until the next Annual Meeting.

Peace Committee of the Conference of Federated Missions

At the Annual Conference of Federated Missions, held in Tokyo, January 8-9, a report of the Committee on International Peace was presented. This committee was organized one year ago. With some abbreviations, the report is as follows:

Organization and Work

In the resolution of the last Conference of Federated Missions 1913, by which the Committee on International Peace was organized, three lines of work were suggested: (1) Co-operation with Japanese Churches and peace organizations; (2) Correspondence with distinctly Christian peace organizations in foreign lands; (3) Such other work as puts the emphasis upon distinctly moral and religious motives and methods.

Reporting Formation of Committee to Other Organizations

The Chairman of this Committee sent copies of the resolution of the Conference of Federated Missions which defines the purpose and work of the Peace Committee to the Japan Peace Society and its branches, to the Federation of Japanese Churches and to Christian Peace organizations in Europe and America.

The California Question

Since this Committee is international, it was deemed wise to take no official action when the agitation about the California Land Legislation was at its height, but two of the American members took the initiative in calling a general meeting of American missionaries resident in Tokyo and Yokohama to meet at the Ginza Methodist Church on April 24th. The resolutions adopted appealed to the missionary constituency in the homeland, to the American Federation of Churches, to the Federation of Churches of California, and to the Christian public sentiment of America in favour of just legislation. A cable was sent to the Chairman of the

Committee of Reference, representing the Conference of Missionary Secretaries, New York City. The explanatory letter of the Chairman of the meeting, the late Dr. D. C. Greene, was also sent, with copies of the resolutions to the Chargé d'Affaires of the American Embassy in Tokyo, to the President of the United States, to Governor Johnson of California, and to the presiding officers of the two Houses of the California Legislature. The resolutions were also given wide publicity through the press in Japan.

Peace Sunday

The Chairman and Secretary of this Committee published the appeal of the Japan Peace Society with their endorsement, in various foreign papers of Japan, especially urging the clergymen responsible for foreign churches to recognize the day in suitable ways. Missionaries were also encouraged to co-operate with Japanese Christian workers in bringing the cause of peace to the attention of their congregations.

Reinforcement of the Christian Position

About fifty copies of a printed review and summary of Canon Grane's "Passing of War" were mailed by this Committee to representatives of the various missions in Japan.

The Interparliamentary Union, Japan Branch

There are two hundred and forty-three members in the Lower House and two members in the House of Peers. The President is Hon. I. Oka, ex-President of the House of Representatives. Three delegates attended the last Conference held at the Hague, September 3, 4 and 5. At the close of this Conference the American and Japanese members who were present met for the discussion of questions of mutual interest.

Economic Association

The Economic Investigation Association was formed under the Presidency of Baron Sakatani, who has charge of the work which the Department of Economics and History of the Carnegie Peace Foundation is doing in Japan to carry forward the investigations outlined at the Berne Conference of 1911. The investigations which are now being made for Japan and China are intended to show the effects of war upon the commercial and industrial life of the two nations.

Carnegie Endowment

The Carnegie Endowment for International Peace, Department of Intercourse and Education, is represented by Mr. T. Miyaoka of the Tokyo Bar, one of the Directors of the Japan Peace Society, who is special correspondent for Japan.

International Conciliation

The Association for International Conciliation is also represented in Japan by Mr. T. Miyaoka as special correspondent.

CHAPTER IV

THE TEMPERANCE MOVEMENT

I—A RESUME OF THE TEMPERANCE MOVEMENT IN JAPAN

By Hon. Taro Ando

Since the Russo-Japanese War the attention of the civilized nations of the world has been focussed upon Japan, bringing our nation and people so prominently to the front that our doings, both great and small, good and bad, are watched by outsiders with the keenest interest. Consequently, one of the things in Japan which is now attracting the interest of Western peoples is the temperance movement and our attitude towards the drink problem; therefore, more particularly of late, the temperance workers have been solicited by those engaged in similar work in other countries for information concerning the progress of the temperance cause in Japan.

In attempting to furnish facts about the condition of temperance in our country we are ashamed to be obliged to state that temperance sentiment is still in a primitive condition, and temperance organizations, comparatively speaking, are yet in their infancy, although the first enterprise of the kind in Japan was launched more than thirty years ago. Notwithstanding the disadvantage under which we labour in attempting to give to Western friends an account of the temperance movement here, because of the backwardness of the work, we are constrained, for the good of the cause to set forth such facts as may be interesting and helpful to foreign inquirers.

Facts Concerning Japanese Drinks

Seishu or distilled *sake* is made of rice. *Dakushu, mirin, shirozake* and *shochu* are also widely used.

The annual output of *seishu* is 3,861,124 *koku** according to the statistics of 1911, worth about ¥270,278,680. The amount of rice used for the production of the above mentioned quantity of *seishu* is 2,351,000 *koku*. The total production of such other Japanese liquors as *dakushu, shirozake, shochu* and the like amounts to about 276,923 *koku*. The annual output of beer is 178,660 *koku*, valued at about ¥7,787,000.

The amount of *sake*-tax, and the profits from the tobacco monopoly may be seen from the following table:—

The *Sake*-Tax	¥71,809,684
Profit on the Tobacco Monopoly...	50,571,213
The Land Tax...	85,718,594
Income Tax	2,757,513
Business Tax	21,854,307
Customs Duties	41,410,920

Origin Of the Japanese Temperance Work

About the year 1875 a small temperance society was organized by Japanese Christians of the *Kaigan* Presbyterian Church in Yokohama. Though this society existed for a short time only, it is generally regarded as the pioneer temperance society in modern Japan, and was probably the first in the history of this country, for although as far back as above a thousand years ago the Japanese Emperors, through successive reigns, attempted to check the progress of the manufacture and use of *sake*, there is probably no instance on record, previous to the year 1875, of an organized attempt on the part of the people to propagate temperance principles. After a few short years this historic society was disbanded because some of the members failed to keep their total abstinence pledge, but the temperance spirit which prompted the formation of the society did not die with the disbanded organization; consequently, in 1886, a new society was formed in Yokohama from the smouldering members of the former one. This latter organization, known as the Yokohama Temperance Society has continued until the present day.

* 1 *koku* is about 40 gallons.

Number of Organizations

The total number of societies at this writing is about 103, some 82 of these are in Japan, 4 in Korea, 6 in Manchuria, 6 in Hawaii and 5 in America. The largest of these is the Tokyo Temperance Society, and the oldest the Yokohama Temperance Society. The most active and energetic ones are on the Pacific Coast of North America, in Korea and interior towns.

The National Temperance League

The League was organized in 1898 by twenty independent temperance organizations then existing in Japan. Several foreign co-workers assisted in the organization of the League, most prominent among them being Miss Clara Parrish (Mrs. Wright), who was at that time temporarily residing in Japan as the representative of the World's W.C.T.U. The consummation of the organization of the League and Miss Parrish's immediate departure from Japan occurred in the year above mentioned in the month of October, and in order to show our appreciation of the valuable assistance generously rendered by her to the cause in general and more particularly in connection with the organization of the Temperance League, the Annual Convention of the League has ever since been held in October —second Friday and Saturday, as provided for by the Constitution—in memory of her. The 112 affiliating Societies now have over 27,000 active members, and, although the results may not seem large, we can say truthfully that what success has been achieved is in no small degree due to Miss Parrish's initial labours for the League.

The Annual Convention is usually held in Tokyo. A few years ago, however, it was held in Yokohama and also in Nagoya.

The League is maintained under a constitution of 16 Articles, which provides; (1) That all existing societies in Japan, whether composed of foreigners or Japanese which make the signing of a total abstinence pledge a condition of membership shall be eligible to become Affiliating Societies of the League, (2) That the business of the League intervening between conventions shall be transacted by a Board of Control composed of 15 members, (3) That each Affiliating Society be required to pay to the

League an annual fee of ten *sen* per member, (4) That the wearing of the League's badge be obligatory, (5) That the League shall have an official organ, the *Kuni no Hikari*, "Light of Our Land," which shall be published monthly.

The office of the Society is in the Ginza Methodist Church, 20 Nishikonyacho, Kyobashi-ku, Tokyo.

Grand Rally

In connection with each Annual Convention a rally is held in some public building of the City and in that vicinity the streets are paraded with banners, and short speeches are delivered as preliminaries to the larger meeting to be held in the public building. Also, where practicable, temperance addresses are delivered by members of the Convention, in a number of the churches some time during the Convention Sunday.

Monthly Meeting

The Affiliating Societies are expected to hold meetings on stated days once each month for the transaction of business and the delivery of lectures. Special efforts are made on such occasions to secure pledge signers and an increase of the membership.

Temperance Literature

Efforts are constantly put forth to secure a wide circulation of the *Kuni no Hikari*, and in addition large quantities of other temperance literature are sent out both for free distribution and for sale. The personal temperance talks and exhortations which appear from time to time in the *Kuni no Hikari* have proved very effective. The writer has been pouring his heart and soul into its production month after month during the past twenty-five years. Its monthly circulation has reached 8,000 copies, but it ought to have 10,000 subscribers. Recently the Japanese Temperance Society in San Francisco sent for 1,200 copies in one subscription.

Temperance Evangelist

When the National League was formed Rev. K. Miyama was appointed its official representative as temperance evangelist, which position he occupied for nine years. As lecturer he travelled several times over the length and breadth of the Empire, besides making

journeys to Formosa, Korea, Manchuria, Hawaii, and the U.S. of America in the interests of the cause. Much of the success which has attended the numerous temperance movements inaugurated has been due to his untiring labours in former years.

The Influence of the League Distinctly Christian

Since most of the members of the Affiliating Societies are allied with Christianity their meetings are usually held in the churches, for lack of other meeting places. For use in the opening and closing exercises, hymns, Bible readings, prayer, and the benediction are commonly employed. In consequence temperance work in Japan is universally regarded as being a part of the Christian religion. Therefore, those who come into the meetings must be friends of Christianity, or at least, not opposed to it. Temperance work, therefore, in Japan, renders no small re-enforcement to the propagation of the Gospel.

The work has been making very encouraging progress. Especially in recent times, some of the foremost physicians have begun openly to make efforts against *sake*-drinking and one of the leading newspapers has given strong support. People in general have become very much aroused to the importance of this question, and a number of memorable events in relation to the general temperance movement have taken place. Chief among them are two temperance lectures at the home of Prince Tokugawa, President of the House of Peers. One special cause is the persistent and renewed annual effort of the Hon. Sho Nemoto in introducing a Juvenile Temperance Bill into the Imperial Diet ever since the 34th year of Meiji. At each renewed effort this has attracted increasing attention from the general public.

Temperance and the Exposition

It is a source of gratification and encouragement that the Taisho Exposition authorities have recognized the importance of the Temperance Movement by allotting one of the very best locations possible in the Imperial Museum building, Ueno Park, Tokyo, for a temperance exhibit,—the very first of such a nature in a public building in Japan. The Exposition continues from March to July, 1914.

The exhibits include pictorial illustrations, statistics concerning the National Temperance League, railroad accidents, drink and poverty, drink and insanity, drink and life insurance, school children and the drinking habits of their parents, the Nemoto Law prohibiting the use of tobacco by minors, drink bills for ten years, work of the National Woman's Christian Temperance Union of Japan, the Crittenden Home, lantern slides, maps, physiological charts, banners and printed matter. The Committee is confident that deep and lasting impressions will be made upon visitors.

II—WOMAN'S CHRISTIAN TEMPERANCE UNION

By Matilda A. Spencer

A Needed Furlough

The World's Representative, Miss Ruth F. Davis, having left on furlough last August, special work such as prize essay contests, public addresses, and extended trips in this and adjacent lands for increasing interest and forming new organizations, in which Miss Davis was so successful, cannot be undertaken. She has left faithful coadjutors to care for the established departments, and as the recent World's Convention reappointed her to Japan we await her return with eager expectation.

Headquarters

The National Union has secured by purchase a very desirable building at No. 3 Tameike, Akasaka, Tokyo, for headquarters. This has been a felt need for years, and great is the rejoicing that at last the *Kyofukai* has a home so centrally located and so convenient of access. Mrs. Yajima, the National President, is now living there. A telephone is needed to complete business efficiency but funds for this are not yet in sight. Four Unions have been added during the year giving a substantial increase in members. The societies in Kyushu have united and become a Branch of the National Organization. Osaka is the Banner Union, and in the work of famine relief it has furnished ten thou-

sand charity bags and raised ¥150.00 by an exhibition of moving pictures.

Young People's Work

The Young People's Societies show their activity by giving two concerts annually to raise funds for the *Airinjojiku*, or Night School for Factory Girls. In this school are found employees from a tobacco factory, a telephone office, a nurses' training school and other places, all very grateful for the opportunity of instruction so faithfully given. Three girls have already been baptized and eight are enrolled as inquirers. The young people are also active in flower mission work, and some cultivate flowers and plants for distribution on Children's Day. Eight thousand are enrolled in the Loyal Temperance Legion under the leadership of Miss Moriya and by her enthusiastic training will certainly become a grand factor in creating temperance sentiment in this land. The children's paper, *Shonen Shimpo*, circulates in Korea and Formosa as well as Japan, eleven thousand copies being issued monthly.

Work Among Foreigners

The meetings of the Executive Committee of the Foreign Auxiliary are held monthly at the Friends' School in Mita, Tokyo, and the Yokohama Circle is usually represented. The latter, working in a port city, feels keenly its responsibility for work among foreigners. It is largely through its efforts that the "beach-comber problem" has been entrusted to Mr. J. P. Whitney, who is doing excellent charity work for the community. The establishment of a grocery store where wines and liquors are not on sale, and the closing of immoral resorts, as well as a wider support and better understanding of temperance aims are things now much desired.

Rescue Work

Interest centres in the Rescue Home at Okubo, Tokyo, where twenty-four girls and women are being sheltered and given training. A corrective department is now in operation and a separate building, so long a necessity, will soon be erected with funds provided by Mrs. Helen Gould Shepard. Miss Penrod, the efficient superintendent, is a soul-winner, and concentrates every energy upon the salvation of all in the Home. Miss Mintle, who was in charge during Miss

Penrod's absence in America, is now taking a year's furlough.

Work for Mothers

Work for mothers under Mrs. Draper's able superintendence, is advancing satisfactorily. Mothers' Meetings are held monthly at many points, and the observance of Mothers' Day will be inaugurated on the first Sunday of May, 1914. "Home Memories," "Advice to Mothers," "Influence of Manual Training on Character," "Aim of Mothers' Meetings," and other useful tracts have been published and are having a good circulation. Col. Yamamuro, of the Salvation Army, has promised to write two Gospel tracts for mothers in the near future. In the general literature the best selling tracts are "Black Valley Railroad," "The Cigarette and the Coming Business Man," "The Over-anxious Heart," "Christianity and Marriage," *Mitsugo no Tamashii*, and *Hana no Megane*, all of which, with many others, are to be had at the National Headquarters.

Literature

Taisho Exposition

In the coming *Taisho Dai Hakurankai*, to be held in honour of the New Emperor's accession, space has been given through the courtesy of the National Temperance League for a small exhibit of our literature and some photographs. We are also planning to hold meetings for women, distribute Temperance and Gospel Tracts, and so reach as far as possible the women attending the Exposition, especially those from a distance. In this enterprise we share the use of a building outside the Exposition grounds with the Federation of Churches in Japan. For the success of this important work funds are greatly needed.

CHAPTER V

SYMPOSIUM ON CHRISTIAN HOSTELS

I—CHRISTIAN HOSTELS FOR STUDENTS IN GOVERNMENT SCHOOLS

By Galen M. Fisher

I. Historical Resume

The beginnings of Christian hostels or homes for Japanese government school students are veiled in the past, but so far as the writer can discover the first regular hostel was opened in 1891 at Sendai by the *Chuai-no-Tomo*, "Loyalty and Love Club." They have maintained a hostel without interruption from that time until now. The story of their struggle reads like a romance. Two or three poorly furnished rented rooms, the men doing their own work; persecution by fellow students; hours spent in prayer on the river bed for forty successive days: such are some of the scenes that have been recorded.

A few months later the students of Tokyo Imperial University and First Government College opened a similar house in Hongo. Among the residents of those early days were men who now stand high in professional and official circles. In all the struggles of these hostels Mr. Swift, pioneer secretary, was an ever ready counsellor and friend. Dr. De Forest and Rev. M. Oshikawa were particularly helpful in Sendai. In Kyoto a small Association building was secured for the Association in the Third Government College by Professor Theodore Gulick in 1893. It was intended merely as a social and religious center, but the demand for some sort of headquarters for the Association leaders early led a few of them to turn one of the social

rooms into living quarters, and this plan continued until a hostel building was erected in 1908.

Many other experiments of the same kind were carrieu on either by the students alone or by missionaries, pastors, and professors, so that by 1906, workers among students had come to recognize the hostel as one of the most effective agencies for promoting Christian life in the colleges. It was in that year that the National Committee of the Young Men's Christian Association, heartily supported by the Tokyo Board of Directors, sent to the American International Committee an appeal for funds to put up hostels in the chief educational centers. The response was brought by Mr. John R. Mott early in 1907 in the form of a pledge of ¥100,000 to be divided equally between Tokyo and the rest of the Empire. This fund was distributed in sums varying from ¥2,000 to ¥12,000 between the following cities: Kyoto, Sendai, Osaka, Okayama, Kumamoto, Kobe, Nagasaki, Kanazawa, and Sapporo. In most cases the money was used to pay for land as well as building, but in every case a little money was raised by the local student Association. The long established Associations in Kumamoto and Okayama raised considerable sums.

The story of the hostel at Kumamoto is worthy of fuller record. After the foundation of Flowery Hill Association (*Kwaryokwai*) in connection with Mr. Mott's visit in 1896, the students decided to follow the example of Sendai and Tokyo by leasing a small house. In fact, the leaders of the enterprise had been among the founders of the Sendai hostel. In their efforts they were supported by Rev. J. B. Brandram, of the C.M.S., and in 1899 Mr. Brandram bought and presented to the students the house and lot which they had been leasing. He had drawn the money from a fund laid aside for the education of his children, in the expectation of reimbursing himself in part by contributions to be raised in England, but he gave the property without exacting any pledge whatever of repayment from the students. They, however, felt from the first in honour bound to repay every penny. In 1900 Mr. Brandram suddenly died leaving a widow and four children. This only intensified the determination of the students.

So they spent their vacations canvassing for money and turned over the money to Mrs. Brandram. Furthermore, the gifts secured by the efforts of Rev. Sheldon Painter in England and by the writer in America were all by direction of the students scrupulously remitted to Mrs. Brandram, until practically all of the amount had been refunded. What wonder that the student and alumni of Flowery Hill Association feel that the home is indeed theirs, consecrated not only by the generosity of Mr. Brandram and other friends, but by their own self-sacrifice on its behalf!

Influence of Hostels

A self-governing hostel is well-nigh indispensable for vigourous and sustained voluntary Christian activity by students in a government school. This is the deliberate judgment of a number of experienced men, notably of Mr. C. Nakatsu of Kumamoto, and of Mr. M. Kurihara of Kyoto, both of whom are products, in part, of life in the hostels at Kumamoto, Sendai and Tokyo. Mr. Kurihara's contact with non-Christian dormitories during his career as a Normal College professor makes his opinion especially weighty. Where there has been no Christian hostel the voluntary religious activity of the students has oscillated from prosperity to stagnation; whereas after a hostel had been opened with proper safeguards the Association has enjoyed almost unbroken prosperity.

Even non-Christian educators gladly bear witness to the value of Christian hostels. Some years ago the principal of the Government College in Sendai, speaking before a college assembly, held up the students in the Christian hostel as models in scholarship and deportment. Baron Kikuchi, while president of Kyoto University in 1909, wrote an earnest letter to be used in appealing to American friends for a hostel for his students. At the dedication of the hostel at the Government College in Okayama, the governor and principal of the college were both present and bore testimony to the service of the hostel in the life of the college and the city.

A somewhat wide acquaintance with the colleges of the Empire leads the writer to believe that the Christian hostels have done more to conserve Christian faith and life and to promote active Christian effort among gover-n

ment students than any other influence. Prof. Morimoto writing of the hostel at Sapporo University only a few months after it had been opened said that "one-third of the non-Christian students in the hostel have become Christians since their entrance." Referring to the hostel of *Chuai-no-Tomo* in Sendai, Rev. T. Kitano writes:— "In contrast to living in atheistic or non-Christian hostels, life in a Christian hostel will do much to further the faith of the students. The morning prayer meeting is very inspiring, and I have often heard the students declare that it was the hostel life that had deepened their shallow faith in God, and after a short time led to their baptism. It cultivates an *esprit de corps* among the Christians and fosters relationships with other Young Men's Christian Associations. Especially is it effective in stimulating evangelism among students both in Sendai and in other places during the holidays. We have found no evils in the living together of the students in the hostel, but find benefits at all points. The lack of harmony which threatened to grow up between the Medical and High School residents has gradually been eliminated by the officers of the two Young Men's Christian Associations living in the same hostel."

Several of the Imperial University graduates who are now in Christian callings trace their decisions to the influence of life in the hostels. It is significant that until hostels were opened no graduate of an Imperial University had ever entered a Christian calling, whereas to-day there are ten in the ministry and Association secretaryship, and others are preparing to follow them. In fine, there are three special benefits springing from a well-conducted hostel. It holds Christian students true to their ideals and builds them up in faith. It presents a constant testimony to Christianity before all the students and the community. It forms a rallying centre for Christian service in college and a recruiting ground for lifelong workers for Christ and His Church.

Types of Hostels

There are two clearly distinguishable types of hostels, which may be called, the one, the intensive and evangelistic, having for its chief object the leading of residents

into the Christian life, the other, the extensive and dynamic, having for its chief object the uniting and training of the Christian men in the hostel for propagating the Christian life among their fellow students outside the hostel. In practice both of these types are more or less combined.

The first type may be either self-governing or under the control of a missionary, a professor or a pastor. The second type always succeeds better if it is self-governing, but safeguarded by the counsel and co-operation of alumni or other wise friends. The first type is an expensive and slow, but thorough-going, way of bringing men one by one into the Christian life. It requires a strong superintendent, but he is almost powerless unless supported by a large minority of Christian residents in full sympathy with his aims. If the superintendent is a foreigner he is likely to find the hostel an expensive drain upon his time and thought, and sometimes upon his pocket. He should never look upon it as a mere side task which can be carried lightly in the intervals of a full programme.

The second type presupposes self-government and self-support and a large preponderance of Christian men. Seldom should more than one-fourth of the residents be non-Christian and even they should be in sympathy with Christian teaching. This type has proved in the long run to be not only successful in exerting a positive Christian influence upon the general student body, but also the most economical of money and the most effective in training men for subsequent leadership in the church.

In hostels of the first type a change of superintendent or his prolonged absence from the city is likely to destroy continuity, if not to break up the hostel completely. Furthermore, in hostels of this type it is far more difficult to develop as strong a spirit of self-support, and of responsibility for aggressive Christian work as in hostels of the second type. A tactful, large-hearted Japanese professor or alumnus may be able to act as superintendent, and guide a hostel of the first type through all the rocks that beset its course; but experience shows it to be dubious wisdom for missionaries to attempt to do so. The best plan for the missionary who feels called to open a hostel for college men is to build up gradually a corps of trustworthy Christian

students and alumni who will practically take the responsibility off his hands and leave him free to exert a personal and spiritual influence. But even then he is in danger of being called upon to make up deficits. Speaking generally, we may conclude that it is best for foreigners to keep clear of all direct responsibility for finance and discipline by promoting self-governing, self-supporting hostels of the second type for students of college grade, and to undertake hostels of the first type only for students of middle and high school (*semmon*) grade.

Government

The two types of hostel already alluded to show two types of government: the paternalistic and the democratic. In the case of hostels comprising students from several schools unity and effectiveness can only be secured by having a superintendent in charge and even then difficulties are so great that it is far better to limit residents to students of one institution. In certain cities it has been found difficult to combine students even of different departments of the same institution. The best way to get an idea of how self-government works is to quote from a letter written by one of the residents of Osaka Higher Technical School hostel; which by the way comes as near being a model as any hostel in the Empire.

"We are a little self-governing democracy. Secretary Sajima and the Christian professors in our college are our invaluable counsellors, but we look after internal matters ourselves. There are only three officers for the hostel, one who might be called the clerk, a timekeeper, who rings the bells, arranges for morning prayers, writes the diary and keeps a general watch over the whole building. The other two are detailed to pump water into the tank which supplies us with the best water in the city. The men who do this develop generous appetities and are allowed an extra ration. We may have to appoint a garden committee, although everyone in the hostel is anxious to take a hand in transforming our present barren yard into flower beds. We have gone so far as to lay in quite a stock of garden tools.

"We run on a strict schedule. The year round the rising bell rings at six, arousing us from warm beds to

wash and set our rooms to rights, and get to morning prayers in the tower-room by half past six. It costs some effort to turn out after being up, perhaps, until after eleven burning the midnight oil, but the exhilaration of the morning air, together with the worship and meditation, make up for it. We set out for school a mile away feeling as though we had just come from a stroll in Eden, as we plunge into the smoke and din of the whirring city and into the pressure of laboratory and class-room.

"Then when school is over we turn willing feet toward home. A game of tennis, a bit of baseball, or a bout of wrestling whets our appetite for a good supper. Then at six thirty comes the warning bell summoning all to study, each in his own room. On Saturday we have only half a day of school, so the afternoon is given up to tennis and an English class under Prof. Purinton, or other recreation, except the month before examinations when everyone is boning. On Sunday we all try to go to church, and in the afternoon go off for a walk."

This describes conditions a year and a half ago. Since then several improvements have been introduced, as shown by the following statement made six months later by Mr. Gleason.

"This dormitory is managed almost entirely by the students themselves. At the business meeting held once a term, two secretaries (*kanji*) are chosen to manage all the affairs of the dormitory for that term. The secretaries select a committee of six to look after details. One is the steward; another cares for the athletic grounds; a third looks after the flower garden; a fourth attends to the vegetable garden; a fifth sees to the cleaning up of the dormitory; and the last arranges meetings for practising elocution which are held twice a month.

"Each man in the dormitory takes charge by turn, for a day at a time, of the general management of the house. This is called *toban*. He rings the bell at 5:30 in the morning; presides at prayers at 6:25; sees that breakfast is properly served at 7 o'clock; keeps the diary; cleans certain parts of the house; arranges the newspapers, and shuts up the whole house at night and takes precautions to prevent fire."

We cannot leave the subject of government without describing more fully three good plans of control by superintendents and "big brothers." The first is to have the hostel revolve around a man and wife, without too many children. Given a strong, wise, large-hearted couple who know how to guide without domineering and they can supply just the masculine and feminine elements demanded. Prof. S. Imaoka and his wife are one such couple, at Eirinkan, but there are very few others.

The second is to have an alumnus, not too old, live in the hostel, not as superintendent, but as a big brother. This, too, calls for qualities rarely found.

These plans may both be called counsels of perfection. But a third plan is to have a wise secretary, or missionary, or professor live near by, and without overriding, mould the whole life and activity of the men. This has been demonstrated to be entirely practicable and effective by Mr. B. T. Sakai at *Doshikai*, Rev. H. B. Benninghoff at *Yu Ai Gakusha* and Mr. Kurihara at Kyoto Imperial University.

Finance

For light upon current expenses in a typical hostel we may refer again to Osaka where each student pays ¥11 per month. Of this, ¥8 is for food, ¥1.50 pays for heating, light, and the services of servants, and ¥1.50 goes into the fund for repairs, insurance, rent of land and similar expenses.

Dr. Coates speaking from personal experience says, "let the men make their own arrangements for buying, pay the servants at rates that all approve, and make detailed report of all financial matters to the whole body of residents. Greater economy is possible in this way than by farming out the housekeeping, and it makes for contentment."

Mr. Trueman wisely urges that a student Association "should never go into debt to build." It is equally foolish to put up a flimsy structure in order to provide a few extra rooms.

For maintenance, it is desirable to have a small fund to fall back upon for extraordinary repairs and insurance, but a number of the hostels have found it possible to be

entirely self-supporting without a *sen* of endowment or of subsidy. Where there has been the proper training of a group of leaders before the opening of the permanent hostel it is not difficult to establish the custom of laying aside a certain amount each month for repairs, insurance, etc. Without some such system these larger expenses are liable to prove a heavy if not unbearable burden.

Men of experience like secretaries T. Komatsu and M. Kurihara emphasize the indispensability of a house mother, at least in small hostels of the second type. In hostels of the first type, especially where there are over 25 students, a house mother does not succeed so well. The house mother should have had children of her own, or at least should be a woman of such qualities of mind and heart as to command the affection and confidence of all. The secret of the remarkable spirit which has always prevailed in the Okayama hostel lies in the character of the house mother. The men love her only less than their own mothers: they insisted on giving her two rooms when the hostel was built. Such a mother provides the artistic touches and the homelike dishes which have more to do with the contentment and the spirit of the men than any number of rules. In Japan particularly the absence of opportunity for free social intercourse between men and women makes such a companion and friend all the more desirable.

Residents

The more nearly homogeneous the residents are, the better. The attempt to mix students and business men, or government and private students generally ends in failure. Their tastes, their standards of life, their hours of work, their associates are all different.

All sorts of difficulty have been caused by neglecting to enforce a high enough standard of admission. Far better leave some rooms vacant than to fill them with men who will bring discord into the home. Even where there is a superintendent it is most desirable that a committee of the students themselves be consulted in the admission of new men. In self-governing hostels the students always have a committee to go thoroughly into the character and record of applicants. Church membership is no guarantee of

congeniality in the intimate life of the hostel. As a rule slackness in studies should be enough to debar a man. Religious zeal without class-room knowledge or honesty has undone an entire hostel. On the other hand, men of sound character and good standing in school who have not yet made a profession of faith or who may have a shallow conception of the Christian religion have repeatedly been transformed by the life in the hostel into most earnest workers.

The matter of turning out men who for any reason become objectionable is naturally more difficult than admitting them. Often the matter takes care of itself, for as a man realizes that he is not wanted he withdraws of his own accord. But if he is obstinate or if he has partisans among the residents, then the best way is for a committee of the students themselves or for the superintendent in co-operation with the best students to tell him plainly that he must leave.

Religious Culture and Work

Religious results even under the favourable conditions of a Christian hostel will not come without effort. In most of the hostels prayers are held every day before breakfast. In the old hostel of Tokyo Imperial University Association the tower room was set apart for these services and for private meditation. On the walls hung Hoffman's "Christ in Gethsemane" and a portrait of Luther contributed by alumni and friends. From the windows could be seen the University and all the great city where prayer and aspiration were to be translated into act. Who can tell how much the retreats in that upper room have meant to the Kingdom in Japan?

Mr. Gleason, thus writes of a similar room in the Osaka hostel. "A year ago, students of the Osaka Higher Technical School met together in the third story room of the House on the Rock, (*Banjoryo,*) for the first prayer meeting in their new dormitory. On that morning one of the students offered his first prayer and in October was baptized and received into one of the churches. During the last year among the twenty-one men who have been received into the house, five have been baptized and two others are definitely preparing to enter the church."

Besides daily prayers, Bible classes for residents and others are held. One of them is described as follows: "Our Wednesday Bible class which has for many years been led by Pastor Miyagawa is one of the events of the week. Frequently it meets in the hostel and after the hour's lecture we turn it into a question and answer meeting. For instance, a few weeks ago there were thirty men at the meeting of the Bible class, taxing the capacity of the tower-room. At the end of the hour we started a rapid fire of questions at Mr. Miyagawa. Just then secretaries Komatsu, Sajima and Fisher appeared, and we turned our batteries upon them and were much interested in their answers regarding problems of science, faith, and conduct. Then everyone adjourned to supper spread in the dining-room and the adjoining game room. There was merry conversation around the chafing-dish meal of beef and rice, followed by a lively hour of yarns of prowess in climbing mountains in Japan and America, and in facing the bandits in Manchuria."

One of the chief purposes of the hostel is to promote Christian work by the residents among the student body at large. Almost invariably the leaders of the Student Christian Association themselves live in the hostel. It becomes in effect the Association headquarters. Large public meetings are held in the churches or other suitable auditoriums, but small gatherings for Bible study, prayer, discussion and social recreation are frequently held in the hostel for non-residents as well as residents There is no better prescription for bringing about unity and friendship between the residents themselves than co-operation in such Christian activities. In some hostels it is the custom to have a special supper once a week when alumni and outside guests are invited and after supper all gather around the brazier to discuss the great questions that perplex and interest the student heart. Intimate talks like these leave a deeper impression than many a public address.

Besides meetings by and for students some of the hostels become responsible for Sunday Schools and boys' clubs. A Medical Association in Kumamoto has for some years supplied assistants for a Christian dispensary. Thus

far Christian students in Japan have undertaken little in the direction of community or social service, but these hostels have themselves been social settlements furnishing an impressive object lesson to neighbours and critics, of the power and beauty of the Christian life. The time is not far distant when they will become the center also of definite efforts to solve the social problems around them.

The hostels include men of all church denominations and points of view, but a beautiful spirit of mutual respect and sympathy generally prevails. As a rule, loyalty by each resident to his own church is emphasized. At this point the influence of alumni and older friends should be brought to bear especially when new residents are taken in. The most effective way of encouraging regular church attendance and activity is the example of the older residents. Fortunate, too, are the cities where the pastors are of such character as to command the respect of the students. Where this is not the case the assignment of particular duties to Christian students immediately after their arrival in the city will often knit them to the church.

Construction and Equipment

The size of a dormitory is naturally determined by the amount of money available and the number of residents to be accommodated, but even though the money available is ample for a large structure it is far better to adopt the cottage plan and limit each hostel to 20 or 22 residents. This is more expensive both in building and in administering, but it secures far better results.

As to size of rooms there is much difference of opinion. The concensus favours four and one-half mat individual rooms and seven and one-half or eight mat rooms for two, in the case of university and college students. The six mat room seems to be the least desirable size, although in some interior cities where rents are low and students are accustomed to occupy six mat rooms alone, it may be necessary to provide a few of them. Younger students may be placed two in a six mat room or three in an eight mat room. The plan of having small sleeping rooms and a large common study room which has been found successful in the Young Women's Christian Association

hostels does not suit higher men students. A shallow *tokonoma* (recessed shelf) should if possible be provided in every room. In the social or prayer rooms by all means let there be an *irori*, a hearth, in the centre of the room around which the students can gather to muse and hold intimate converse.

Every hostel should contain a small reception room and a library and reading room; for meetings or games either the library or the dining-room can be used, but in order not to disturb those who may be studying it is desirable to have the social room a little apart and not under a bed room. A tennis and volley-ball court is extremely desirable.

Points to look out for are ventilating transoms or vents between the ground and the first floor and above windows and doors, low-tread, gradual stairways without spiral turns, sloping window sills, rock under the foundation pillars, well made bath and toilet rooms. On these and other matters of construction Mr. W. M. Vories is able to speak with authority based upon extensive experience.

Preliminary Preparation

It is a misfortune for a hostel to be given outright to any group of students without preliminary effort and expense on their part. The only instances of failure out of the twenty hostels which have been opened by the Student Christian Associations have occurred in connection with Associations which had never had a hostel in a rented house or exerted themselves to raise money for a hostel. On the other hand hostels erected with money from outside have always been successful in places where the students had struggled along in rented quarters and developed a spirit of loyalty and self-reliance. It has accordingly come to be a settled principle with the National Committee of the Young Men's Christian Associations not to give hostels to any Association which has not had such preliminary experience.

The committee are however doing all in their power to help groups of students who are willing to pay the price of this pioneer period. In some cases they are contributing a certain part of the rent, never more than one-half, most of this going to pay the rent during the long vacation. In other cases, they are encouraging benevolent landlords to

construct houses suited to use as hostels and to lease them on easy terms to the students who after a few years of struggle and economy, will be prepared to prize a hostel of their own and to count it all joy to sacrifice for it. Only out of much tribulation have come the strong hostels and Student Christian Associations in the government college at Sapporo, Sendai, Tokyo, Kyoto, Osaka, Okayama and Kumamoto. They each have a body of alumni who feel an affectionate loyalty toward the home where some of their most memorable years were spent. They are willing to give money to build and maintain a permanent hostel when they recall the fearful handicaps under which they laboured in rented quarters. A body of customs and traditions is thus gradually built up which makes life in the permanent hostel move along like a harmonious household.

II—WASEDA STUDENT'S HOSTEL

By H. B. Benninghoff

A Christian hostel in some form or other has always been one of the essential features of a well-equipped educational institution. In all lands it has long been recognized that the best results, both in winning souls and in developing Christian character, have followed the efforts for young people associated together in a dormitory under Christian auspices. In all mission schools, the "day pupil" is, compared with the "boarder," out of the reach of the Christian worker. It is always difficult for a school to counteract the influence of the non-Christian home in the life of the "day-pupil," and it is always difficult for him to show his interest in the Gospel, and to begin his Christian life, even when the school awakens his interest.

Advantages of Hostels

As an evangelizing agency the hostel possesses some specific advantages. It offers opportunity for *constant contact* with a definite group of individuals. After all the Christian experience is imparted rather than taught, and no amount of instruction can take the place of the contact of a Christian worker. The life in a Christian dormitory offers that constant contact which is the indispensible condition of intelligent evangelistic effort. To *see*

the Gospel in the life of the Christian worker, and in the conduct of the dormitory, is the beginning of a true faith in its power.

Personal Touch

Then there is in the dormitory constant opportunity for careful *instruction* in the Gospel and in the character of the Christian life. Questions can be asked and answers given. Time can be taken for the consideration of the personal equation, which enters so largely into the solution of the enquirer's difficulties. There are of course many examples of "sudden conversion," but usually the enquirer wishes to see the bearings of his faith upon the questions of his life, and as often as otherwise, time is an essential element in reaching a decision. If during this time the enquirer can be in an atmosphere which itself helps in the solution of the difficulties, the claims of Christ appear all the stronger. If to this atmosphere we add the influence of the personal touch and instruction of a competent Christian worker, the real evangelistic possibilities of a Christian hostel are immediately apparent.

Every Christian hostel ought to be as far as possible a Christian *home*, of which each one feels himself an integral part. The more class spirit of the right sort one can develop among the members of a dormitory, the greater will be its hold upon their lives. In one dormitory whose inner life the writer knows fairly well, the Christian spirit developed among the young men is so strong that in the community, entering the dormitory is the equivalent of a public confession of Christ, or at least of one's active interest in the Christian life. In such a case the hostel becomes itself a miniature Christian community, where Christian ideals are taught and discussed, and where co-operative efforts can be made to put them into practice.

Opportunity for Service

Thus the dormitory presents that opportunity for *service* which is at once the effort for others that develops strength of character, and the revelation of the power of the Gospel as a "power of God unto salvation" both for the individual and for the group.

In this item of *service* the evangelistic and the educational blend, and it is difficult to separate the two interests

in the actual conduct of a Christian hostel. It would be an interesting study to discover how many young people are lost to the cause of Christ because "no one cared" for their souls *after* they confessed their faith in Christ. In mission work so much of our machinery is organized around the specifically evangelistic ideal, that many Christians are led to look upon the period just before their confession as of greater value than the Christian life itself. It may truly be said of many a Christian, that he was abandoned during his spiritual infancy. The Christian hostel meets this difficulty from both sides. In the first place the young Christian is trained, both in his Bible and in some form of service. In the second place the hostel is itself a home for those who are away from home, and are desirous of nourishing their faith.

In general the Christian dormitory offers a splendid opportunity for intensive evangelistic effort, and at the same time is itself an institution of great power in the development of Christian character, and in saving young Christians from lives of spiritual defeat.

What has been said above can be said to a greater or less extent of any Christian dormitory. A dormitory, to be successful, ought not to consist of a greater number of men or women than can form a homogeneous group. It is not the purpose of this paper to discuss the need for the Christian "boarding-house," though much could be said along this line. But the Christian hostel, in order to be of the greatest service, ought to be composed of a "group." The idea around which a hostel may be developed must be determined by the needs of the community. "The same province," "the same school," "the same business," are motives taken at random. In any case the element "same" is essential, for it is around this that a true *esprit de corps* can be developed. And almost any community offers an opportunity for some such home.

Rules Difficult

It is difficult to lay down general rules for the conduct of a successful dormitory. The following is perhaps the best general rule to start with: Have as few rules as possible, and have *them* grow out of the situation. If there is a Constitution, the amending clause ought to

be flexible enough to allow constant adaptation to the practical needs of the hostel. "Life is more than meat" or bones, and the fewer the rules and simpler the organization, the greater the room for the development of a dormitory spirit. As there is always opportunity for dealing with individual cases as they arise, it is not necessary to try to cover every case of possible misunderstanding with a rule. The home ideal ought to be followed here as closely as possible.

Personal Experience

In the hope that others will undertake a similar service, and that the writer's experience may prove helpful, I wish to indicate some of the results of a six years' service in connection with a dormitory for students of Waseda University, Tokyo.

In the autumn of 1908 a number of Waseda students gathered in the missionary's home to consider the question of opening a Christian dormitory. A good opportunity had been offered by one of the Christian professors, and the young men were anxious to begin. After considerable discussion they chose the name, which the institution has since borne, *Yu Ai Gakusha*, "Friendship student hostel." From the beginning the following ideas have been strictly adhered to by the members as essential to the success of the institution:

Self-Support

Apart from the funds invested in the plant itself, the dormitory has met its own expenses, and in addition has often used its funds for social and religious work carried on for other students. This has an important bearing on the development of a spirit of self-respect and independence.

Self-Government

A constitution was made, adapted to the needs of the young men. This constitution places in their own hands the government of the dormitory. A committee of four of the members acts with the missionary as a Council, which regulates all the activities of the home, including the admission of new members, the boarding department, religious work, athletics, social meetings, etc. This share in the management of the hostel has supplied just that opportunity for the application of Christian principles to the practical problems of a small

community which has given concreteness to the situation, and has brought out some of the best qualities in the lives of many of the students.

Religious Instruction

A few months after the opening of the dormitory, the committee asked to have the morning prayers discontinued in favour of a weekly religious meeting. But after two weeks of trial, of their own accord they asked to have the morning prayer meeting continued, and we have never had to discuss that question since. The morning meeting and weekly Bible classes are voluntary, but are well maintained by the students themselves, as absolutely essential to a successful dormitory life.

The life of the dormitory has appealed especially to Christian students, who want a Christian home during their college life. This fact has made possible a higher type of community life than would be possible were the majority not already believers. During two years about fifteen young men have united with Tokyo churches. Some of these are active workers in their church Sunday Schools, and give promise of rendering excellent service to the cause of Christ. In the dormitory no other distinctions are made between the Christians and the non-Christians than those made in a Christian home between those who have already confessed their faith in Christ and those who have not. It is expected that every member will become a Christian, though no undue pressure is brought to bear upon the non-Christian in order to force his consent.

All the problems and difficulties of the hostel have grown out of the effort to have the young men attempt a wider service than that involved in the hostel itself. The dormitory building is in a large student community, and some effort has been made to have the young men interest themselves in the lives of those around them. In this we have not been so successful, due to the fact that most of the students are taking from twenty-five to thirty-five lecture periods a week at the University, and to the fact that Japanese students are not sufficiently "socialized" to attempt any extended effort along the line of social or evangelistic service.

Value of Hostels

A great deal could be said in favour of more attempts at Christian hostels. In the first place the social need is great, especially in our great centers. Tens of thousands of students in Tokyo live in the most careless way, in boarding-houses, lodging-houses, and small rooms where self-boarding is attempted. The moral and physical conditions under which many of these young people are getting an education can not be described in a paper for general reading.

In the second place, the fact that only an inconsiderably small number of students enter our Christian schools calls loudly for the establishment of Christian dormitories in many student centers. If the Christian students will not come to our Christian schools, and if the great majority of students refuse to consider them, we must go with our Christian helps to these places where they do go.

It is imperative that Christian centers be established in every student community where possible, and that Christian agencies should co-operate with educational leaders, and social workers, in providing healthy "homes" in every community that will support one.

III—HOSTELS FOR WOMEN

By A. Caroline Macdonald

Why Are hostels Needed

When one speaks of the need for hostels for women students in Japan to friends in the West, one is invariably met with the query, "Why does not the Government see that all such needy persons are properly housed?" and the question is supposed to relegate to oblivion the problem with all its ramifications. Even in Japan some things are better left to private initiative, and I take it the Government of Japan is not concerning itself directly with a number of problems which are yet of enough vital importance to be considered by the Christian forces in Japan. One doubts at any rate whether the entire problems of education, of which the housing problem is a very serious one, can be

best handled by government or by individuals or Associations with some hope of disseminating personal influence. At best government is a very impersonal institution, and may be useful for dictating terms of peace between nations, but scarcely capable of entering in any comprehensive way into the details of the life of students.

A Personal Question

We touch a curiously personal question in the much discussed and inadequately solved problem of the housing of women students in Japan. However conservatively we estimate it, the fact remains that a large number of girls and women attending schools in Tokyo are living under conditions which do not make for the best development of either spirit or body. So far as one can ascertain, young women attending school live either at home with relatives, in hostels under school management, in rooms rented in the house of a friend or often of an entirely unknown person, in ordinary lodging-houses, or in the very few hostels under Christian management There is no doubt that the majority of girl students live at home, but for the moment we are not concerned with them. Neither do we concern ourselves in this article with those who are in hostels under the management of the schools themselves, although there is much to say about them and their influence in other connections. When all these are taken from the total number of school girls, the residue constitutes a problem which, so far, at any rate, as young women are concerned, is practically not recognized at all. The problem is not primarily a housing one merely,* although that is important, not one of feeding essentially, although that is of no mean importance. All that, a government could do, or schools could do, and the home does do.

The Problem

The problem is not primarily merely a protective one, although young women need protection from evil and temptation, almost more than one can express. What is imperatively needed in Japan at the present moment are *ideals* let loose

* If any one cares for a more explicit statement concerning the actual housing problem it can be found on p. 37 of the Reports of Commissions Preparatory to the Continuation Committee Conferences in Japan.

upon the nation in some concrete way, Christian ideals incorporated into everyday living, and lived within a community life. The young women of Japan must be taught not only to live well, but to live *together* well, to play together well, to work together well, in a word, to possess a community spirit, this not as an end in itself, but for the larger social spirit which must prevail in the future. The tendency in the ordinary young woman cut off from the conventions of home life and left to her own devices, even if she be not given over to actual evil, is to overstudy, under-exercise, to be over-introspective and under-observant of the ways of others.

Contrast with the Past

This is a mild statement of actual conditions, but a little imagination added will illuminate the picture. Even what one calls ordinary education for the present-day woman in Japan is an extraordinary advance over the average thought processes of the past generation, and with the new freedom put into the hands of the girl away from home, it is little to be wondered at, the vagaries that occur in the minds of fairly sensible girls. The young woman of to-day does not need to possess independence so much as she needs to learn what independence really means and this she can learn best through a wholesome interdependence. She needs to learn to think clearly and consecutively and with an end in view, but she must be saved from the opinion that the end in view is her own individual development regardless of the common cause. The new woman must be saved *for* the highest development of her true self, and at the same time saved *from* the notion that self-realization and selfishness are one and the same thing.

What then is the outlook? Young women in large numbers are emerging from the restricted atmosphere of the past, facing problems arising from the enlargement of their minds, problems of newly awakened instincts of life in a new and untried environment, with the dangerous weapons of a hitherto unthought-of freedom in their hands. What wonder then that there is distress and confusion! The need is extensive. Of that there is no doubt, but the serious problem is rather the intensive one. The problem in the last analysis is a personal one, the training of in-

dividuals and groups to meet the new conditions of modern Japan. To this end the Christian hostel should serve an invaluable purpose.

Existing Institutions

The practical question of hostels for young women has not yet been seriously faced by the Christian forces working in Japan in any comprehensive way. There are already at least six hostels for young women in Tokyo under Christian auspices. There are two under the S.P.G., one of them for students of the Women's University under the supervision of Miss Philips of St. Hilda's Mission, and the other, St. Mary's House; one under the American Episcopal Board under Miss L. H. Boyd's care; one under the Baptist Board with Miss G. B. Ryder as head; and two under the Committee of the Tokyo Y.W.C.A. with Japanese matrons in charge, and a special committee with whom the matrons consult. The hostels above mentioned accommodate from 35 to 15 girls. In some of the hostels attendance at certain religious exercises and at church are compulsory on the part of the students, in others attendance is voluntary. There is no doubt that each considers its own method best, and so far as results are concerned probably little difference can be observed. It is quite true that in the hostels where attendance on religious services is voluntary the students practically all attend.

Value of Community Life

Experience shows that young women are deeply influenced by the Christian influence of the community life together. Numbers have been actually baptized, and many other influences have been set going, which cannot be tabulated, but which are nevertheless of vital importance in moulding life and character in such a way that definite Christian results must follow sooner or later. One of the most noticeable external influences is the way in which girls learn to live together and consider one another's convenience and comfort. This is to some extent at least a lesson in bearing one another's burdens and so fulfilling the law of Christ.

Opportunities for Influence Opened

The hostels form also a nucleus of interest in touching the schools from which the hostel students come. Only the merest fraction of girls who attend school can at best be reached directly, for many live at home or with relatives, or in the school dormitories themselves. The Bible classes of the Tokyo Y.W.C.A. had their origin among the few girls who were in the first Association hostel which consisted of only seven girls. The hostels of the Y.W.C.A. at any rate have also served an extraordinarily useful purpose in bringing Japanese ladies in close touch with the needs of school girls through serving on the committee which directly touches the hostel work. The present committee of Japanese ladies are conversant with all the details of the management. They supervise the finances, arrange for repairs, and consult periodically with the matrons on all the questions pertaining to the welfare of the homes. As the hostels are expected to be entirely self-supportiag, the ladies of this committee take seriously the responsibility entailed in the management. This in itself is of no small value in keeping Japanese ladies in touch with the practical problems which are agitating the minds of those who are interested in the best development of Japan.

Details of Conduct

There is no detail in the conduct of hostels which should be overlooked by those who are considering the development of this work. In this article reference is made entirely to Tokyo, as a third of the entire number of school girls in Japan are in schools in Tokyo, and by far the larger number of girls who leave home for school come to the metropolis where the best schools are to be found. Also,—with perhaps one or two exceptions, conspicuous among which is the hostel in Miyazaki under the management of Mrs. Clark of the American Board—experiments along hostel lines have been made only in Tokyo. In the first place the location of the hostel is of no small importance. It seems almost unnecessary to say that hostels should be placed within walking distance of a number of schools from which it is natural to expect that girls will come.

Too much emphasis cannot be put on the necessity of

having the nostels sufficiently small to give the effect of family life rather than institutional life. What seems perhaps an extreme opinion, but at any rate a most interesting one, was advanced in the writer's hearing recently, that small houses, each holding not more than ten students with a house mother, be built within a single compound. In that way, and in that way alone, it was thought could students be cared for in such a way that Christian home life could be approximated to, and permanent good effected When the reply was made that this would entail expenses which few committees would feel justified in making, the answer was made that the tendency to consider financial exigencies rather than spiritual influence was altogether too prevalent in Christian work. There is certainly much to be said for this plan ideally. It may be that the time will come when ideal plans for work will receive first consideration.

Personality of the Head

At any rate the most important factor in the successful conduct of a hostel is the personality of the house mother. In the opinion of the writer it is by no means impossible to find Japanese women of sufficient force of character, ability and motherly instincts to command the respect of the students under her charge, and to establish relationships which will be lasting in their effects. To be head of a hostel for young women is by no means a light task, but as a rule a sense of responsibility and not release from it has been found to be the secret of development in those who take life seriously.

If one will lay before oneself the map of Tokyo and acquaint oneself with the location of girls' schools and, what is more important, the congested lodging districts, and then consider that every Christian hostel established can not only make for righteousness among the schools actually represented in the hostels, but can be made a center from which an entire neighbourhood can be influenced by Christian truth, another phase of the value of the Christian hostel will be realized.

Influence on the Neighbourhood

As the management of the hostel devolves upon Japanese ladies in a way which brings them in touch with other

conditions of life than their own, so the life of the students themselves can be made to bear upon that of the neighbourhood in such a way that these young women will get a vision of service which will stand them in good stead when they merge themselves into the larger life of the world. It is not altogether an incidental by-product that the tone of a whole neighbourhood can be raised through work for the children of that district. Sunday Schools can be multiplied in this way, and children not directly reached through the church at first can be made valuable assets for the days to come.

Extent of the Need of Hostels

For those who are taking the housing of young women seriously, some concerted plan should be thought out and acted upon. At the present rate of development however there is no immediate danger of overlapping or unduly multiplying this important agency in the evangelization of Japan. By the end of this year a third hostel under the direction of the Y. W. C. A. will be opened in Kanda. Hostels for nurses are being demanded, and the time will come, if it is not already here, for hostels nearer the business part of the city, which will help fill a need for the educated young women who often occupy important positions in offices and other places of business and who earn comparatively good salaries. There is tremendous need for conserving the influences already generated in homes, in schools and through the church, and as many of the young women who go into business firms come from mission schools it is imperative that they be kept close to the ideals which they have learned in their student life. There is perhaps no better way of conserving this influence than through hostels. In the meantime a number of these girls live in the hostels now occupied mainly by students.

A Training for Home Life

It goes without saying that at best one can only dimly approximate to the home in even the most ideal hostel, but it must be remembered at the same time that the really Christian home is as yet a comparatively unique phenomenon in Japan, and in the meantime the Christian hostel is an invaluable asset, first in actually protecting young women from the dangers of life in the metropolis, second in

giving a concrete example of the possibilities of Christian community life, and in the third place, in forming centers from which Christian influence emanates to other classes of the community.

JAPAN

PART IV
CHRISTIAN LITERATURE

CHAPTER I

THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

By S. H. Wainright

The Christian Literature Society came into existence about three years ago. Until the beginning of last year, the work was of a preliminary and tentative nature. The first task undertaken this year, a task preparatory to the future work of the Society, was a survey of the field.

Catalogue of Publications

In accordance with the instructions of the Christian Literature Society, the Executive Secretary compiled a list of extant Christian Publications in the Japanese vernacular. This catalogue has been published, in which nearly two thousand publications are enumerated. As a result of this survey, it was found that;

1. A large number of publications had been issued by Christian writers and on a variety of subjects.

2. Almost the entire list was composed of works brief in compass and low in price.

3. Of the Christian writings listed about an equal proportion were translations of foreign works, original writings produced here in Japan.

4. The outstanding need in this field was the production of substantial writings or translations in Japanese in which Christian subjects received full and adequate treatment.

General Literature

Along with the survey of Christian Literature, the Executive Secretary gave some attention to writings in the wider field of general literature, now being issued in this country. Some lectures were given upon the subject, but a printed report of these particular investigations has not been issued. The Continental invasion, to which reference

was made in the report last year, the translation of European works sounding the note of revolt, continues unabated. The present generation of Japanese, especially the younger men and women, are rebellious in spirit toward traditional customs and institutions, and find an echo of their own thoughts in Tolstoy and Maxim Gorky, in Ibsen and Maeterlinck, in Bernard Shaw and Oscar Wilde, as an earlier European generation did in the writings of Shelley and Byron. There are two points in connection with this prolific reproduction of European writings in the Japanese language which have a bearing upon the work of the Christian Literature Society:

1. The popularity of these writings is a witness to the potency of translated works in this country.

2. The influence of these writings gives to our work a far greater importance, inasmuch as Christianity must be propagated as a barrier against ideas which tend to undermine, not only customs and traditions, but also moral laws and religious faith.

Publications

The work of the Christian Literature Society went beyond the task of surveying the field. During the year, including work in the press, altogether about two million pages of literature have been issued. The publications included a Message to the Japanese People, approved by seven hundred missionaries; a Life of Judson; a Life of Paul; a History of the Christian Church; and a Catalogue of Christian Literature in the Japanese. Numerous works are being translated and some are ready for the press. The Society will increase its output the coming year. But the limitation of which we have spoken, namely, the need of a fund, will check our enterprises before the end of the year.

Capital Fund Needed

The reason for the limitation to which reference has been made, as regards the size and price of books already produced, is probably in the fact that capital has not been available with which to enterprise the publication of Christian books. The demand is small, and no publisher can afford to invest a large amount for the publication of such substantial works as Commentaries for instance, in view of the slow return and uncertain profits. The Christian Litera-

ture Society is in need of a capital fund, the existence of which is necessary in order to undertake the publication of works of importance, involving the investment of from five hundred to two thousand *yen* for each publication. All publishing enterprises in Japan, secular as well as Christian, have been kept back, owing to a want of capital with which to operate. Just now, secular works of some magnitude, dictionaries and encyclopedias for example, are beginning to appear in the market. The churches and missions in Japan are capable of producing substantial and scholarly writings, the publication of which could be carried into effect if a fund existed proportionate to the requirements.

Enlargement of Plans

Reference has just been made to the need of a capital fund. The Christian Literature Society has found that another deficiency must be overcome before reality can be given to the purposes it has in view and for which the Society was established. Not only is a capital fund needed for the production of Christian Literature, facilities are also wanting for the successful distribution of Christian Literature. The pressure of a wide and steady demand for Christian books is not felt. Special effort must be exerted if sales are to be advanced and circulation is to be maintained and increased.

In view of the importance of this need, the Society has requested the Southern Baptist Convention to consent to an arrangement according to which Dr. E. N. Walne will give his time to the Christian Literature Society as its Field Secretary. The special and pressing duty to which Dr. Walne has been called by the Society is the promotion throughout Japan of the distribution of the Society's publications and other wholesome Christian writings. It is thus not the intention that editions shall lie on the shelves, after having been produced at a considerable cost, without being sold.

Arrangement with the Kyobunkwan

The Christian Literature Society has found it necessary, after the experience of a year, to publish its own works. It has made an arrangement with the *Kyobunkwan* (Meth. Pub. House) according to which the latter

will act as Sales Agents for all the Society's publications. The Printing Department, as announced by the *Kyobunkwan*, since the Federation of Missions met, has been sold by that institution to the Fukuin Printing Company. There will be centered here, therefore, important interests, and it is hoped that the outcome will be a great advance in the enterprise of promoting Christian Literature.

CHAPTER II

THE BIBLE SOCIETY

By F. Parrott

The combined total of copies of the Scriptures sent out from the American and British Bible Societies at work in Japan, during 1913, was 586,667 ; of which total 11,136 were Bibles, 119,330 were Testaments, and 456,201 were Portions. This shows an increase of 43% over similar issues in 1912. The principle of the Bible Societies is circulation by sales. Experience gleaned during many years, in various countries, has demonstrated that men value the book if it costs them something to obtain it. That such a number of copies of the book can be sold indicates that men are desirous of knowing its contents.

Particulars of channels of circulation can be obtained from the headquarters of the American Bible Society in Yokohama, and from the British Societies in Kobe.

The prices at which the books are sold entail increasing loss to the Societies according to the ever increasing output, because the figures at which the prices are arranged, being much below cost, are intended to enable even the poorest to obtain at least some portion of the Scriptures for themselves. It would entail much less loss to the Societies if the books were given away, as machinery for distribution grows year by year more costly.

Progress in Revision

The Revision Committee, as well as the whole Christian community in Japan, have sustained a great loss in the death of the Rev. Dr. Greene, who was one of the translators of the Japanese version ; and since the inception of Revision work in 1910 had been Chairman of the Revision Committee. The vacancy thus caused has been filled by the Permanent Translation Committee and the Bible Societies, by the ap-

pointment of the Rev. Dr. Learned of the A.B.C.F.M. who has been good enough to accept membership in spite of his duties as a professor at the *Doshisha* in Kyoto.

It is hoped that during the spring of 1914 the four Gospels and the Acts of the Apostles will be published by the Bible Societies, as a single volume. Already work has been done on some of the Epistles. But probably some two years will elapse before the whole New Testament can be published. The task that is before the Revision Committee is by no means an easy one. The changes that this language is continually undergoing renders the selection for Biblical terminology, a difficulty that only those who have attempted it can appreciate. The scholarship and patience demanded taxes the highest efforts of those to whom in the future the whole church in Japan will be immensely indebted. The brethren engaged in this work are giving their best to this, the incomparably highest of all, literary effort. Earnest prayer is requested for wisdom to be continually given them from on high to enable them to persevere in rendering God's Word into language that shall enable the illiterate and the scholar to appreciate and enjoy its message.

Publication

In Japan the Bible Societies enjoy the boon of being able to print the whole of their publications in this language. The agents necessarily are constantly endeavouring to improve the appearance and usefulness of the numerous editions. More serviceable and attractive paper and bindings are constantly being sought for. Estimates and contracts demand continual care. Proof-reading, and punctual replenishment of stock form incessant demands.

Circulation

The department of circulation is one that calls for our best efforts in forethought and method, and it is with gratitude that we can report that here and there missionaries are encouraging colportage.

It is with thankfulness that we can record an unbroken year of opportunity. The supply to book-shops and correspondents has been good. But our departments of colportage are those to which our most earnest efforts must be devoted This channel of circulation continually taxes our best efforts; for the men who traverse the highways

and byways of the country districts are the forerunners of the evangelist and pastor. Here in Japan as in other non-Christian countries, the man with the Book is often the only Christian agent tens of thousands may ever meet.

As is known to the readers of THE CHRISTIAN MOVEMENT in Japan, the American and British Bible Societies have their individual headquarters in Yokohama and Kobe respectively, and for the more thorough dissemination of the Scriptures each of the two agencies work in defined spheres, that in the north, being cared for by the Yokohama headquarters, while the southern and western districts depend upon theKobe headquarters for supplies. Consequently each has its own band of colporteurs. Outside the large cities north of Tokyo the poverty, illiteracy and conservatism, are factors which colporteurs have to face daily, and which call for patience and perseverance.

In the neighbourhood of Tokyo people are reported as being too much interested in affairs temporal and material, to be willing to give time or thought to spiritual matters. Certainly this is true of a city like Osaka, where the struggle for a bare existence grows year by year more acute. The fact that year by year colportage sales increase, indicates, however, that there are those willing to give their attention to the truths of Christianity. A special effort was made by the American Bible Society in Yokohama during June, to circulate Scriptures among those attending the Industrial Bazaar. On week days, good sales were effected, but on Sundays over five thousand copies of the Book of Proverbs were given away, besides two thousand scripture cards to children. The Mayor of Yokohama greeted those in charge felicitously, and purchased a Bible.

Colporteurs

During 1913 the colporteurs of the American Bible Society have sold more Bibles than in any previous year, while the circulation is the largest effected during any year of the agency's history.

Mr. and Mrs. Whitney did excellent service by their very large sales of Testaments. Colporteurs report ability to enter schools that a few years ago were closed to them. And while some persecution has still to be endured,

patience and kindness usually win the sympathy of onlookers.

During 1913 the British Bible Societies employed thirty colporteurs, though only nine men worked the whole twelve months. Mr. Hattori succeeded in attaining the maximum sales during the year, his returns showing sales of 12,080 books, an average of 46 copies per day throughout the year.

Mr. Suganuma, who last year sold 9,115 books has succeeded this year in selling no less than 12,010.

It will be of interest to some to read extracts from some colporteurs' reports.

Sales Among Students

Mr. Kawai writes that at Kagoshima he helped in an open air Gospel meeting for two hours, but could not sell a single book. Again, he worked all day and well on into the evening and as a result sold three Gospels. The next day, he called at twenty houses as well as at the village office, the post-office, and the police station, and the sales were four New Testaments, and one Bible. Mr. Kawai visits principally the schools of the district in which he works. At one town, he visited the Agricultural and Dendrological Schools and sold five New Testaments and seven Portions. He visited two ships lying in the harbour but could not sell a book. The next day, he visited a school and was very kindly received. He spent all day at the school. In the morning, he explained his work in the teachers' room; in the afternoon, in the reading-room; and in the evening, at the dormitory; with the result that he sold one Bible, thirty-six New Testaments, and thirty-one Portions. At a large medical school, he showed copies of his books to the medical students. One man remarked: "I do not want to read an old conception of two thousand years ago." Mr. Kawai answered: "The sun was created not only thousands, but millions of years ago, and its beneficient light still shines upon all things. The highest Light is Christ, more important than sunshine." A listener said: "Yes." And immediately three persons purchased a New Testament each. At another school, a student said to him: "I have no desire to read the Scriptures. They are

Objectors Answered

not worth reading." Mr. Kawai answered: "Please look up into the heavens at twilight. You will find nothing worth looking at there; but keep on looking. Presently, you will see a star, and then other stars will appear until the whole heavens are full of those wonders. Study the Scriptures and the same phenomenon will occur. At first, you cannot understand the teaching; but soon a light will reveal to you many noble things." The student was much struck by this and purchased an English and Japanese diglot Testament.

Circulation Among Officials

Mr. Kiyoshi Yamada visited the head man of a certain village, and showed him a New Testament explaining that it was the Word of God; but he very persistently refused to purchase a copy. Mr. Yamada thought it would be a great hindrance to obtaining good sales in the village if he failed to persuade the head man to purchase. He then told him of the constitution of the Bible Societies, and said that their object was to carry on this charitable work. He related a story of young men, who had been saved from degenerate and evil lives, and quoted instances personally known to him. Finally he said: "I am sure you love your fellow-villagers. So I hope you will receive these good and noble books." The head man, with a smile, purchased a copy each of the New Testament and Proverbs. The result was a sale of six New Testaments and one hundred and eleven Portions in the village.

Mr. Suganuma reports having worked in the province of Omi from July to September. "These districts are fertile and many people are busy cultivating them, but there is little intercourse between these parts and other places. In Hikone, a pastor whom I visited said: 'These three districts north of Hikone are one hundred years behind Hikone although in the same province.' At a Buddhist temple, a priest said to me; 'In north Omi, there are only believers of the Shinshu sect and no other sect. So no man will buy your Christ's Book.' There is one Congregational church in Nagahama, a town of four thousand houses. Christian work has been carried on here for twenty years, and now

Opposition of Buddhists

there are twenty houses of Christians. While working in the streets, we sometimes helped in the evangelistic work.

"People in these districts are always talking about their temples, priests, and sermons, and uttering the Buddhist invocation, *Namu Amida Butsu*, when they get up and when they go to bed, and when walking along the road.

"Once we were surprised by some people praying in a loud voice, when we were prosecuting our daily work. Under the circumstances, many of them dislike Christianity, and they wave their hands when we tell them the words of God and show the Scriptures to them. Generally shopkeepers and soldiers, who often have travelled to other places and have heard of Christianity, received us warmly.

"It was so amusing that we could hardly keep from laughing when we heard them say: *Nembutsu* (*Namu Amida Butsu*), even while they searched for one *sen* with which to buy a Gospel.

"Our circulation during three months (including holidays,) was three Bibles, 125 Testaments, and 5,109 parts. Total, 5,237 copies."

Sales to School Teachers

Mr. Hattori mentions a visit to a primary school. There were three teachers. He explained the object of his coming and showed them a New Testament. After considerable persuasion, each of the three purchased a New Testament for himself; and they said jokingly: "We must now close up our family Buddhist shrine." It was very strange, as the youngest teacher was a Buddhist.

Received by Buddhists in Fukui

Mr. Hattori writes; "I have been working in Fukui Prefecture since the early summer of this year. This is one of the strong centres of Buddhist belief, and Christian work is very difficult in this locality. By hard labour of foreign and native Christian workers, churches or preaching stations have been established in the towns of Fukui, Tsuruga, Takefu, etc., but they could win only some 100 souls to the Lord Christ in almost thirty years. In villages of thirty or forty houses, people arrange meetings for Buddhist priests who go round from village to village. Most of the audiences are old women, yet always the meet-

ings are well attended everywhere. Thus people of this district are very firm in their attachment to their old faith, and refuse to listen to any new teaching. However, as I believe that I am sent as a forerunner in Christian work, surely God will open for me a way to place His Word in the hands of these people who live in utter darkness. Some time ago, a stranger staying in the same inn with me, came into my room and made many intelligent enquiries about Christianity. He said that the Buddhist faith did not satisfy him, and he was ever looking for an opportunity to meet a Christian. He bought a well bound New Testament, and asked me to introduce him to a Christian pastor. A few days ago, I happened to visit his village and found that there were several men who mentioned the name of the man I had seen in the inn, and each of them bought a New Testament."

Colportage at Sea

During ten months of the year, Mr. Maruyama did faithful work in the Straits of Shimonoseki, and is praying for a vessel, such as a motor boat, to enable him to more quickly reach a larger number of vessels. Of various crafts 272 were visited. They comprised 189 Japanese steamers, 38 foreign steamers, 25 trawlers, 20 cargo boats, besides lighters and other vessels. The books sold were as follows: 64 Bibles, 925 New Testaments, 29 Old Testaments, 2,073 portions; a total of 3,091 copies.

CIRCULATION OF THE AMERICAN BIBLE SOCIETY

	Bibles	Testaments	Portions	Totals
Sales by Colporteurs	2,178	38,098	12,493	52,769
Other Sales	3,283	27,755	106,485	137,522
Total Sales...	5,461	65,853	118,977	190,291
Free Grants	108	2,172	83,657	85,937
Total Circulation	5,569	68,025	202,634	276,228
Supplied to Other Agencies..	540	3,088	11,245	14,873

CIRCULATION OF THE BRITISH BIBLE SOCIETIES

	Bibles	Testaments	Portions	Totals
Sales by Colporteurs	603	12,543	171,739	184,885
Other Sales	2,879	20,804	13,643	37,326
Total Sales...	3,482	33,347	185,382	222,911

Free Grants	70	217	3,650	8,937
Total Circulation	3,552	33,561	189,032	226,148
Supplied to Other Agencies..	293	1,542	15,694	17,529

Special Gifts for Circulation

From Kobe during the year, 70 Bibles, 217 Testaments, 3,650 portions were distributed as gifts. These were sent to churches, Sunday Schools, Bible classes, libraries, prisons, and a grant of 250 portions was made to the Salvation Army to be included with their Christmas gifts to the very poor. One New Testament was specially bound in order to make three light books for a leper in Miss Riddell's Leper Home at Kumamoto.

A legacy enabled the British and Foreign Bible Society to send to seventy-six light-houses and signal stations on the coast two hundred and fifteen Bibles; four thousand copies of the New Testament to forty hospitals; fifty copies of the Bible to a convalescent hospital for soldiers; and to one hundred and two larger railway stations and ferry boats, a well bound copy of the New Testament in large type.

Imperfect and insufficient we can but feel the year's labour to have been; yet the gracious lovingkindness of Him to whom we offer it, has enabled us to persevere in this task and encourages us to still more earnest endeavour for the future.

No hindrance has been placed in our way, and we know that comfort and consolation have been brought to many.

The opportunity of responding to the Father's message has been given to some who whether they have accepted or rejected it, have passed from our reach. Faces and characters have been beautified through reading these pages for the first time. We can but continue to pray: "Lord increase our faith."

CHAPTER III

JAPAN BOOK AND TRACT SOCIETY

By George Braithwaite

As no report appeared in these pages of the work done in 1912 it has seemed best to give items of interest for both 1912 and 1913 below.

We again gratefully acknowledge the good hand of our Lord upon us. The work is His and our desire is to carry it on in His name and to His glory that, so far as possible, every inhabitant of this Island Empire may at least have the opportunity of hearing the glad tidings of great joy which are for all people.

We have to thank the American Tract Society for a substantial grant received towards Publication Work. The Religious Tract Society also has continued to take a warm interest in our work and still bears almost the whole of the cost.

Circulation

The circulation has continued steadily to increase though not as rapidly as we could wish. We much regret to notice a decided falling off in the sales of *our own* books, but we hope to remedy this by issuing more new books. In increasing numbers missionaries are finding it more convenient to have much of the literature they use printed locally, especially the tracts. This doubtless is partly responsible for our not seeing a larger increase. The actual figures for 1913 are given below :—

Circulation 1913

	Our Publications		Published Elsewhere			Total Copies	Value Yen
	Books	Tracts	Books	Tracts	Cards		
Sales at Depot	2,087	80,491	8,210	27,622	93,201	211,611	4,376 91
„ to Correspondents...	2,661	592,337	8,954	155,395	81,865	841,212	6,781 32
„ to Booksellers	2,236	8,131	1,729	4,156	21,854	38,105	1,714 88
	6,984	680,959	18,893	187,173	196,919	1,090,928	12,873 11
Sales for Special Distribution ...		2,000		970	615	3,585	42 25
Total Sales	6,984	682,959	18,893	188,143	197,534	1,094,513	12,915 36
Free Grants	5	264,980	3	—	—	264,988	568 65
Grand Total.....	6,989	947,939	18,896	188,143	197,534	1,359,501	13,474 01

Publications

During the past year the Society has paid for the printing of 7,000 books and 951,000 tracts in Japanese. In addition to these, we have, for the convenience of our customers, superintended the printing of 26,200 tracts and circulars in Japanese, and 1,000 circulars in English, the total publication thus amounting to slightly over nine and a half million pages.

Of the books, only two are new ones, "Line upon Line, Part 2," and "Nobody Loves Me." Both these are proving helpful to many. The tracts are all reprints except one. This, "The Way to Heaven Made Plain" was received from England from a Mrs. Davis who most kindly paid the whole cost of the 40,000 copies which were issued. Though much shorter than any of the other tracts we have on sale, we believe it has proved helpful to many.

During the year the Society also bought from other publishers 14,115 books, 27,349 tracts, and 184,917 cards and pictures, also 7,126 copies of "Living Bread" and 175,100 copies of "The Christian News, these being required for stock and to fill orders received.

Special Work

A number of tracts and cards were sent out during the year for use among the factory girls in Osaka. These were all paid for with funds received from the Religious Tract Society specially for that purpose.

Free Grants

The free grants are much larger than usual, but we were compelled to refuse many applicants. Each year now seems to bring its round of Industrial Exhibitions. 20,000 of our tracts were used among the visitors to one of these held at Fukui, and 113,000 at the Yokohama one. Grants were also made for use among the police, also to the Salvation Army for placing in the comfort bags they distribute at at Christmas time among the very poor in Tokyo and some other centres.

Results

It is not often given to the tract distributor to see much result of his work. He must go on, knowing assuredly that the Lord of the Harvest will indeed care for the seed and give the increase in his own good time. Our hearts have, however, been greatly cheered by receiving the following particulars of blessing received through tracts, and it will be noticed that in both cases, many years passed away before any word of the resulting blessing was received.

Miss E. G. Tweedie, Nagano says :—

Testimony as to Value of Tracts

"Some five years ago, while I was living in Kofu, I went one day with a Bible-woman to a village away in the mountains to hold a children's meeting. While we were waiting for the children to assemble, I noticed two farmers with packs on their backs stop at the entrance, and heard them inquiring whether there was a Christian meeting there that afternoon. They were told there was, but that they could not come in as it was for children. On hearing this, I went to the door and one of them said, 'About seventeen years ago, when riding in a train, I received a tract entitled "The True God" from a foreigner, and have often wished to hear more but have had no opportunity to do so till now.' I thereupon asked them in, and we had a long talk about the one true God, and the way of salvation He has so graciously provided. They

both seemed deeply interested and pressed us to come to their village some twelve miles from there. We took their addresses, and said we could not come then, but would try to do so later.

Among Officials

"Not long after, the principal of the girls' school in that district sent us word that he had seen these two farmers, and they and he and the other village officials would be most glad if we could come and speak at the annual meeting for the women of that district, which was to be held in that village shortly. We arranged to go, and set off, armed with good supplies of tracts and other Christian literature. The train took us there in about two hours, and leaving the station we went to the hotel to secure quarters for the night; but the hotel people, never probably having entertained a foreigner before, made all sorts of difficulties about taking us in and evidently preferred our room to our company. While we were still talking with them, our farmer friend came up and to the evident astonishment of the hotel people pressed us to come and stay at his house. We thankfully accepted his offer. The meeting was in the afternoon and passed off well. About two hundred women were there, as also the school teachers, the mayor and many of the other village officials. All listened attentively and at the close, the officials themselves went round distributing the tracts and selling the New Testaments we had brought.

"After the meeting, our farmer friend took us to his house and set us down to a regular Japanese feast. To our dismay, however, the first course consisted mostly of wine. We told him we never took it, as we felt it did us no good and was the cause of much sin and wickedness. He took our words in good part and said his wife had often told him the same and had exhorted him to give it up, both for his own good, and also on account of their growing children. As we talked, he swallowed cup after cup and we hardly knew what to do. The meeting had been a long one; and as course followed course with lengthy intervals between, we wondered when the meal would be over. At last, about ten o'clock, we said that as we had to leave the house shortly after five o'clock the next morn-

ing we should like to go to bed, but before doing so might we have a word of prayer. 'Oh,' he said, 'that'll be fine, I'll go out and call some of the neighbours in,' and before we could stop him, he was off and very soon fifteen or twenty people had assembled. Some of them had been at the meeting in the afternoon, but others had never heard, so we spent some time telling them the Old, Old Story of Jesus and His love, and then after giving us many invitations to come back and tell them more about the Way of Salvation, they reluctantly went back to their homes and we were at last able to retire for three or four hours' much needed rest."

In the Famine Districts

Miss M. A. Clagett, Tokyo, writes, "During my recent travels in Aomori Ken, in the effort to relieve some of the suffering caused by this terrible famine, much of my time was spent in a district of considerable extent where not a single grain of rice was harvested last year, and where the suffering is great and widespread. Imagine my surprise, therefore, when I was told of a village of about 500 people, right in the very centre of this the most grievously affected district, which though like its neighbours had suffered the total loss of its crops, yet was caring for its own poor and required no outside help. On inquiry I found that this happy state of things was really due to a 'Tract on Sin' which one of the villagers received some twelve years ago and which he had read again and again. On returning home, he showed it to his fellow villagers and they, after much thought, resolved to banish all intoxicants from their village. They also formed a Mutual Help Society.

"At first, the district officials rather discouraged me from visiting them as they felt there were so many places that needed me much more, but one of the villagers pressed me to come, saying, 'It is true we do not require any physical help, but is that any reason why we should not receive some of the good books she is distributing and listen to her good words?'

"I think there were fully 500 people present at the meeting I had there and all listened most attentively and

showed much eagerness to receive the books and tracts I had with me."

"The Christian News"

The little Christian monthly known as "The Christian News" has continued its useful work during the year. That it is specially well adapted not only for breaking down opposition but also for building up and instructing young disciples is manifest from the following extracts from letters received :—

Mr. T. G. Hitch, Kagoshima, reports :—

"I wonder if you have any back numbers of 'The Christian News' in stock which you could let me have at reduced rates for free distribution, chiefly in the General Hospital here. The Director has asked me to give away Christian literature there. If you can sell me some in that way, kindly send four or five hundred."

Rev. S. Matsuzaki, Karuizawa, writes :—

"Up to last summer the Primary School teachers here disliked Christianity and did their best to stop the children from coming to the Sunday School, but since I began distributing 'The Christian News' among these teachers and visiting them in their own homes, there has been a marked change, and last autumn three of them began attending the services. Now hymns are sung in the schoolmaster's own house, five or six of the teachers come to the meetings, and three of them have confessed their sins and commenced to pray. At Kutsukake too several of the teachers come to the Sunday School. May God abundantly bless this work!"

Miss C. E. Stirling, Santa Monica, California, writes as follows :—

"The Christian News" in America

"It is with much regret for my tardiness that I now request the renewal of my subscription to 'The Christian News.' It is such a help and advantage to my work over here, that I can not persuade myself to do without it any longer. I have tried to substitute for it some of the home publications to be had over here, but so far have found nothing so well adapted to my purpose or so acceptable to my people as your little paper. They love it as a message from their home country, and as such it affords

them special pleasure. But some too in addition seem to receive it as a message from God, and when they would not perhaps have cared to read anything else, have scanned its columns with interest and have gleaned Christian and saving truth from its silent pages. To know it is helping forward the Lord's work so far removed from its native land, and so far too from your labouring hand will I feel sure give you pleasure; and I am convinced it will yet prove a messenger of saving tidings to very very many, both here and there."

Our Present Need

The Society's most pressing need at present is a fund for publishing fresh books. Some attempt has been made to raise such a fund in England, and we wish to take this opportunity of thanking all those who contributed towards it. We wish, however, to rouse more interest on both sides of the Atlantic. Oh, that our firiends might realize something at least of the wonderful openings the Society has in this land, and also see a vision of how much more we *might* accomplish!

Books In Preparation

The new translation of Foster's "Story of the Bible" is almost ready for the press, but so far no money has come in for publishing it. The same is also true of "With Christ in the School of Prayer." We received a most kind gift for publishing a somewhat abridged translation of Bishop Ryle's "Knots United" and also "Shadow and Substance." Both of these will we hope be ready for sale within the next few months. For adult Christians we are also preparing S. D. Gordon's "Quiet Talks on Power," and for children, F. R. Havergal's "Little Pillow." "The Voyage of Life" is almost ready for the press too. Any gifts towards the cost of any of these will be most welcome.

Conclusion

The Emperor's death undoubtedly led many Japanese to turn their thoughts to unseen things, and now the passing of the Empress Dowager, the famine in the north, and the earthquake disasters in Kagoshima and Akita have again shown them the futility of putting their trust in worldly possessions. Will you not unite with us in praying that

our God may graciously use these afflictions to create a thirst after His own truth, that so very many thousands may indeed find true comfort and peace in believing. Praise Him for what has already been done and ask Him to do yet greater things and to Him shall be all the glory.

Cash Account of the Japan Book and Tract Society for the Year ending December 31st, 1913

Receipts	Yen	Yen
Cash in Hands of Treasurer, Jan. 1st	1,184.70	
„ „ Agent „	2,033.39	3,528.09
American Tract Society, U.S. Gold $200.00 ...		399.63
Religious Tract Society, £450		4,398.22
Donations: Miss E. Y. Dawbarn	10.00	
Miscellaneous	12.18	22.18
From Sales: Depot	3,865.79	
Correspondents...	5,716.38	
Booksellers	1,355.10	
Special Fund	36.80	10,974.07
Bank Interest		131.05
Rev. Barclay F. Buxton, Publishing Fund... ...		50.22
Miscellaneous		17.55
		¥19,211.01

Disbursements			
Printing Books and Tracts		2,688.45	
Binding Expenses		196.40	
Literary Expenses		730.00	
Books, Tracts and Cards Purchased		7,162.33	10,777.18
Management Expenses			3,000.00
Depot Expenses: Rent and Taxes		882.09	
	Assistants' Salaries	1,033.48	
	Stationery and Postage	305.04	
	Freight and Packing	808.88	
	Lighting	77.71	
	Furniture	53.65	
	Travelling	35.12	
	Advertising	35.12	
	Fire Insurance	150.00	
	Sundries	39.87	3,420.96
Cash in Hand of Treasurer, Dec. 31st		1,184.70	
„ „ Agent „		828.17	2,012.87
			¥19,211.01

George Braithwaite,
Treasurer.

N.B.—The *Yen* is equal to about 50 cents U.S. Gold, or 2/1.

CHAPTER IV

ANNUAL REVIEW OF CHRISTIAN LITERATURE

By Frank Müller

Work on Christ by Orientals

"Jesus Christ has for a long time been the Jesus Christ of the occidentals alone, and by their hands has been sent forth an endless stream of books on His life and all connected therewith, but books by Japanese have been few." Thus says Tokutomi, the novelist, in a beautifully written preface to "The Holy Land of Palestine," *Sei-chi Paresuchina*, by Konishi Masutaro. He speaks of the attraction that the Holy Land has had for many and mentions three works, by Yamada Toranosuke, Kinura Seimatsu and himself which contain more or less on the subject, but none of these, he says, are comparable with the work of Mr. Konishi. He speaks of the pleasure that the reading of the book in manuscript gave to him, enabling him to see again scenes but imperfectly recorded in his brain. Concluding the introduction he writes: "Day by day the world is becoming one. Day by day Jesus Christ is being born anew. He has been born in the hearts of many a one in Japan. The hands of Japanese must more and more cause lives of Christ to be born. Yamada Toranosuke with his 'Life of Christ' and Konishi with this book have opened the way for others."

Thus has Christ come to His own in the orient, and we shall some day have a life of Christ by an oriental that will move hearts in the occident.

In reviewing the literature of the year we naturally turn first to works on the life of lives, or on those holy fields,

"Over whose acres walked those blessed feet,
Which fourteen hundred years ago were nailed
For our advantage on the bitter cross."

A Life of Christ in Common Speech

Last year we reviewed the Life of Christ referred to above and found it to be a book not adapted to the needs of the ordinary reader. It was with joy therefore that we saw last year the announcement of a book by Colonel Yamamuro of the Salvation Army, a master in the art of writing for the people, with the title *Tsuzoku Kirisuto Den*,[1] "A Life of Christ in Common Speech." But when we come to look at this book we are in a measure disappointed, for it is not, as the author himself says in the preface, a life of Christ, but only a brief treatment of certain parts of His life.

The earnest evangelist says that giving the message in common speech be seeks not the favour of scholars and the knowing ones, but rather desires through it to introduce Jesus Christ the Saviour to the earnest and simple-hearted dwellers in humble homes. If in any degree the book makes Christ known to the people, especially to the lost, and to the poor, and to one of the least, then will the writer be satisfied.

Thus it is in these days that the poor have the Gospel preached to them.

The writer, who excels in the use of illustrations and historical allusions begins the book thus: "The farmer first prepares a seed-bed and then transplants the young rice shoots; and thus God made of the little land of Judea in the days of old a seed-bed in which he caused Jesus Christ the Saviour of mankind to be born. Thence among all peoples of all lands he transplanted the doctrine, and this is the significance of the saying that 'salvation is of the Jews.'"

The book is really a continuation of the writer's *Heimin no Fukuin*, "The Gospel for the Common People," a book so widely circulated that another one is naturally demanded

1. Kyusei Gun Honbu. Pp. 200, Paper, ¥0.25.

from the same pen.[2] Of this book 61,000 copies have been printed, or 61 editions in the ordinary way of counting, a circulation attained by but few books in this country.

So large a book as *Kirisuto Den*, an excellent translation by Rev. Kashiwai En of Sir Robertson Nicoll's "The Incarnate Saviour" has gone into the ninth edition.

Sermon Talks for the People

Not only has Colonel Yamamuro made time to send forth more Gospel for the people, but he has also published a collection of sermons preached in the last few years with the suitable and attractive title *Kirisutokyo Kowa*,[3] "Christian Talks,"—a title broad enough to cover all those forms of evangelizing practised by the early disciples, preaching the word, proclaiming Christ, testifying and speaking the word of the Lord (Acts 8 : 4, 5, 25). The preacher himself calls them sermon talks, (*sekkyo kowa*) in his preface, and these talks, like those in "The Gospel for the Common People," reveal the man and his message better than does his "Life of Christ in Common Speech."

In these sermons he deals with the eternal verities, putting first in his collection, "The Parable of the Prodigal," "Why Believe Jesus" and "The Son of God." Other sermons are on "The Command of God," "The Heart of Christ" and "The Teaching of the Cross." He speaks also of the Christian life in "How to Read the Bible," "How to Pray," "Christianity and the Reform of Society," "General Booth as an Advocate of Temperance," and "The Faults of Christians." In all these sermons he uses great plainness of speech. Some of the talks are short-hand reports, others he wrote out himself. The style is colloquial, and side-readings are given. The language may have been somewhat abbreviated for publication, but the sermons are not so touched up as to be altogether different from what was actually spoken.

There are fifteen sermons extending over 500 pages of a convenient size, so it will be seen that short sermons

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2. One of the earliest Christian tracts in Japan was called *Chotto Ichi Gen*, "Just one Word," and it was so popular that the writer had to put forth "Just one Word," No. 2; and then, since still one more word was demanded, "Just one Word" No. 3.

3. Keiseisha. Pp. 500. Cloth. ¥1.30.

are not in favour with this preacher,—nor are they with his hearers indeed.

View of the Holy Land

Concerning the book on the Holy Land,[4] mentioned above, it is an original work and we should like to have had some word from Mr. Konishi as to how he was led up to the undertaking, but he pens no preface. It appears that he had previously made two journeys to Russia and that he spent long enough in the Holy Land to enable him to write with an intimate knowledge of the conditions. The writing is in literary style but it is comparatively simple and side-readings being given, it is a book suited both for young and old.

Sermon Lectures for Students

The talks in the above mentioned book are in fact sermons even though delivered by a Salvation Army officer, and so also are the so-called lectures in a book entitled *Uchimura Sensei Koen-shu*,[5] "A Group of Lectures by Uchimura, the Teacher." (How can such a title be done into English?) It may be true to say that Uchimura speaks with the same directness to the learned as does the Salvation Army officer to the unlearned. Take one passage from a lecture to University students in the College of Agriculture at Sapporo, on "For it is the power of God unto salvation to every one that believeth."

"We are here to study the Bible and with a desire to know Jesus, but no human teacher can reveal Jesus Christ. To-day He is here. With my poor words He is, I believe, opening your hearts. When you hear my words bear this in mind. I am a mouthpiece and instrument. The teacher is Christ Himself."

Thus does the preacher deny the title of teacher ascribed to him in the title. An introduction to the book by Prof. Miyabe of the Sapporo College of Agriculture tells us Mr. Uchimura spent ten days at his alma mater in October, 1912, and gave thirteen lectures which the Christian Association obtained permission to reprint in order that they might pass on to others the joy they themselves had received.

4. Keiseisha. Pp. 350. illustrated. Cloth. ¥1.
5. Keiseisha. Pp. 142. Paper. ¥. 0.50.

The preacher began his course by speaking on "How Christianity Came to Sapporo," and on "I am not Ashamed of the Gospel of Christ," and closed with a talk at a thanksgiving meeting on "Hallelujah." The above extract reveals the nature of the volume.

A secondary use for the book is by the student of language and by the way, of preaching. The words are given apparently just as they were spoken and in the language of the common people, not of the University Hall, while side-readings of the characters are given throughout. Many a foreigner will read the book with something of the gratitude that, we are told in the introduction, the students heard the talks. Such treasure trove is rare enough, for most sermons that are published are so changed that they are spoiled for the student of language, and it may be for many simple ones. That millenium may come when men will be content to see with the eye what they have heard with the ear.

Perhaps the only Christian magazine that can be said to have a circulation that makes it self-supporting is *Seisho Kenkyu*, "Biblical Study," which is popular because it is in effect the megaphone of that preacher of Christ and his salvation, Mr. Uchimura Kanzo. He purposely chose as a title for the magazine one that would repel all but earnest seekers for truth and he always speaks not as pleasing men but God.

In a book with the title *Shokan Ju Nen*,[6] "Impressions in Ten Years," he has gathered in a systematic way extracts from his writings in the magazine from 1900 to 1910. A full table of contents is given with such chapter headings as these: "God," "Christ," "The Holy Spirit," "The Bible," "Faith," "Love," "The Kingdom of God and the World to Come," "Nature," "Religion," "Work," "The Virtues," "Peace," "Grace," etc.

Impressions of Truth

In a few terse pregnant phrases in the preface the writer brings himself and his message face to face with his readers. Even an alien feels when he hears the words read that he is before a master in the art of expressing thought.

6. Seisho Kenkyusha, Kashiwagi Tokyo. Pp. 552. Cloth. ¥1.

Would that he had put the thoughts in English as he might have done so well. The ideas alone are expressed in the following insufficient words:—"Impressions are these, views of truth, glances at the Kingdom of Heaven, the morning dreams of a believer, brief sketches, random thoughts, unstudied expressions. And yet it is hoped that shallow they are not. The end of study they show but not the process. Though they are impressions yet are they not mere feelings. True impressions are those born when the Spirit of God touches the spirit of man. The one regret is that the imperfect instrument can but imperfectly give forth the Heavenly music."

And a regret similar to this possesses the translator.

Studies of Truth

The news of the circulation of the above mentioned book came perhaps as manna to the author. Being published in February the first edition of a thousand was exhausted within the year, and in December the author had ready another book of like nature and origin with the title *Kenkyû Jû Nen*,[7] "Studies in Ten Years." The book is in effect a systematic exposition of Christian Truths, being divided into studies of "God," "Christ," "The Holy Spirit," "The Bible," "Sin and Salvation," "Prophecy," and "Eternal Life." Concerning sin the writer says: "What is sin as it is spoken of in the Bible? If this is not understood the Bible is not understood."

This one passage is sufficient to show the standpoint of the writer. Some one has said that every Christian thinker can be put into one of two classes according to the messsage he would have for one situated as was the thief upon the cross.

The preface to this volume of studies is, like the one given above, a self-revelation:—

"A study is a thought, a prayer, and a gift. Truth is not to be found by search alone; to prayer alone it is not revealed: and if it is merely a gift then it cannot be my own. It is thought and prayer and grace together that make truth my own."

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7. Seisho Kenkyusha, Kashiwagi, Tokyo. Pp. 552, Cloth, ¥1; paper, ¥0.60.

An Old Writer of Sermons

Rev. Miyagawa Tsuneteru, of the Osaka Congregational Church, perhaps set the fashion,—which has hitherto been little followed,—of publishing sermons and this year we have as usual a volume from his pen. The title of the volume, *Sute-kobune*,[8] "The Castaway Boat," taken in connection with its appearance would lead one to think that the silver tongued preacher of the West had taken to writing stories now in the prime of his life, but it is not so. The first sermon in the book is one without a text save a line from an ancient tome, "A boat cast away with no man to tow." The forlorn picture which this line calls up he contrasts with the cheer and courage and resourcefulness of Paul when his ship was cast away, and then you have a sermon. There are two others on "The Bond between God and Man," and "I as a Child of God."

The preacher can speak plain words. Saying that the only bond between God and man is that of love and enumerating the nominal Christians in various countries he asks: "How many of these are really united to God?" But he does not stop that far away. He goes on: "In our Osaka church there are said to be eight hundred believers and more. Of these how many do you suppose are really united to God? Or let us come nearer. Among you gathered here this morning how many are there that in the true sense of the word are united to God?"

The volume we owe, like others in the past, to the enterprise of Mrs. Hiraoka who to commemorate her second birthday in the new life begged for sermons to send forth as a Christmas volume. She herself gives a good sermon in the preface telling of the joy and wonder in Christian service that came through forgetting self and leaning upon the power of God.

Such commemorative volumes are good but we beg for them *with* the regular volume and not *instead* thereof. Next year we should like to see a volume of sermons on the Epistle of Saint James with the general title "Christian Culture."

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8. *Keiseisha*. Pp. 77. Paper. ¥0.15 1st ed. Dec. 1913; 2nd, Feb. 1914.

A New Writer of Sermons

We welcome the appearance of one who perhaps now sends forth his first volume of sermons, Rev. Inagaki Yoichiro of the Episcopal Church, Sendai, a writer well known to readers of *Shingaku no Kenkyu*, the Theological Quarterly, for his able articles, in which he follows the traditions of the Anglican communion. His sermons are somewhat of the same order and are concerned with those things that make for the peace of the soul, the title of the volume being *Tamashii no Heian*,[9] "The Peace of the Soul," and the subject of some of the sermons being, "The Pilot of the Soul"; "The Church, the Mother of the Soul"; "The Beauty of the Soul": "The Rest of the Soul."

The same writer gives a volume of studies in church history with the title *Kindai no San Meishi*,[10] "Three Noted Men of Modern Times." He gives an account suited to Japanese readers of Keble, Pusey and Newman, dealing especially with their relation to the Oxford movement.

Both volumes, like all the books put out by the Church Publishing Society, are printed with side readings. A considerable number of translations have already been published by this Society and the *Fukosha*, whose work the Society in a measure carries on, and the appearance of original works from this quarte is welcome.

Some preach sermons; others live them. The true preacher must needs do both, but some can only live their sermons. The living Christian is the Christ ordained apologetic. "Ye shall be my witnesses." Next to the living Christian in power comes the autobiography of a Christian.

Passing from the above mentioned volumes of sermons we come to a volume that reveals a life hid with Christ in God.

Prose-Poem Sermons

Mi-tsubasa no Kage,[11] "Under the Shadow of Thy Wings" is the title of a collection of essays by Miss Zako Aiko couched in that literary style which is so attractive to the Japanese reader, the volume being especially adapted for women, though men also will read it. The first essay is

9. Nippon Seikokwai Shuppan-sha, Kobe. Pp. 190. Cloth. ¥0.45.
10. Nippon Seikokwai Shuppan-sha, Kobe. Pp. 244. Cloth. ¥0.50.
11. Keiseisha. Pp. 285. Paper. ¥0.50.

on the "Power of the Bible" and opens with an account of how two young people came one day to ask the writer how it was that she, though suffering in the body, could not only be not rebellious but even thankful. They begged her to tell them the secret of her belief. She wondered how she, unlearned, lacking in wisdom and weak in faith, could give answer to so hard a question; but she recalled how that when bec use of this disease she fed upon the bread of tears and drank the water of affliction, the light of His salvation shone upon the gloom of her suffering. Then the castaway boat[12] was brought safe to shore, and the three friends, Tears and Despair and Self-destruction fled away, while to her bedside were sent the heavenly messengers Grace and Comfort and Life Everlasting.

Thus does the writer give of what has been given to her, and we can but regret that the treasures of the volume are behind the bars of the Japanese language. In an appendix is given the diary of the writer's brother who died at an early age some twenty years ago.

We have already two classics which have led many a sufferer into the paths of peace,—Uchimura's "Consolation" and Tokunaga's "Grace in Christian Affliction" (*Gyakkyo no Oncho*). The first named is by that virile Christian, strong in body and mind whose works we have spoken of above; the second is by a pastor who wrote the words when in the valley of shadow; and this third volume is from a woman who has been long on a bed of pain, but who has comforted many with word and with pen. It too will become a classic if we are not mistaken.

A Spiritual Autobiography

A book of this kind may be looked upon either as a volume of sermons or as a spiritual autobiography of which there are so few. Many years ago Mr. Uchimura Kanzo gave one, and in English too in his "How I Became a Christian," the reading of which should by no means be

12. This is, in the original, the same *sutekobune* which furnished Mr. Miyagawa with a text, and its recurrence here is but another illustration of the fact that a new acquaintance made in the language will soon call to see one.

missed, and now we have before us another spiritual autobiography of quite different nature in *Yo ga Ikani Shite Kakushin wo Eshi ya*,[13] "How I Gained Assurance," by Rev. K. Takemoto, a Congregational pastor who wrote three years ago *Kirisutokyo Tetsugaku Ippan*, "A Philosophy of the Christian Religion," designed to be an apologetic suited to the needs of the educated. In the present work he has a wider audience in view, and he feels it best to tell his own experience which he does with the proper amount of intimate detail.

The writer begins by saying that apart from the will of God the world is meaningless, and the powers of nature but mechanical forces; and throughout the book we see that his strong point is the hold he has upon what we may call the philosophical verities. A book by Mr. Uchimura on the same lines would form an excellent complement and we shall probably have such a complement in the account which Mr. Kanamori, —mentioned below as one of those who went back,—will doubtless give of how he came to himself and found his rest within the Salvation Army.

The book is frankly personal from the first word of the title, *Yo*, or I, to the prayer with which the author closes, "O God, to Thee and to my readers have I laid bare all my shame and all my glory in these past ten years." Thus he tells all the ups and downs of his spiritual life in various environments. The difficulties through which he passed are those common to many young men, and for this reason the book may help young men in trouble to find themselves even though they may not find assurance in the same way.

In English form the book would be exceedingly interesting and instructive. But it would be better if those in, say, their third year in the country would have the book read to them day by day, through the fifty short chapters which are given in semi-colloquial style.

It is said that "The Minister's Wooing," by Mrs. Stowe, gives one of the best accounts of the New England theology (a translation is, by the way, running as a serial in

13. *Keiseisha*. Pp. 250. Paper. ¥0.50. 1st ed. June 1913; 2nd, Jan. 1914.

the *Fukuin Shimpo*) and this true story gives the best picture available of church life two decades ago. He makes us see the little country church without a pastor in which the members stood behind the table in the corner and expounded the Word as best they could, their zeal burning the brighter because they were made dependent upon God and their own efforts. He goes on to tell of that time in the early nineties when the love of many waxed cold, when Yokoi and Kanamori and others accounted leaders went back, some taking to politics, some to teaching, and others to business. Then it was that from pulpit and press such words resounded as "a scientific and reasonable Christianity," "Unitarian principles" etc., and, although for the most part the members had no knowledge of what was being talked about yet many came to think that what they had hitherto believed was wholly superstition.

An Informal Church History

Thus he continues, giving a vivid picture of the history of the Church at that time and, by the way, of the spiritual struggles of many young men at all times. He goes on telling his tale in his leisurely charming way and at last brings us to the time when he gained assurance,—or perhaps *conviction* would be a better word lest one should give to *assurance* its ordinary evangelical meaning.

A good authority says that as the first book by this writer is the best one to recommend to the educated inquirer, so this second one is the best for the ordinary inquirer. One ought to read enough to get the standpoint of the writer before endorsing the teaching by putting it in the hands of an inquirer, and the book would do such an examiner good, there is no doubt about that.

A Life of Saint Paul

The title *Seito Pauro Den*,[14] a book by Prof. Matsunaga of the *Meiji Gakuin* leads one to expect a work of the nature desired by Mr. Tokutomi and one is not altogether disappointed, but the book is, as the author admits in his preface rather an exposition of Paul's teaching than a study of his life.

The writer treats of Paul's relation to such subjects as these:—The Roman Empire; World-wide Evangelization;

14. Kyobunkwan, Pp. 262, Cloth, ¥1.

Christ, as Lord, as the the Sinless One, as the second Adam, and as the Eternal One.

He then discusses Paul's teaching concerning faith, love, conduct, and the State, and finally he has one chapter on "The Personality of Paul."

The book is the third publication of the Christian Literature Society, and while we are thankful to the writer for what he has given it seems it would have been better to leave such a title to the one who shall write a real life of Paul. There is, it is true, an appendix extending over one quarter of the book in which is given a bare outline of the events in the Life of the Apostle with Scripture references. The manner of arranging the material on the page and the large size of the page appear undesirable. There is no index and but a scant table of contents.

In Japan at the present day writers on religious subjects have the difficult task of gathering together a reading public. They do not need to write for specialists who will for some time to come go to works nearer to the original sources. What is needed is to get that great reading public which reads so many good books on other topics to turn its attention to books alive with the Christian spirit. In order to do this in Japan especially a book must have the charm of style which it is so difficult to define or to imitate, but so easy to recognize, and comparatively few have the gift of writing at the same time with simplicity and with grace of style.

Bible Characters

From this study of Saint Paul we pass to a book which contains a series of ten studies on Bible Characters,[15] good examples for the preacher of expository sermons and much needed in this country. The writer is Rev. Takahashi Usaburo, a Congregational pastor, and

15. The Japanese title is *Seisho ni Arawaretaru Jimbutsu*, a title that is awkward as compared with the English. The Japanese language has no good equivalent for "character" in the concrete sense, nor for "personality," in the abstract. "A personality," in the concrete esnse, in a poor rendering of *jimbutsu*, for which we, in turn have no equivalent. Some one has wittily suggested the rendering, *man-stuff*.

Keiseisha. Pp. 300 (too large in size). Paper. ¥0.50.

formerly editor of the *Kirisutokyo Sekai.* He says that leaving aside critical methods of study, he has sought to bring out the spiritual teaching in lives as recorded in the Bible. He gives, for example, studies of Mary, the Mother of Faith; Jacob the Father of Faith; and Mary of Bethany the Ideal Believer. The style is semi-colloquial and side-readings are given. Were the style a little more attractive it would be a model for a popular book on the Bible. May the number of such books increase and may they lead the laity and preachers to discover the possibilities of expository preaching!

Christianity on the Defensive

It is less wonderful now than it would have been a few years ago that none of the thirteen original works considered above are argumentative in nature. But there are times when argument must be opposed to argument and Dr. Kozaki Hiromichi has always stood forth as a doughty champion against the attacks of Dr. Kato Hiroyuki and those of the extremely conservative camp—attacks that were to the rank and file of the church in former days like the boasting of Goliath. As a result of the so-called Three Religions Conference held in 1912 we have now another book from the pen of this defender of the faith, *Kokka to Shukyo*[16], "The State and Religion." The writer was prevented from completing the book immediately after the Conference, and then came along those various disturbances in the political world which made the people cry out for a second renaissance in the spiritual life of the nation like that first renaissance in the political life which marked the beginning of the reign of the late Emperor. The writer says that he will be satisfied if the book contributes to the bringing about of the reformation demanded. Other happenings of a similar nature coming one upon another have made this demand all the more insistent since the appearance of the book in the spring of last year.

Christianity on the Offensive

The writer begins with a study of the relation of the State to religion in other countries and in his own. Then he carries

16. Keiseisha. Pp. 251. Cloth. ¥0.80.

the war into the enemy's camp. He abandons the shield, takes up the sword, and in an outspoken chapter entitled, "The Result of the Non-Religious System,"—he discusses the passing of ethical authority, the neglect of religion, the decay of public and sexual morality, the lack of commercial probity, the prevalence of superstition and the invention of a new religion (as discussed by Prof. Chamberlain). A terrible translation it is into the language of the day of Paul's statement concerning the effect of refusing to have God in the knowledge.

In another chapter on "Christianity and Our National Customs" he discusses the collision between the national policy and Christianity, saying that it is but the natural outcome of looking upon religion as being national rather than universal. He traces the development of religion from its being the affair of a tribe through its tribal and national stages to its becoming universal. Concluding, he says that the country is still in its childhood in this respect, while religion is in a low stage of development. This being so, it is not strange that opposition is aroused to a universal religion like Christianity. It is easy, he says, to excite interest and to obtain support in any enterprise if the national spirit can but be aroused, while appeals to the universal instincts of truth and righteousness fall upon dull ears.

A New Epoch in the Life of the Church

The book is a stirring one and the two chapters barely summarized above might well be put out in tract form. The book indicates the opening of a new epoch in the life of the Church in Japan, in which it will be maintained that the Gospel of Christ is the only hope of the nation and that the true enemy of the State is he who opposes the truth as it is in Christ.[17]

Another evidence of the approach of this much to be desired consummation is found in an unlooked-for place in the preface to a translation of the "Life of Adoniram Judson"

17. A quarter of a century ago the writer was much impressed with the illustration he overheard used by Rev. T. S. Tyng in a talk with an inquirer. He said that he who refuses to study the teaching of Christ is in the position of one who on a dark night, and in a dangerous place cuts down the only one who has a lantern.

by Prof. Sato of the *Kwansei Gakuin*. He says that in the *Meiji* era, the nation being eager to partake of the material gifts only of Western civilization, the state of the people spiritually became one of chaos. Out of the new era there ought to arise a new life and spirit able to make the nation truly great, but this spirit cannot take its rise apart from the spirit of Christ. Christians are those who have chosen to live the life of Christ, and never has there been a day when it is at once so important and so easy to lead the life of a courageous Christian. The *Meiji* era was, so far as Christians are concerned, one of vacillation and of fear lest they should be found in opposition to public opinion. For this reason progress has been halting. The maintaining of this attitude not only shows ignorance of the advance in the spirit of the age but it makes void the spirit of Christianity.

If Dr. Kozaki's thoughts be presented in tract form to those outside, these plain-spoken words might well be commended more widely to those of the household of faith.

Christianity for the Philosopher

Rev. Shiraishi Kinosuke of the Methodist Church writes of Christian literature in rather a pessimistic strain in the preface to his book entitled *Kirisutokyo no Uchu-kan oyobi Jinsei-kan*,[18] "A Christian View of the Universe and Man."

He says that although many books have appeared about Christianity they are either argumentative or collections of lectures, while the systematic works are merely theological treatises divorced from the spirit of the age. The writer thinks that there is need of a systematic exposition of Christianity from a scientific standpoint, and a statement in the language of philosophy of the ideas fundamental to Christianity. It is such a difficult task as this that he essays to perform, and he indicates that the book may be followed by others on Christian doctrine and the philosophy of Christianity. The writer thinks that if the Christian of to-day is to be a fisher of men who are versed in modern philosophy he must abandon the old dualistic conception and expound monism in a scientific way.

Th (book is well gotten up with a full table of contents

18. Ryobunkwan. Pp. 303 (large size). Cloth ¥1.

and of books referred to, but it has no index. The lack of an index condemns a book meant for the student, according to Dr. James Hastings, but if so most Japanese books fall short in this respect.

Christianity and the Modern Man

It is perhaps a modern fashion to treat the so-called modern man as a spoiled child of the age. Mr. Shiraishi proposes to treat him as a pure philosopher, and in the book before us, *Kindai Jin no Shinko*,[19] "The Faith of the Modern Man," Mr. Uchigasaki seems to want to make terms with him as a pure idealist. Mr. Uchimura, perhaps, denying him any special privilege, would give him short shrift and propose in the first place unconditional surrender as a sinner,—a word unpleasant, it may be, and not fit for the ear of the modern man.[20] But to come back to the book before us, it is dedicated to Dr. J. Estlin Carpenter, Principal of Manchester College, Oxford, and its general purpose is well expressed in the informing preface. The writer thinks that in the last century science reigned supreme but that men have come now to question its authority and to seek for the mystical forces in life, caring rather for processes than effects. The result of this broadening of the interests is not as yet to give rest, but that will come when science, philosophy, art and religion go hand in hand to bring about an era of peace.

So broad being the purpose, almost any topic may be discussed, and the book is a collection of essays or lectures on various subjects, such as the power of life and of a living faith, the new life in the religious world of the West, religion in modern English literature, etc. etc.; and there is, of course, a discussion of Bergson's philosophy. Among other things there is the reprint of a long letter sent while the writer was at Oxford on the question of the union of denominations in Japan and the formation of a "Free Catholic Church." He writes in an intimate and amusing way of the forces that have been at work hitherto in the

19 Keiseisha. Pp. 319. Cloth. ¥1.20.

20 The writer heard Mr. Uchimura state in a lecture that when one came to inquire about Christianity, he was in the habit of saying, "The first thing for you to learn is that YOU are a sinner." Such is the nature of *his* message to those who merely want to hear some new thing.

matter of church union in Japan. A characteristic collection of essays it is, showing the views of some of the liberal party in Japan, and written, like so many of the books by the younger men, in semi-colloquial style.

Stories for Young and Old

Coming finally in this list, which is not arranged in order of importance, to works for children, we have noted but one. Rev. Tamura Naomi, who has already given the Sunday School world a book called "The Twentieth Century Sunday School," graded lessons, and other books, has now collected in a volume, with the title *Yonen Kyoiku Hyakuwa*,[21] his stories for children published in magazines and booklets. This handsome volume will serve a variety of purposes. First, it supplies for the child that good home reading of which there is so little. Second, it shows to teachers how much may be made out of the so-called common events of life, if one be but able to see below the surface and then to tell a tale. And finally, to foreigners the book gives little vignettes of life and shows how to paint a word picture, or rather how to sketch one. It is a book of such varied use that we hope we may see a second hundred tales, and more, presented in the same attractive form. Others might try their hand in this neglected field of work.

Original Works

Such are some of the most important original works of the year past, and others may have inadvertently been omitted. The variety and richness of these works gives evidence that the church is coming of age. Books will come to be produced more and more in the way that Prof. Matsunaga wrote his Life of Paul mentioned above. He says that though he has studied the works of scholars in the West and has sought to become familar with their thoughts, yet the book presented is not a translation, but the work of a Christian who, himself revering Paul, has been deeply moved by his spirit. There will be then more transfer of thought than translation of words.

Before considering translations it is well to look at some

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21. Keiseisha. Pp. 770. Cloth. ¥1.20.

Works by Missionaries

books which stand between these two classes, that is those written by missionaries with the needs of Japanese readers in mind and then translated. We have had few books of this kind, but we have here struck a new spring that will send forth waters to swell the stream of Christian literature. One of the first books of this nature was Dr. S. L. Gulick's *Shin Shinkwa Ron*, "A New Study of Evolution," and of the nature of new works were his introductions to his translations of Bowne's "Personalism" and Brown's "Christian Theology in Outline," mentioned in our review of last year. Next year there will be the happy task of reviewing another book from the same fruitful source. This brings us to consider the works put forth in the past year by the Christian Literature Society of Japan.

Long have we waited, but the year past will ever be memorable in the annals of Christian literature as that in which the Christian Literature Society began to send forth books. In the preceding year an Executive Secretary was raised up, one prepared through a long period of service for this very work, and early last year the Society put out its first publication with the significant title, *Nihon Kokumin ni Atauru Onshin*[22] "A Message to the Japanese People." May if be followed by a long series of messages revealing the light as God causes it to break forth from His Word.

Another work of like nature is *Kirisutokyo Shinko Yogi*[22] "The Christian Faith," by Dr. W. Imbrie, who was connected with the preparation of the Message from the inception of the work. The final form of the Message was so different from that in which his contribution was drawn up that he published his work as an individual contribution to the cause of spreading Christian truth.

Both works have had a very wide circulation, and they are so important that we make an exception and mention them here though they are pamphlets rather than books. As to their contents, the English editions may be consulted.

22. English editions of both these works have been published in pamphlet form, and they would be of interest to those in other foreign mission fields, or even in home mission fields. They can be obtained through the Methodist Publishing House, Tokyo.

The New Psychology

As to the books of last year by missionaries, first there is one unique in its origin. Dr. D. A. Murray published in America a book entitled "Christian Faith and the New Psychology," to which the reviewer can refer those who want a full account of this book which is designed to satisfy the Japanese fondness for works on psychology to which we called attention last year. The writer seeks to justify from the standpoint of the evolutionist and the psychologist the reasonableness of belief in God, in revelation, in prayer and in the work of Christ.

The Making of a Translation

We are concerned however with the translation[23] rather than with the original. Long experience in preaching and teaching in Japan has shown the writer the form of Christian apologetic adapted to the needs of a certain class at the present time, and he gives an excellent preface outlining the argument to be presented.

Would that he had continued his work, abbreviating here, expanding there, adding marginal headings and elucidating foot-notes. And then, having done all this, would that he had put the translation in the hands of one who knew no English, but who knew Japanese well, with the request that he so change the language that it could be readily understood by the class of readers for which the work is designed. To do this is not easy, but if less is done the work may fail to be read.

The task is not done when the English has been put into the hands of the translator. It is only begun and the harder part may remain. The ordinary Japanese translator of a work written by one outside the country is thrown on his own resources, and he is coming to make translations that read easily even though they may often miss the meaning of the original. But when the writer of the original is at hand we ought to have a literary Anglo-Japanese alliance, and the results of forming such an alliance have been abundantly demonstrated by Dr. Gulick in the translations mentioned above.

23. *Kirisutokyo to Shin Shinrigaku.* Published by the author, Tsu, Ise. Y0.85. Pp. 402. Cloth.

Eastern and Western Thought

The next book of the original translation type is one the original of which would be of interest to Western thinkers. It is "The Unity of Eastern and Western Thought," *Tozai Shiso no Toitsu*,[24] by Rev. Joseph Cosand who wrote the year before last a book entitled "The Unity of the Universe" Both books are already in second editions. The translator of this book had not so difficult a task, for the material had been put in a form adapted for delivery in a series of lectures to the students in the theological department of Doshisha University. The nature of the book is well indicated by its title and by the titles of the seven lectures:—

"Male and Female Principles of the East"; "The Duality of the West"; "Indian Philosophy and Eastern Religions"; "The Benevolence of Confucianism," "The Love of Christianity and the Compassion of Buddhism"; "Bushido and Sacrifice"; "Christ and Humanity"; "Christianity and Japanese Thought."

The author says that it is his object to show that in the East and the West there are certain fundamental truths which have found varied expression in the thought of the nations; and that at whatever stage of development this thought may be in any nation it has sprung from the same root and leads, in its evolutionary development, under God, towards a knowledge of God and ultimately to faith in Jesus Christ, the consummation of all things.

He says, for example, that the sense of sin and the desire for sacrifice are deep-rooted in the human breast. All nations from totem worshippers to Christians have believed in some kind of sacrifice expiatory and vicarious. The several forms of Bushido,—*seppuku*, *junshi*, etc.—all have, as lofty ideals, these two significations. Although they appear to be merely national such is not the case. They spring from a semi-religious consciousness of the soul and have a basis akin to the religious sacrifices of all people.

The translator of the third of these works produced in the country had the easiest task of all, because the work is not of so abstruse a nature as the others, and because the

24. Keiseisha. Pp. 287. Cloth ¥0.80

author had in his mind only those for whom the translation is prepared. It is entitled *Shukyo Kyoiku Shishin*,[25] "A Guide to Religious Education," and is by Dr. A. K. Faust. The original might have appeared in America in that it embodies the result of the latest investigations of the subject.

Religious Education

But having been written here in close touch with the needs of religious teachers it gives the information in such a way that the work forms an excellent handbook for Sunday School teachers and others. The material is well arranged, marginal notes are given and the translation is easy to read. It is just the book that many have felt the need of, and now since one missionary has done the work of publishing it behooves others to examine the book and if it commends itself to become book agents at once. This is a matter of great importance to which mere reference can here be made. Dr. Walne, the new Field Secretary of the Christian Literature Society,—another man like the Executive Secretary, raised up and prepared for the very work to which he has been called,—will have more to say concerning this matter of every missionary's having his own book-shop, and his own persuasive tongue.

Distribution of Literature

The Old Testament is apt to be neglected by Japanese readers and there are few, if any, books of a popular nature to remove the difficulties that meet the reader. From the vast wealth of material, selections must be made adapted to the needs of the Japanese. Rev. Imai Judo has already done this to some extent, having the needs of teachers of the Bible in mind, and now Miss Horne has prepared *Tsuzoku Yogensha no Kenkyu*,[26] "Forty Lessons on the Prophets," a book which, as the Japanese title suggests, is adapted to the needs of the ordinary reader. It may be doubted, however, whether a book which is said in the title to be in common speech should have an English title page at the beginning. It is the custom of the Church Publishing Society to follow this course, and even to put

Old Testament Studies

25. Kyobunkwan. Pp. 249. Boards. ¥0.45.
26. Nippon Seikokwai Shuppansha, Kobe. Pp. 296. Cloth. ¥0.60.

an English table of contents at the beginning of a volume of sermons by a Japanese. If English is put would it not be well to assign it a less prominent place at the end of the volume,—which would of course be the place in which one who knows no Japanese would look for the beginning?

Books for Bible Study

Rev. C. B. Olds had the needs of the Christian community at heart in preparing "Outline Studies in the Gospel of St. Matthew for Daily Use."[27] More work needs to be done in this direction and in encouraging Christians to use the helps for Bible study that are now available.

Mr. George Gleason has published another of his excellent text-books for Bible classes entitled *Sanjo no Seikun Kenkyu*,[28] "A Study of the Teaching of the Sermon on the Mount." A collection of the material in these volumes with some additional material would form a volume suited to help the ordinary Christian to read the New Testament more systematically.

For Bible classes in the Old Testament, selections must be made, and since comparatively few possess the Old Testament it is convenient to have in a separate book the portions which would naturally be used as an introduction. With the needs of students specially in mind Mr. G. E. Horn has had printed two volumes of selections,[29] giving the Japanese and English texts in parallel columns. The selections so far made are from the Pentateuch and Joshua. It would be well if there were a new Japanese version better suited to the needs of the ordinary reader, for whom such selections in language easy to read, would form a good introduction to the riches of the Old Testament.

A Sunday School Text-book

Yochien Nichiyo Gakko Kyokwasho,[30] "A Sunday School Kindergarten Text-book" is a big and good book with a long title for little people. The original work was "Bible Lessons for Little Beginners" by Mrs. Haven, but the translation is practically a new work. It is an excellent example of that thought transfer, rather than word translation of

27. Kyobunkwan. In Japanese and in English; 6 *sen* each
28. Seinenkwai Domei. Paper. ¥0.20.
29. Kyobunkwan. Pp. 160, 2 vols., 25 *sen* each.
30. Kyobunkwan. Pp. 214 (large). Boards. ¥0.70.

which we spoke above. The book is divided into fifty-two lessons on such subjects as the love and power of God the Father, our duties to Him and to men, the teaching of Jesus and the privileges of life. The talks for the children are set down exactly as they might be given by word of mouth and are so printed that children can read them. Sketches are given such as can be reproduced on the blackboard, with instructions as to their use by teachers. A very much needed book it is, and teachers are indebted to Miss Bessie McKim for having it prepared. It will help to put an end to the old rambling *kanji-banashi*, a story about anything or everything.

Kusa-bara no Tomo,[31] "The Friends of the Flowers," is a translation of a book by Clara D. Pearson prepared by Miss Fycock, containing stories about the feeble folk of the fields in language suited to the children of the land.

Things New and Old

All these works indicate that missionaries are turning their attention more and more to the bringing forth from their treasure of things new and old and presenting them to the people in such a form that they may be looked upon as treasures indeed.

Translations

As to translations, the number seems to be smaller than usual, and it perhaps will tend to decrease as original works increase.

Christian Literature Society

The first large translation put out by the Christian Literature Society is *Judson Den*,[32] an excellent rendering of the "Life of Adoniram Judson" by his son. The work has been done by Prof. Sato, of the *Kwansei Gakuin*, whose preface has been quoted above, and, being himself moved by his study of the original work, he has presented the thoughts in a form that will move others.

A Secular Publishing House

Next we would mention *Shonen Shojo Kirisuto Den*,[33] "Stories from the Life of Christ," a translation of a book by Jane Harvey Kelman, and put out, not by one of the Christian publishing houses, but by their faithful ally the

31. Kyobunkwan. Pp. 100. Paper. ¥0.20.
32. Kyobunkwan. Pp. 249. Boards. ¥0.90.
33. Naigai Shuppan Kyokwai. Pp. 286. Cloth. ¥0.50.

the *Naigai Shuppan Kyokwai* whose work we have often had occasion to commend. The book tells the story of the life of Christ in a dignified way and in language adapted to the needs of the young. It is circulated through the ordinary channels of the book trade.

The same company has put out the stories of Washington and Joan of Arc in a form adapted for home reading by the young, thus adding to an already long list of such books.

Biographies of Women

Mrs. Yajima and Mr. Gilbert Bowles have interested themselves in having prepared a translation of the life of Josephine Butler, with the title, *Butler Fujin*,[34] and Count Okuma has interested himself in the work to the extent of writing an excellent preface in which he pleads for a more just treatment of women.

Mr. Nemoto Sho's *Joshi Risshin Den*,[35] containing fifteen sketches of the lives of great women, has gone into the third edition, and it is a good book both for young and old, for boys as well as for girls,—indeed we may say that boys more than girls need to read books like this one and the life of Josephine Butler.

"The Nation"

"The nation," writes Mulford, near the end of his volume entitled "The Nation," "can meet the forces with which it has to contend only as it realizes its own moral being, and recognizes its origin and end in God." It is this book that Mr. Nemoto has translated with the title *Beikoku Kokumin Ron*,[36] and which went into a second edition within two months. The book is one for the student and the translation is presented in an unattractive way, so the popularity of the book is a sign that thinking people are seeking to bring about that second renaissance which Dr. Kozaki says is so much needed. The translation was made seven years ago and never has there been a time when the appearance of such a work is more opportune.

Saisei no Hito[37] is a translation of the book called

34. Kyobunkwan. Pp. 173. Cloth. ¥0.50.
35. Kyobunkwan. Pp. 190. Boards. ¥0.40.
36. Kyobunkwan. Pp. 273 (large). Cloth. ¥1.
37. Kyuseigun Honbu. Pp. 328. Paper. ¥0.50.

"Broken Earthenware" in England and "Twice Born Men" in America, and it has prefaces by Commissioner Hodder and Colonel Yamamuro. The translation is made by Mr. Takagaki Sekijiro and the fact that the book is commended by Colonel Yamamuro is proof that it is in readable form.

Devotional Works

Among the translations are several devotional works which will lead the way to original works of this nature. It is a hopeful sign that *Hibi no Inori*,[38] "Daily Prayers," went into a second edition within six months. Mr. Matsumoto Unshu, the translator of many of Bunyan's works, has collected prayers ancient and modern and has made a translation of one for each day in the year, giving at the very beginning the prayer that teaches to pray. As to the translation, the written and the spoken language are still too far apart to make it possible to have an ideal style for written prayers, but every such translation helps to bring about the formation of a style at once dignified and simple. The same translator has put out a rendering of "The Pilgrim's Progress," the third one in Japanese.

The Church Publishing Society has issued translations of Bishop Hall's "Meditation on the Lord's Prayer," and Bishop Wilkinson's "The Communion of Saints." The Oriental Missionary Society has published a translation of "Perfect Love" by Rev. John A. Wood

Ottley's "The Religion of Israel," and Gayford's "The Future State" appear in translations issued by the Church Publishing Society; while the Japan Book and Tract Society publishes translations of "Line upon Line, Part 2." "Nobody Loves Me," and "That Sweet Story of Old," and the *Owari no Fukuin*, an illustrated translation of "Steps to Christ" by Ellen G. White.

Catholic Publications

One great aid to the understanding of literature related to the spread of religious ideas was the quarterly "Mélanges Japonais," the publication of which was begun by some Roman Catholic missionaries in 1904 and continued for about five years. Would that the work might be revived! Last year L'Abbé Marmonier began in connection with the

38. Keiseisha. Pp. 366. Paper ¥0.40.

Saint Joseph's Press [39] the publication of "Le Petit Messager de la Presse," which may possibly develop into something like the former magazine. The first number contains some notes on current literature, the use of tracts, the desirability of a fixed terminology in translations, etc. Especially it mentions a request for a catalogue of works that have already appeared, "without which the same work may be undertaken by several while other work of equal importance may be untouched." Promise is made to put forth a list.

L'Abbe Marmonier has written *Seijin Monogatari*, "Lives of the Saints," and a work is promised on religious home training.

Tracts for the Educated

The *Wa-Futsu Kyokwai* makes a specialty of so called scientific religious tracts which have for their purpose the spread of truth concerning the relation between science and religion, and that between religion and life. Recent publications are *Kokka no Seimei*, "The Life of the Nation," [40] *Gakumon no Hasan*, "The Bankruptcy of Learning," and *Naze Kokyoto ni Natta ka?* "Why I become a Catholic?" These works are written chiefly by L'Abbé Drouart de Lezy, and some of them deal in a most forcible way with problems of the greatest importance at the present time.

Archbishop Sergie has written *Taishukyo Nikorai Shi Eimin Zen-go*, "Before and After the Death of Archbishop Nicolai." [41]

Publications for Missionaries

In concluding this review, mention ought to be made of the work done by missionaries for their colleagues directly. Last year saw the beginning of the Summer School for Missionaries as a result of which we have a book called "Aspects of Japan," containing lectures by Dr. S. H. Wainright on "Social Japan in Japanese Literature," and by Dr. H. B. Schwartz on "Japanese Manners and Customs."

Dr. H. V. S. Peeke has published "How to Pray in

39 Sei Yosefu Kyoikuin, Tamatsukuri, Osaka.

40 Pp. 85, Paper, 10 sen. These tracts are published by the Society. They may be obtained from Sanzaisha, Kanda, Tokyo, or from St. Joseph's Press.

41 Nippon Seikyokwai Jimusho, Surugadai, Tokyo.

Japanese," (with notes on some familiar hymns), and "Suggestions for the Home Study of Japanese." Rev. W. A. Davis has published "Japanese Songs and Proverbs," and Dr. C. B. Mosely has completed the work on his "Dictionary of Japanese Religious Terms" by publishing a very much enlarged second edition.

We cannot do more here than to make a note of the titles of these works for purpose of reference; but we may add that "Suggestions for the Home Study of Japanese" is of importance for missionaries in other fields, for it deals with the principles of language study.

The Revised Course of Study in the Japanese Language, prepared by a Committee of the Conference of Federated Missions, is the result of very much study, and it also is of interest to those in other mission fields.[42]

General Catalogue of Christian Literature

Finally, a work of great importance and of wide interest is "A Catalogue of Christian Literature in the Japanese Language." Many have felt the need of such a catalogue and some have even put hand to the work of preparation, but a society representing nearly all the Protestant missions, like the Christian Literature Society of Japan, was needed to take up the great work. The present catalogue is but a preliminary one, yet it gives a bird's eye view of the field. It represents a great amount of work, and much more has yet to be done, especially in the way of making the catalogue available for reference. Request is made for additions and corrections, but it would be hard to comply with this request unless an index of authors, at least, is added. It would facilitate reference if tracts costing, say, ten sen or less, were treated separately.

The Executive Secretary of the Society promises notes on the more important works. An annotated list of tracts has frequently been demanded, for to many they are the works of most practical importance. A Roman Catholic missionary writes in "Le Petit Messager de la Presse": "I have sent copies of one of the latest tracts to a number of

42 The above mentioned books in English may be obtained through the Kyobunkwan (Methodist Publishing House), Tokyo.

educated people in the town in which I live. Several have expressed their appreciation by letters and by visits, while a newspaper editor has done still more by reviewing the work systematically in his paper, thus convincing thousands of the necessity of religion for the life of the nation."

Reflection on this makes the writer regret anew the imperfection of the above survey of Christian literature. Tracts are not less important than books because they are smaller. There exist, however, limitations of space on the part of the editor and of time on the part of the writer.

A Bright Outlook

The review is brought to a close with a feeling of thankfulness, first, that so much good literature has been produced and circulated through the unaided activities of the Japanese Church, and second that the Christian Literature Society is in a position to work together with the Church in undertakings that cannot be accomplished by individuals.

> "Awake, O north wind; and come thou south;
> Blow upon my garden that the spices thereof may flow out."

JAPAN

PART V
CHRISTIAN EDUCATION

CHAPTER I

CHRISTIAN EDUCATION

By D. B. Schneder

New Momentum

Christian education in Japan is showing a decided momentum as compared with its condition a few years ago. Reports from all over the field breathe a hopefulness and an aggressiveness of spirit that have perhaps never been so manifest before. There is progress nearly everywhere. But the most marked feature of the whole situation is the vigourous spiritual life of the schools. The Momoyama Middle School reports 500 out of a student body of 600, voluntarily attending Bible instruction four times a week, 20 having been baptized during the year. Hiroshima Girls' School had 29 baptisms and the *Tohoku Gakuin* 37. A number of teachers have also been baptized or are seekers. In numerous instances the spiritual condition is described as better than ever before. At the same time coupled with this improving spiritual condition, there is also increased determination to do really efficient educational work.

Improved Equipment

Many of the schools report improvements in buildings and equipment. The most notable examples are: the *Kwansei Gakuin* with a new ¥55,000 Middle School building and a new athletic field; the *Kyushu Gakuin* with a new science class-room building costing ¥12,000, supplied with apparatus and specimens to the amount of ¥4,700; the *Doshisha* with a new administration building, a fine girls' college building under way, and the athletic field doubled; the *Kinjo* Girls' School at Nagoya with a new plant and ¥1000 worth of new apparatus; the *Soshin Jo Gakko* at Kanagawa with a new chapel and a

domestic science building; the *Hinomoto Jo Gakko* at Himeji with a delightful new plant; the *Joshi Sei Gakuin* with a new domestic science and music building costing ¥20,000; Kobe Girls' College with a new domestic science building in progress; the Yokohama *Eiwa Jo Gakko* with a new site consisting of over 5,000 *tsubo* of land; the Miyagi Girls' School with its scientific equipment put on a par with that of the Government schools; and the *Joshi Eigaku Juku* (Miss Tsuda's School) with ¥10,000 pledged by the alumnae toward a ¥50,000 endowment fund movement. Libraries have also been improved in a number of instances.

Teaching Force

In the matter of teaching force improvement is reported from all along the line. Especially is there progress in the direction of entirely Christian, and at the same time highly efficient, teaching staffs. The *Meiji Gakuin* reached this goal during the year. A number of the girls' schools also have only Christian teachers.

Increased Enrollment

As to the number of students there has been gratifying progress. Nearly all of the middle schools for young men are filled to their utmost capacity, and the number turned away has been greater than ever before. The *Doshisha*, including its girls' school, reached an enrollment of 1314. In many of the girls' schools there is still room, though the percentage of increase shown by the statistics of April, 1913, is greater than in the case of any other kind of schools. The theological schools, university, or higher, departments, the women's evangelistic schools and the kindergartens have also shown growth in numbers.

Theological Schools

Among the theological schools the two points of chief interest seem to be an increased tendency toward union, and the calling of Father Kelly to the Central Theological College at Ikebukuro, Tokyo. There is union theological work between the *Meiji Gakuin* and the Baptist Theological Seminary, and negotiations are going on for union between the *Aoyama Gakuin* and the theological school of the Evangelical Association. Father Kelly with his long experience and unique originality must undoubtedly be

looked upon as a distinctively new factor in theological education in Japan.

Kwansei Gakuin

In university, or higher department, work the most marked feature of the year is the phenomenal success of the *Kwansei Gakuin* in this grade of work. The institution enrolled 39 students during the first year of its college work, 85 the second, and in January of the present year already had 94 prospective applicants for the next school year.

Advances Union

Another event of the year has been the granting to the Literary Department of the *Doshisha* of the privilege by which its graduates can receive the English teachers' license without examination. This makes the third Christian institution to be granted this important privilege, the other two being the *Aoyama Gakuin* and the *Joshi Eigaku Juku*. Still another event has been the uniting of the *Meiji Gakuin* and the *Tokyo Gakuin* in higher department work, under the name of *Taisho Gakuin*. The work is going on successfully on the *Meiji Gakuin* grounds. Undoubtedly work of college grade has been gaining in recent years. The *Kwansei Gakuin*, as well as the *Doshisha*, *Aoyama Gakuin* and *Rikkyo Gakuin* are furnishing evidence that this grade of work can succeed, if it is really adapted to the needs of the country, and, now that the middle schools have won the battle, there is no more important immediate task before Christian education in Japan than the pushing forward of the colleges

Middle Schools

The middle schools are gaining in regularity and efficiency of work, and are challenging the increasing respect both of the Government and of the general public. One of the schools recently in applying for recognition was described by the local inspector as "a model."

Woman's Bible Training Schools

The women's evangelistic training schools are also gaining. Their "laboratory work," or actual practical training methods continue to be a conspicuous feature, and their numbers are increasing. The Evangelical Associa-

tion Bible Woman's Training School more than doubled its numbers during the year, and this as well as other schools report a specially earnest spiritual life and unusual success in evangelistic work. The Osaka Bible Woman's Training School added a new dormitory to its equipment.

Girls' Schools

Of the girls' schools six report the receipt of Government recognition during the year. This has meant in most cases better teachers and more adequate equipment. In general there is a hopeful tone. There is reviving public appreciation of their work, an increasing consciousness of a mission to fulfil, and consequently better provision for their needs. While one still hears of "buildings without paint, and the foundation timbers of our main building decayed, the building having sunken to the stone foundation, resting on its upright beams, which are also decaying," these have become exceptions, and in general buildings and equipment are improving. There are signs of growing interest on the part of the alumnae in the material welfare of the schools. The alumnae of *Hokusei* Girls' School at Sapporo contributed a gymnasium to the school, and other alumnae did similar things for other schools. "Spiritual condition very good;" "spiritual life never better;" "united and happy;" "twenty-five per cent increase in pupils;" "prosperous and hopeful;" "a desire for service is evident," are samples of expressions occurring in the reports.

Kindergarten work has continued to grow and is fulfilling a most important mission.

Night Schools

Night schools and industrial schools, while generally reporting no special change, nearly all speak of more gratifying spiritual results. One report says: "I am convinced that the possibilities of English evening schools have not been realized. They should be a powerful instrument for reaching large classes of valuable men who may help to make the laymen of our churches. It may be made a self-supporting work."

Government Schools

However, while this review of progress on the part of Christian educational effort is gratifying and encouraging, it

is ever to be remembered that the government schools have also been advancing, and as compared with these latter schools nearly all of the more prominent Christian schools feel themselves seriously handicapped by lack of funds, not only for needed land, buildings or equipment, but also for ordinary running expenses.

Woman's Christian Educational Association

Under the impetus of the Continuation Committee Conference held in April, 1913, the Christian educational associations have shown special activity during the year. The Woman's Christian Educational Association, which had formerly included only the schools of Tokyo and Yokohama, was in the summer of last year made a national organization. The National Christian Educational Association (men's) at its annual meeting in June took important actions, among which were:

Recommendation

1. The appointment of a Commission of Investigation and Recommendation, (A.) "to thoroughly investigate the general condition of Christian education as compared with government and non-Christian private education; (B.) to draw up a comprehensive policy in the larger sense for Christian education in Japan; (C.) to make recommendations of a more minor character; (D.) to study thoroughly the condition of the religious education in the Christian schools and make recommendations for improvement."

2. A recommendation that "the remuneration accorded the teachers of the Christian schools be about equal to that of government schools of the same grade."

3. The expression of "the strong conviction that most of the Christian schools in order to do efficient work and keep abreast with the general educational movement, need much better financial support."

4. The appointment of a committee to investigate the teacher pension system of the government schools and prepare a plan for adoption by the Christian schools.

5. The establishment of a Bureau of Information "to receive and give information about suitable teachers for the Christian schools, and about the graduates especially of the higher departments of these schools."

Union Woman's Christian College

The movement looking toward the establishment of a Union Christian College for women went forward, and under the encouragement and advice of Dr. John F. Goucher, who visited Japan in October, the Promotion Committee approved a plan for the establishment and initial maintenance of the institution which is now being submitted to the several missions for their consideration and action.

Christian University

The Christian University Promoting Committee continued its work during the year. Three meetings of the Committee were held, one in June, one in October, and one in January of the present year. The "Statement of Principles and Methods of Procedure" drawn up in 1912 was not favourably received by those most interested in America, and with a view of adopting a course that would prove more acceptable to American friends the Committee took measures to test the possibility of a federation of the higher departments of the institutions in the city of Tokyo, as a first step toward the actual establishment of a University. Meanwhile Dr. Goucher revisited the Orient, and met with the Committee at the meeting held in October. At that meeting Dr. Goucher presented a series of suggestions from the American section of the Edinburgh Conference Educational Sub-Committee. The suggestions advised that the University be developed upon the foundation of the existing schools in Tokyo, rather than the starting of an institution *de novo* ; also that the government of the institution be interdenominational rather than undenominational.

These suggestions were seriously discussed. They were found to be widely at variance with the ideal of the Committee as this had originally been embodied in the "Statement of Principles and Methods of Procedure" mentioned above. But some eminent members of the Committee strongly stood for going forward in spite of the altered situation. Among them was a Japanese member who is in close touch with the Department of Education and who said: "I have good reason to believe that the Government will welcome such an institution for the sake

of the help it will give in the moral education of the nation." Finally the suggestions were referred to the Tokyo schools for their consideration and action. In November representatives of all the schools—*Aoyama Gakuin, Rikkyo Gakuin, Meiji Gakuin, Sei Gakuin,* and *Tokyo Gakuin,* met and after full consideration decided to submit two plans to each of the schools for its formal vote, one providing for the organic union of the higher departments and the other providing only for their federation.

Progress towards Organic Union

At the January meeting of the Promoting Committee it was found that three of the schools, the *Meiji Gakuin* (Presbyterian and Dutch Reformed), the *Sei Gakuin,* (Disciples), and the *Tokyo Gakuin* (Baptist) stood for organic union, and two, the *Aoyama Gakuin* (Methodist) and the *Rikkyo Gakuin* (Episcopalian and Church of England) stood for federation. After protracted discussion a sub-committee was appointed to make a full statement of the situation to the American section of the Edinburgh Conference Educational Sub-Committee.

In view of the great need of such an institution at the earliest possible date, it had been earnestly hoped that the movement for the establishment of a Central Christian University could go forward more rapidly. More effort and patience are no doubt needed than was at first anticipated. But the supreme need for such an institution is daily becoming more urgent. It is therefore incumbent upon all who hope for the Christianization of Japan to continue their efforts and their prayers in behalf of this important object.

CHAPTER II

THE JAPANESE LANGUAGE SCHOOL

By Frank Müller

Development and Co-operation

The Japanese Language School is the result of gradual development stimulated by co-operation. In tracing the development it is best to take the account written by Mr. Gilbert Bowles, a missionary of the Society of Friends, and a member of the Japan Peace Society who more than any other one person contributed to the bringing about of the result recorded. He wrote, in substance as follows* :—

"About 1903 Mr. I. Matsuda, who had gained much experience in teaching the Japanese language, opened a school with the encouragement of the Standing Committee of Co-operating Missions (now termed the Conference of Federated Missions). After his death Miss Abe, now Mrs. Taguchi, took over the school. She had been Mr. Matsuda's chief assistant and was familiar with his methods.

"In the opinion of many of the best friends of the school its very success suggested the desirability of broadening its scope so that it might not only do more for its present constituency but also meet the wants of a larger and more varied circle of students.

"Consequently in the spring of 1912 the Japan Peace Society and the American Peace Society of Japan, appointed a Committee to consider the expediency of establishing practically a new institution under a Board of Directors. After a prolonged consideration, this Committee of investigation decided to appoint a Promoting Committee to proceed with the organization."

Organization

Finally, through the hearty co-operation of the representatives of the bodies mentioned below, the organization was determined as follows :—

"The name shall be the Japanese Language School (*Nichi-go Gakko*), and the School shall be established in Tokyo with the possibility of opening branches in other places. The object of the School is to teach

* The quotation is from Announcement of the Japanese Language School, Tokyo, 1913.

the Japanese Language, and to give lectures on Japanese Customs, History, Institutions, Literature, Religions, etc.

The School is controlled by a Board of Directors consisting for the present of eleven members,* of which five are appointed by the Conference of Federated Missions, while the American Asiatic Association, the British Association, and the Japan Peace Society each appoints one member. Three Directors at large are chosen by the representatives of the above mentioned organizations.

For the management of the School, the Board of Directors appoints an Executive Committee of seven members, and this Committee has power to invite representatives of the Embassies, the Imperial Universities, and other bodies to act as members of a Council. The Committee has power also to invite a Board of Examiners to supervise the work of examination."

Support of the School

The School is thus different from other language schools in that it is not the organ of missionary societies alone. It is the hope of the founders of the School that through its work the various classes of the foreign community may be brought into closer touch one with another, and also with some of the Japanese leaders of thought through the lectures that they may from time to time give.

Baron Sakatani, Mayor of the City of Tokyo, consented to serve as Honorary Director, and various representatives of the Embassies and Universities offered to serve in advisory positions.

Foreign Director

In addition to this, since so many interests were concerned, it was essential that some one should represent these various bodies in the actual management of the School. It was not thought that it would be necessary for this representative to give much time to the work; and it was, indeed, thought possible for one missionary who was already doing more than one man's work to take this slight additional burden upon his broad shoulders. He, however, did not think so, and others who were qualified for the position had already so much tried work on hand that they would not lay it down to take up new and untried duties. Attention was naturally turned upon missionaries at first because the pupils in the School had been hitherto altogether missionaries, and because very few outside the missionary circle have sufficient

* The Association Concordia appointed a representative after the establishment of the School, and the number of the Directors is therefore twelve.

knowledge of the language for the post. Finally, a teacher was found who was available, and he was appointed Foreign Director of the School.*

Course of Study

The organization of the School was thus at last completed, but it was then the end of July. The work was to begin on October 1, and there still remained the task of laying out a course of study for the class about to enter. The simple way would have been to follow the line of least resistance and to take the course laid down by the Federated Missions as the School had hitherto done. But a Language School is a Course of Study plus a body of living teachers, while a Course of Study is but that alone, and whatever the various teachers who happen to take hold of it may cause it to produce. This is a matter of such great importance in this age of the opening of language schools, that the writer may quote what he has written elsewhere:—

"In the consideration of the whole problem of learning a language, the factors that enter are, in order of importance, the student and his environment, the teacher, the course of study and the language. At present however I am concerned only with the two middle factors as I consider why the course of study in the Japanese Language School differs from courses already laid down.

"When the task before us is how best to give general guidance to those who want to learn Japanese we naturally devote our attention to laying out a course of study, to expounding the principles that underlie the use of such a course, and to giving advice as to the selection of a teacher. By so doing assistance of incalculable value is rendered. How great it is perhaps no one can realize save those who have attacked the problem of learning the language without any such help. Others may fail to recognize how much experience is embodied in the Course of Study authorized by the Federated Missions and in the accompanying advice to students.

* In this matter also the School differs from others of like nature, and since to this teacher has been given the difficult task of writing this article he may state the facts frankly for the information of those interested in the management of other language schools. Twenty-five years' experience in teaching English in Government schools, and study of the literature on the subject had given him some knowledge of modern methods of teaching. He was in sympathy with the purposes of the Promoting Committee, and a further qualification was that being recently back from furlough his hands were not too full to undertake new work. As to knowledge of Japanese, it is not the policy of the School to have any direct teaching done by foreigners how well soever they may be able to speak, so it was considered sufficient to have a working knowledge of the language.

"Beyond this a committee cannot well go, for, though we all recognize that a good teacher is more to be desired than a perfect course of study, yet, while we may do something toward supplying the latter, we can do little toward enabling one to find a teacher who will teach the student rather than wait to be taught by him.

"All we can do, therefore, is to lay out a course of study adapted to the abilities,—or the disabilities, it may be,—of the average teacher. Training in phonetics, the formation of correct habits of pronunciation and speech before bad ones can be formed, and frequent drilling in what has been learned are all matters of supreme importance, but for these great things we cannot provide in a course of study. They can be given only when we have the teacher who is able to make the course of study live.

"It is for reasons such as these that of late so many language schools have sprung up on the mission field, and we wonder, by the way, why it was that the chariot was so long in coming."

Into the details of the course of study which was tentatively adopted it is not possible to go.

Faculty

The next step was to obtain the co-operation of various teachers, and, happily from the former school Mrs. Taguchi, together with Mr. Taguchi and her sister Miss Abe, devoted themselves to the work of building up the new School which undertook to provide for the pupils who had finished the first year class in the former school. Mr. Y. Matsumiya and Rev. K. Ochiai, teachers of experience, joined forces with the School, and some graduates of the Higher Normal School have taken up the work of teaching their own tongue to foreigners. A further advance in the matter of co-operation was the offer of the Department of Education through Prof. N. Murakami, Director of the Tokyo School of Foreign Languages to provide class-rooms in that School Prof. Murakami, being at the same time Vice-president of the Board of Directors, has taken all the business cares of the School upon his shoulders and has provided new teachers as the growth of the School and the sub-division of classes called for more help.

There are at present five teachers who give their whole time to the School, two who teach three days a week each, and one who teaches two days a week.

Financial Policy

The plan to is make the School self-supporting, but while it was yet untried the Board of Directors established the policy that efficiency should be the first consideration, so the best teachers availa-

ble were secured, and the classes were sub-divided to contain, in general, not more than seven members.

There is a guarantee fund to draw upon should there be a deficit. The fees are one hundred and twenty *yen* ($60) for three terms of twelve weeks each, and fifteen hours per week of instruction. It is probable that next year the fees will have to be raised at least twenty-five per cent, and even then the cost would not be greater than that of studying with private teachers.

Applications for Admission

It is desirable that hereafter the work should begin by September 20, so that it may close by June 15 before the heat of summer, and in time to allow an interval before the opening of a summer school which will probably be held at Karuizawa. It is most important, therefore, that those who wish to enter the School should arrive in time to settle down before school opens. Late comers suffer loss themselves, they cause great trouble to the school, and it may even be impossible to form a class for them. It is requested that those who expect to enter the School notify the Foreign Director as early as possible.*

The number of pupils in the School during the last term of its first year is 46, 17 being in the second year class, and 29 in the first year. All of these pupils are preparing for missionary work and they represent most of the missions working in Japan.

Constituency of the School

The constituency of a language school in Japan may be divided into three classes, missionaries, those in the diplomatic service, and business people. Those in the diplomatic service had already courses of study and teachers provided, and they naturally did not enter a new school. As to business people they have in general little incentive to study, and only a little time at the end of a day's work to give to language learning. If there were a constituency of business people in Tokyo it might be possible to provide a shorter course taught by the teachers in the School; but practically all those who wish to study live in Yokohama

* The Announcements of the School, containing the course of study, may be had on application to the Japanese Language School, Nishiki Cho, Tokyo, to which address all communications may be sent.

where it was not found possible to get suitable teachers nor to give sufficient supervision.

Present Problems

The great difficulty is to find men and women having the gift of teaching and to train them in modern methods of teaching. There would have been far more study of the language in business circles had it been possible to get teachers who could really teach. A class for the training of teachers is a work that the School will have to undertake sooner or later. An evening school will be opened in Yokohama when teachers are available, and a class for those in the diplomatic service will be opened in Tokyo if there be sufficient demand.

Guidance in the School

Other problems present themselves, and they may be briefly indicated here. It is a very great step in advance when the burden of teaching the person who is to teach him is taken from the shoulders of the new missionary. But more than this may perhaps be done in the way of helping him to decide how best to use the time that is not spent in the school. A living language is not learned in solitude, and during the first year, the ideal is to have a teacher at hand nearly all the time that is given to study. This is possible only when the pupils are gathered in one place. It is difficult in boarding places to find an atmosphere conducive to the study of Japanese. Those that keep house are better off, but this course is not free from disadvantages.

Guidance Outside the School

Another problem is how to guide the pupils in their observation of Japanese social life and religious work during their year or two in the capital. Many object to having a school in the capital because there are so many social distractions, and because the conditions are so different from those in which the ordinary missionary will live after completing his course. It is not impossible to minimize these objections and at the same time, to obtain the undoubted advantages that may accrue from life in the capital where there are so many religious and other activities which cannot be found in any provincial city. Some may suggest that the difficulties may be avoided by

removing the school bodily to another place, but then the question arises, *What* place? Moreover, guidance is needed in any place.

Problems of the Future

The writer can but call attention to these problems as they have presented themselves, along with others, to his mind. It seems to him that it will be necessary for the Conference of Federated Missions to give some one for the solution of these problems as the missions have done in every other language school. The Conference may come to add for its students a Missionary Training Home as an annex to the Language School.

Through the co-operation of many the Japanese Language School has been established and the work has been carried on during the difficult first year. For the continued development of the School, especially in the direction of making it of the greatest use to young missionaries, further co-operation is needed in the working out of the problems mentioned above and others as they arise.

In closing, the writer takes this opportunity of giving thanks to the very many who have upheld his hands, and especially to that first class to enter the new School without whose whole-hearted co-operation, patient endurance of shortcomings, uplifting enthusiasm in their work, and, above all, helping together by prayer, that which has been done, could never have been accomplished.

CHAPTER III

THREE DECADES OF CHRISTIAN KINDERGARTENS IN JAPAN

By MARGARET M. COOK

First Decade 1884-1894

In 1884, a Christian kindergarten and training school was opened in Tokyo by Miss Milliken of the Presbyterian Mission. Eight years before, in 1876, a trained kindergartener had been invited from Germany by the Japanese Government to introduce the kindergarten into the educational system of Japan. The first kindergarten was opened in Tokyo in connection with the Higher Normal School for Women and was in existence for some years. It was the forerunner of the 443 kindergartens reported in government statistics in 1911. The number has been rapidly increasing in the past three years.

Presbyterian Mission

It was in those early years of *Meiji* and of kindergarten enthusiasm that Miss Milliken, interested in the education of young women, seems to have had a vision of the place that was opening for Christian kindergartners in the evangelization of Japan. She opened kindergarten work that was distinctively Christian in 1884, and in her school was trained a teacher for the Kanazawa Kindergarten of the same Mission. The Kanazawa Kindergarten, which is the oldest Christian Kindergarten now in existence was established by Miss F. E. Porter. She writes, "It was opened October 11, 1885, in a little dark house with little encouragement that it would be any better." In 1887 money was provided by the Board for a building and through the kindness of the Governor of the *Ken* a desirable site was secured.

1884 Miss Milliken

1885 Miss Porter

Later the officials of the city asked to use the kindergarten as a model kindergarten for Normal students of the city to observe. The favour in which the kindergarten grew was paralleled by results that proved its success from the beginning as a center of evangelistic influence. Miss Porter says, "Many such results have been recorded and we believe they are only a small part of what the Master himself has recorded." Before the first decade ended the Presbyterian work had been strengthened by the opening of the *Nishijin* Kindergarten in Kyoto. It was started in 1893, by Mrs. J. B. Porter, in a very small building, but with a good attendance. It was during the next decade, in 1900, "after Mrs. Porter had returned to the United States of America and Dr. Alexander was in charge of the work in Kyoto, that he erected at his own expense the present building. It was his last work in Japan and stands as a memorial to one who even before the first kindergarten was started expressed a desire to see kindergarten work in Japan. A church has been organized in the *Nishijin* Kindergarten building as a result of the work, and the Sunday School is one of the best in the city."

American Board Mission

The Glory Kindergarten of the American Board Mission was started in 1889. In 1885 as Miss Barrows was starting to America some of the old ladies of the *Kumiai* Church in Kobe came to her saying they wanted a Christian school for children and asking if anything could be done to help them. With no knowledge of this incident, representatives of the Woman's Board asked Miss Barrows, while she was in America, if the time were ripe to start kindergarten work in Japan. About this time Miss Howe heard Dr. Davis give a talk that aroused in her a desire to go to Japan for kindergarten work. She opened the Glory Kindergarten, which "has shed its fragrance throughout the Empire through the teachers that have been trained as well as the many children who have graduated from it." In 1892, the second kindergarten of this Mission was established in Kyoto by Mrs. A. D. Gordon. "The *Soai* Kindergarten has had a good year of work" was reported in 1913.

1889 Miss Howe

It has been a live active center of Christian influence through the years.

Mission of Methodist Episcopal Church, South

Miss Nannie B. Gaines, Principal of the Hiroshima Girls' School values no part of the school for which she is responsible more than the kindergarten department. She said on one occasion, "The High School was the original thought of the Methodist Mission Board and our Bishop. The kindergarten was the child of my brain and thought." She too had a vision of kindergarten possibilities for the women and children of Japan, and when, after the Girls' School had so gained the confidence of the educational department of the Hiroshima *Ken* that she was approached with a request to take the responsibility of a kindergarten of seventy-five children for whom no teacher could be found, her heart responded to the request as a call to enlarged opportunity for Christian work. Difficulties were seemingly insurmountable, no building, no time, no teacher, and on the opening day (when room had been made and an excellent teacher found in Miss Fuji Koka, now of the Woman's University in Tokyo) only thirteen little children instead of the seventy-five came. But faith and conviction kept the workers steady and the work has grown into the Kindergarten Department of the School, which is sending out teachers every year while at the same time caring for four kindergartens and a day nursery.

1891 Miss Gaines

Second Decade 1894 1904

During the second ten years of kindergarten work the growth was most encouraging, both as to extension in the missions already at work and in the establishment of kindergartens by other missions.

The Presbyterian Mission, just ten years after the opening of the Kanazawa work, opened a second kindergarten in Kyoto. This was the Marguerite Ayres Kindergarten, opened in 1895 by Mrs. J. B. Porter as a memorial to little Marguerite Ayres, daughter of Rev. and Mrs. J. B. Ayres. The same year saw the opening of kindergartens in Otaru and Yamaguchi, and the *Shiba Keimo* in Tokyo

The American Board in 1895, added to its work the kindergarten in Maebashi, and in 1897, the Imadegawa Kindergarten in Kyoto which has been under Mrs. D. W. Learned's efficient care from the first.

American Baptist Missionary Union

Meanwhile other missions had entered into the kindergarten field of work. The first year of the second decade saw the opening of the *Zenrin* Kindergarten, in Kobe. Perhaps no kindergarten has accomplished more in the way of uplift and actual help to a needy neighbourhood. It was opened by Mrs. R. A. Thomson of the Baptist Mission, in 1894. The work of the same Mission in Tokyo which has developed into a Training School and five kindergartens, was begun in 1896 with the opening of the Tsukiji Kindergarten.

1894
Mrs. Thomson

Methodist Episcopal Mission

In 1895, the Methodist Episcopal Church opened a kindergarten in the *Kwassui Jo Gakuin*. Miss Russell, principal of the School opened the kindergarten, which has now grown to four. The encouraging and natural outgrowth of the work with the children was training of teachers, provided for in the Normal department established by Miss Cody in 1905.

1895
Miss Russell

The work in the *Kwassui Jo Gakuin* was perhaps preceded a year or two by a kindergarten opened in Kanagawa, Yokohama It was followed by the opening of the Mary Alexander Memorial Kindergarten in Hirosaki in 1898.

American Protestant Mission

In 1898, a kindergarten was opened in Nagoya by Miss Coates of the Methodist Protestant Mission. She says of her work, "It was in the southern part of the city where the population was dense, many of the people being of the poorer class. It was uphill work at first, but after four or five years, the kindergarten had so grown in favour that there were twice as many applicants as room. In the spring of 1907 a new building was erected large enough to accommodate one hundred children."

1898
Miss Coates

Church Missionary Society

The first kindergarten of the Episcopal Church was also opened in Nagoya, one year later than Miss Coates' Kindergarten. In 1899, Miss Young of the Church Missionary Society opened the *Ryujo* Kindergarten. Training of teachers is given a place now in her work.

1899 Miss Young

Methodist Church of Canada

The Methodist Church of Canada took up kindergarten work in 1899 when Miss Hargrave established a kindergarten in Nagano. In 1900 she opened a second kindergarten in Ueda. Out of these has grown the Canadian Training School. In 1901, the work extended to Shizuoka where a kindergarten was opened in the Girls' School located there. Other kindergartens opened in other stations of the Mission in rapid succession from 1904 and on.

1899 Miss Hargrave

Independent 1901

In 1901, a kindergarten independent of any mission but thoroughly Christian, was opened in Horai Machi, followed by another at Ashikaga in 1903.

Lutheran Mission 1902

C. M. Alliance 1903

Before the decade ended, two other missions began kindergarten work—the Lutheran Mission at Saga in 1902, and the Christian and Missionary Alliance in Hiroshima in 1903.

Twenty years after the opening of the first Christian kindergarten, nine missions were engaged in kindergarten work. The kindergartens numbered in all twenty-seven.

Third Decade 1904-1914. American Episcopal Church 1904

The opening year of the third decade marked the beginning of Kindergarten work by the American Episcopal Mission. Mrs. Madely reports as follows. "The kindergarten work began in Akita in 1904. It soon proved the worth of kindergartens not only as an educational factor but as an entering wedge for evangelistic work for adults as well as children. In nine years eighteen kindergartens have been opened. The Bishop is so pleased with the results he desires one in every mission station as soon as it is possible. This is often hindered by the inability to

find Christian women trained for kindergarten work, hence the organization of the Kindergarten Training School in connection with the school for training women for mission work—the school known as *Aoba Gakuin* in Sendai." With the third decade, kindergarten work is no longer in the experimental stage. The problem is how to supply teachers for the constantly increasing number of kindergartens. The opportunity presented to the Training Schools is large; to measure up to the opportunity is urgent, involving what it may of labour and sacrifice and money and of earnest prayer.

THE CHRISTIAN MOVEMENT IN JAPAN for 1913 gives on page 518 a list of Christian schools. It is worthy of note how large the number of kindergartens included in the list. The Report of the Kindergarten Union of Japan for 1912 gives the number of Christian kindergartens reported as 98. Thirteen new kindergartens opened in 1913 making a total of 111 Christian kindergartens, as compared with 27 in 1903. An increase so phenomenal speaks for itself as to the value placed upon the work. The following table presents the facts as to the increase in the number of kindergartens in the various missions.

Methodist Missions.	Number of Kindergartens Before 1904	Opened 1904-1913	Opened 1913	Total
Northern	3	4	1	8
Southern	2	8	1	11
Protestant	1	2	—	3
Canadian	3	11	—	14
Total	9	25	2	36
Episcopal Missions	1	16	1	28
Presbyterian	5	5	2	11
Baptist	3	6	2	11
American Board	4	2	—	6
Lutheran	1	1	2	4
Independent	3	—	1	4
Church of Christ (begun in 1906)	—	3	1	4
Evangelical Association (begun in 1911)	—	1	2	3
C. M. Alliance	1	—	—	1
Universalist (begun in 1908)	—	1	—	1
United Brethren (begun in 1912)	—	1	—	1
Total	27	72	12	111

One hundred and eleven Christian kindergartens through which to advance His Kingdom! Is it not enough to gladden the hearts of those who began the movement and to challenge the best efforts of all who have or may have a part in the work? In looking back over the thirty years, Miss Porter who established the Kanazawa Kindergarten in 1885, says, "As we review the history of the kindergarten movement in Japan we are deeply impressed with the fact that it was called into existence by the Master who gave His disciples to understand while He was on earth, that the little children were not to be left out of His great work; and those who have a part with Him in this work are made to rejoice as they see how quickly and truly the little children learn to love the name of Jesus."

JAPAN

PART VI

OTHER CHRISTIAN ORGANIZATIONS AND ASSOCIATIONS

CHAPTER I

JAPAN CONTINUATION COMMITTEE

By John Lincoln Dearing

It will be remembered that at the very significant and important Continuation Committee Conference held in Tokyo in April, 1913, there was first a conference of the missionary delegates alone, and then of the Japanese leaders by themselves, and these were followed by joint conferences, in which the conclusions of the two earlier conferences were again gone over, and final conclusions were reached, which seemed to most present to combine the best judgment of the experienced workers of Japan in a very singular manner.

Origin of Japan Continuation Committee

One of the most important findings of the missionary conference was as follows:—In order to facilitate a close and mutually helpful relation between the Edinburgh Continuation Committee and the Churches and Missions of Japan, this Conference recommends the establishment of a special committee to be known as the Continuation Committee of Japan. Then follow certain suggestions as to the formation of the Committee.

In the Japanese Conference a similar resolution was adopted as follows:—

It is desirable that a Committee be formed of representatives of the Federated Churches of Japan, the Federated Missions and all other churches and missions not related to these. The functions of this Committee should be as follows:—(1) To investigate matters that concern the welfare of the whole Christian body and to publish the results when deemed necessary. (2) To get into

touch and communication with the Edinburgh Continuation Committee and other similar organizations.

The matter of organization was also considered and acted upon.

In the final union Conference of the Japanese and missionaries this same subject came up for very thorough and careful consideration, finally resulting in the following resolutions.

We recommend the establishment of a special committee to be known as the Continuation Committee of Japan. This Committee shall consist of forty-five members; fifteen each appointed by the Federation of Churches and the Conference of Federated Missions, and in order to secure a more complete representation of the entire Christian body in Japan, these thirty shall appoint or cause to be appointed fifteen additional members. Members shall be appointed for periods of three years, five members from each of the three groups to retire annually. The functions of this Committee shall be:—

1. To serve as the organ of communication between the Edinburgh Continuation Committee and the ecclesiastical and missionary bodies in Japan.

2. To consider such matters as effect the welfare of the whole Christian body. This committee shall, however, have no independent initiative or executive power, but shall undertake such work as may be referred to it by either of the Federations or by any other body of Christian workers.

3. To appoint, when invited to do so by the Edinburgh Continuation Committee, one or more persons (either members of the Continuation Committee or not) to attend meetings of the Edinburgh Continuation Committee as representatives from Japan.

Probably very few committees have come into existence as a result of more calm and thoughtful deliberation on the part of those who appointed them. It would be impossible to get a wider concensus of the opinions of those eminently qualified to pass judgment than was secured in the establishment of this Committee.

Organization of the Committee

Immediately on the adjournment of the Continuation Committee the Federated Missions Executive Committee met and

elected the following fifteen as its representatives on the new Committee—Rev. W. P. Buncombe, Rev. A. D. Berry, Rev. G. W. Fulton, D.D., Mr. G.M. Fisher, Rev. D. C. Greene, D.D., LL.D.; Rev. S. L. Gulick, D.D., Rt. Rev. Bishop H. J. Hamilton, D.D., Rev. Wm. Imbrie, D.D., Rev. A. W. Place, Rev. D. R. McKenzie, D.D., Rev. A. Pieters, Rev. D. B. Schneder, D.D., Rev. S. J. Umbreit, Rev. J. M. T. Winther and Rev. J. L. Dearing, D.D.

The Federation of Churches also took action through its Executive Committee, and elected the following representatives to the Continuation Committee—Drs. Y. Chiba, T. Harada, K. Ibuka, H. Kozaki, S. Ogata, M. Takagi, Bishop H. Hiraiwa, Messrs. I. Inanuma, K. Ishikawa, C. Kaifu, T. Miyagawa, S. Tada, M. Tayama, M. Uemura, and Y. Okazaki.

First Meeting of Committee

The first meeting of the joint committee was held in the Y. M. C. A. Tokyo, April 12th, 1913. Drs. Ibuka and McKenzie were made the temporary joint-chairmen of the meeting. Messrs. Matsuno and Berry were chosen as secretaries. Bishops Cecil and Tucker, Dr. Y. Motoda and Rev. H. Imai were elected to membership, and the election of further members was postponed to a later meeting.

Second Meeting of Committee

At a second meeting for organization held in Karuizawa August 6th, further balloting for members resulted in the election of Hon. S. Ebara, F. Uzawa, Miss Ume Tsuda, Miss A. Caroline Macdonald, Col. G. Yamamuro, Mr. S. Takagi, Rev. K. Matsuno and Rev. S. H. Wainright, D.D.

It was thought expedient not to elect the full number of the Committee, so three vacancies were left. It was thought that it might be an advantage to have two or three vacancies in the case of unexpected contingencies arising.

Constitution

The following Constitution was presented, and after some discussion adopted at this meeting:—

ART. 1. NAME.—The name of the Committee shall be the Japan Continuation Committee.

ART. 2. FUNCTIONS.—The functions of the Committee shall be as follows:—

a. To serve as the organ of communication between the Edinburgh Continuation Committee and the ecclesiastical and missionary bodies in Japan.

b. To consider such matters as concern the welfare of the whole Christian body; and to undertake such work as may be referred to it by either the Federation of Churches or the Conference of Federated Missions, or by some other body of Christian workers.
But the Committee shall have no independent initiative or executive power.

c. When invited to do so by the Edinburgh Continuation Committee, to appoint one or more persons, either members of the Japan Continuation Committee or not, to attend meetings of the Edinburgh Continuation Committee, as representatives from Japan.

ART. 3. MEMBERS.—Fifteen members shall be appointed by the Federation of Churches in Japan, and fifteen by the Conference of Federated Missions, and these thirty members shall appoint, or cause to be appointed additional members not to exceed fifteen.

Members shall be appointed to serve for three years, but those first appointed shall be divided by lot into three classes, one to serve for one year, one for two and one for three years.

ART. 4. OFFICERS.—The officers shall be a Chairman and vice-Chairman, a Japanese and an English Secretary and an English Treasurer.

Ordinarily the election of officers shall take place at the close of the stated meeting, subject to re-election. The term of all officers shall be for one year.

ART. 5. EXECUTIVE COMMITTEE.—The Continuation Committee shall appoint an Executive Committee of ten members, including the chairman and vice-chairman, and also the secretaries, if they are members of the Continuation Committee. A secretary who is not a member of the Continuation Committee shall sit as a corresponding member of the Executive Committee. The functions of the Executive Committee shall be as follows:—

a. To transact the ordinary and necessary business of the Continuation Committee.

b. To carry out such special measures as may be referred to it by the Continuation Committee.

c. To prepare a report of the work of the Continuation Committee to be presented to that Committee at its stated meeting.
The Executive Committee shall also send a copy of the minutes of all its meetings to each member of the Continuation Committee.

ART. 6. MEETINGS.—A stated meeting of the Continuation Committee shall be held once a year, the time and place ordinarily to be determined by the Executive Committee.

Special meetings shall be held at the call of the Executive Committee, or at the request of ten members.

Twenty days notice in writing shall be given of all meetings of the Continuation Committee.

A majority of its members shall constitute a quorum for both the Continuation Committee and the Executive Committee.

ART. 7. AMENDMENTS.—This Constitution may be amended by a majority vote of all the members of the Continuation Committee at either a stated or a special meeting.

Third Meeting of the Committee

The Continuation Committee met for organization and the consideration of business at the Y. M. C. A. Hall, Kanda, Tokyo, on October 9th.

Certain changes had already taken place in the personnel of the Committee as originally elected. Three vacancies had occurred. Dr. D. C. Greene had been removed by death, Rev. A. W. Place had permanently returned to America, and Rev. A. D. Berry had offered his resignation. To fill these vacancies the Federated Missions reported that it had elected Rt. Rev. Bishop M. C. Harris, Rev. Hilton Pedley and Mr. Gilbert Bowles.

One other change had occurred in the Committee as originally elected. At a subsequent meeting of the Executive Committee of the Continuation Committee it was learned with regret that Bishop Cecil did not see his way clear to accept the position to which he had been elected, and felt obliged to withdraw his name. The vacancy thus occasioned will be filled at the next annual meeting.

Officers

The election of officers was taken up, resulting in the election of Rev. K. Ibuka, D.D. as chairman, and Rev. D. R. McKenzie, D.D. as vice-chairman, Rev. K. Matsuno as Japanese secretary, and Rev. J. L. Dearing D.D. as foreign secretary and treasurer.

The work of the Continuation Committee of Japan being so essentially unlike for the present the work of the Continuation Committee of China, it was not felt necessary at the first to select an executive secretary, who should give his entire time to the work of the Committee. And the great difficulty of finding one who could undertake this work also served as a further reason for postponement of this action. Much of work that in China has fallen to the task of the Continuation Committee is here being very satisfactorily carried on by the various committees of the Federated Missions.

An Executive Committee, consisting of the four officers already elected together with Bishop Cecil, Dr. Fulton,

Bishop Hiraiwa, Mr. Miyagawa, Mr. Uemura and Dr. Wainright were appointed. Plans were considered, looking towards a general Evangelistic Campaign. After considerable discussion, they were finally referred to the Executive Committee, with authority to select an Evangelistic Committee, who should plan for the Campaign.

Evangelistic Campaign

At this meeting the whole movement in favour of undertaking such a Campaign received a strong impetus through the fact that word was received that Dr. Mott had already written to the Committee expressing his readiness to assume large responsibility for raising funds for the Campaign, and that he had already wired to Japan ¥8,000 or one-third of the half of ¥50,000 which it had been decided should be raised for the undertaking.

It will be remembered that in the Continuation Committee Conference in April, one of the most important conclusions had been as follows:—

In view of the present condition of the Christian Church in Japan, we feel the necessity of a great forward movement with the following plan.

(1) It shall be carried on upon the initiative of and in consultation with the Continuation Committee of Japan.

(2) Its object shall be:

a. A deeper and more exultant experience of the life of Christ in the individual soul, resulting in more earnest effort to lead others to the Saviour.

b. A widespread presentation of Gospel truth to the whole non-Christian community.

(3) This movement shall continue for a term of three years.

(4) To aid in this work of evangelization, two groups of workers shall be organized, general and local; the first including prominent preachers and leading laymen in the Empire at large, and the second being mainly composed of ministers and laymen in the district concerned.

(5) For this purpose a sum of ¥50,000 shall be raised from among the Japanese and foreign friends, the raising of this fund to be entrusted to the Continuation Committee of Japan.

The Continuation Committee naturally seemed to consider this undertaking the first duty that it had to meet. Dr. Goucher of the Edinburgh Continuation Committee was opportunely present at the October meeting, and spoke of the work of his sub-committee, and also several other lines of activity were brought to the attention of the body, but for the present, attention seemed firmly fixed

upon the carrying out of this first great task which seemed to grip the hearts of the entire Committee.

The Evangelistic Campaign became the subject of careful thought by the Executive Committee, which met the same day, October 9th, 1913. It was decided to organize an Evangelistic Committee of 22, twelve residing in the *Kwanto* and ten in the *Kwansei* districts, this Committee to act as a unit in the general direction of the whole Campaign, but for convenience and for economy, the two sub-committees should prepare and submit plans for the work in their several districts, and upon approval by the Committee as a whole, should carry the same into execution. It was decided that the work in Formosa, Korea and Manchuria should not be given to either section, but be planned for by the Committee as a unit.

Division of the Country

The *Kwanto*, or Eastern Committee, was composed of the following men—Messrs. Uemura, Hiraiwa, Kozaki, Ibuka, Matsuno, Yuasa, Kikuchi, McKenzie, Wainright, Bishop Cecil and Dearing. (Mr. Draper's name was afterwards substituted for that of Bishop Cecil as he was unable to serve).

The *Kwansei*, or Western Committee, included Messrs. Miyagawa, Naide, Kuwada, Hori, Makino, Nakamura, Shimizu, Takagi, Hager and G. W. Fulton.

Mr. Uemura was made chairman of the Eastern section and Mr. Miyagawa of the Western section.

Committees for Campaign

A Finance Committee was appointed to take charge of the raising of the funds. It was resolved to ask the missionaries to be responsible for the raising of one-fourth of the entire sum of ¥50,000 and the Japanese churches a like sum, while Dr. Mott had signified his readiness to raise among friends at home the other one-half of the necessary sum.

A Publicity Committee, of which Dr. S. H. Wainright is Chairman, was appointed to awaken interest in the Campaign, and secure the earnest prayers of God's people in Japan and elsewhere for the work about to be undertaken.

Since October, a number of meetings of the Evangelistic Committee have been held, both of the sectional meetings

and of the entire Committee On January 6th a meeting of the Executive Committee was held in Tokyo. At these meetings very commendable progress has been made in working out plans for the Campaign.

Plans for Work

It was at first thought desirable to open the Campaign with large mass meetings in Tokyo, in Osaka and other centres, bringing out from America and England prominent speakers, who would attract the attention of the people. The presence of the Bishop of London, of Prof. Cairns, Sir Oliver Lodge and others was desired. It was soon clear that while these men and others of like world-wide reputation were deeply interested in the movement, and appreciated the invitations sent, yet that their own engagements were so fixed that it was quite impossible for them to leave home.

After some delay, it was decided to change the plans for the present, and instead of beginning at the great centres to open the Campaign at interior points and defer the organization of the Campaign in the largest cities till a later time. With this in mind, a scheme was laid out to begin the Evangelistic Movement with the observance of the first Sunday in March as a special day of prayer for the work. Union meetings were encouraged as widely as possible, and following this, plans for the opening of special work in connection with local committees in two districts of the Eastern section during the current year and in two districts in the Western section during the same period.

In the Eastern section, it was decided to begin with Nagoya, Shizuoka, Toyohashi, Gifu and Hamamatsu district in the month of April, and in the latter part of the year to undertake work in the north in the Hokkaido and neighbouring districts, while in the Western section the plan was to begin in the northern part of Kyushu and later in the year to conduct the Campaign in the Inland Sea district.

Letters to the Churches

Letters were sent out to the churches giving suggestions and outlining the methods to be followed in the Campaign. It was early found that the only hope of success was through the local churches upon whom must be thrown a far larger burden of responsibility than had been done in years

past in movements of a similar nature. It emphasized that the fault in evangelistic movements in Japan in former years had been that the local church failed to enter into the movement beyond welcoming the services of others, and hence, not being an active participant or assuming much responsibility in the matter, comparatively little development was realized locally. The desire of the present Campaign is to reach the whole non-Christian community, but to reach it through the local church. It was shown to be practically impossible to undertake the work in any other way. Lack of funds and lack of workers only showed that to secure any real success, the movement must depend upon the churches as the instrument through which to work, with the strong hope that the new life and spirit developed might lead to such a spirit of evangelism that the local church should reach out with new zeal into the unreached towns and villages and bring about a nation-wide evangelization.

Work of Local Church

Accordingly, in the letter sent to the churches, it was stated that especial efforts would only be supported by the central Committee in those places where the local churches were willing to assume considerable responsibility. They were asked to agree to conduct a series of meetings for from ten days to a month in length, during which they were to expect the help of speakers from outside for some three to five days in the midst of the Campaign. They were urged to look not so much for large meetings as for small meetings made up of real enquirers who had been sought out and brought together by interested friends. To this end the support of every member of the churches was to be sought for. Other interests were to be brought into the movement, and support of the newspapers and Young Men's Associations, and all similar bodies were to be enlisted, but upon the membership of the church the burden must be pressed, not only in preparing for the meetings, but in entertaining the speakers who might come, and in meeting as far as possible local expenses.

The Campaign should not simply be a pleasant series of meetings in which all might rejoice, but it should be made to lead up to definite results and to decisions for Christian service

and church membership; and so each district was advised to plan for a definite baptismal service as a fit closing for the Campaign. While there might be more or less difference of opinion as regards this service, and the including of it as a part of the Evangelistic Campaign, and some have felt that it should not be introduced, so various are the views as to baptism and the preparation proper for the same, yet certainly the spirit that led to the inclusion of the thought in the letter to the churches could not be objected to by any, viz., the need of planning from the beginning for definite results.

The great object of the Campaign is to bring men to decide to give their lives to service for Jesus Christ. At this age in Japan there are thousands who are already familiar enough with the truth to know what it means, and who only require to be pressed to a final decision. To vast numbers, Christianity is not a new thing they do not understand, but is a teaching of which they already know enough to enable them to accept it intelligently if they will.

A Three Years' Campaign

Although it has been found necessary in the practical working of the plan for the doing of definite work in various sections, and thus to cover the country gradually during the three years' period, yet the thought has by no means been given up of seeking to arouse a nation-wide interest in the movement which shall continue throughout the period. There are not workers enough to provide for special services continuously everywhere, but it is desired that all Christians shall from the beginning to the end take a definite share in the work by way of preparation. In those places where the meetings have closed, still prayer and interest in other places and thanksgiving for the work accomplished should find a place.

Already a very widespread interest has been aroused, though the work of the Publicity Committee has been rather limited. Requests for information are frequent. Schools and churches are asking for speakers to come and report to them the plans and progress of the Campaign that they may make it the subject of more definite prayer.

Preparatory Meetings

Although the Campaign will not begin in Tokyo for some months, or even more than a year, yet at the beginning of March

a three days' series of preparatory meetings were held that were very well attended. These meetings were for workers, church officials and others. The Y.M.C.A. Hall at Kanda was well filled and a very earnest spirit of prayer was evident. The following outline of the programme will indicate the character of the meetings :—

MARCH 2ND—Morning Preaching Service by Rev. M. Uemura.

Afternoon, LECTURES:

"Defects of the Church of the Present Day." Rev. T. Miyagawa.
"The Dynamic of Christianity." Rev. H. H. Coates, D.D.

Evening, Devotional Service: Led by Rev. T. Miyagawa.

MARCH 3RD—Morning Prayer Meeting.

LECTURES:

"Christianity in Japan and its Intellectual Preparation for the Contest." Revs. H. Kozaki, D.D. and S. H. Wainright, D.D.

Afternoon—

"The Social Message of the Church." Rev. D. Ebina.
"Value of the Bible." Rev. S. Kashiwai.

Evening, Devotional Service; Rev. B. F. Buxton.

MARCH 4TH—Prayer Meeting in morning.

LECTURES:

"How to realize the Ideal in Church Life." Revs. J. L. Dearing D.D and B. F. Buxton.

Afternoon—

"The History of Revivals and their Lessons." Rev. K. Ibuka, D.D.
"Responsibility of Believers for the Christianization of Japan." Rev. S. Motoda, D.D.

Evening, Devotional Thanksgiving Service: Led by Rev. K. Hoshino.

It is hoped to organize similar gatherings in many places for the encouragement of the workers, and to strengthen the workers by larger waiting upon God. At the time of writing this, the feeling is that the movement specially calls for the united prayer of God's people that this in many respects unique movement. which seems so opportune in Japan's religious history, may become a mighty movement of God.

Financial Matters

Reference has already been made to the prompt and cordial support of the movement financially on the part of

friends in America who, through Dr. Mott, are pledged to supply one-half of the ¥50,000 which it has been estimated the Campaign will cost. The response is also surprisingly prompt and generous on the part of the missionary body. Comparatively little has been done as yet to urge or solicit subscriptions, but having heard that such a movement was to be undertaken and that subscriptions were desired, they have been coming in from various sources. Even before any meetings had been held, pledges had been received from some 350 missionaries, pledging nearly ¥5,000 of the ¥12,500 to be secured from these sources. Should the remainder of the missionary body be equally cordial in their support, this part of the funds should be easily secured.

The Japanese churches are likely to be less prompt in meeting their share. In the first place, it is not easy for the ordinary Christian in the church to grasp the meaning of the movement, and the larger number are not inclined to lend the hearty financial support until they see something of the results of the movement. Those in a position to best judge, however, are confident that the Japanese churches will not be behind their missionary brethren in lending the movement financial help. It is a fact, however, that the sum fixed upon is all too small for a work of such magnitude as is undertaken. Large sums should go to the circulation of literature and advertising material The greatest economy will need to be practiced in the expenditure of funds for the conduct of the work in various sections in order to keep within the limits set.

We are likely to be faced from the beginning with opportunities in which more might be done if we had the means at our disposal. The problems of the movement will but turn our attention toward God upon whom we must rely. It is expected that in the annual meetings of the various denominations the plans for the Campaign will have a large place, and will be discussed, and it is hoped, cordially supported.

Divine Guidance

The whole movement, when thoughtfully considered, fires the imagination and challenges our faith. It is a new movement along the

line for which many have long prayed. It is not a movement on the part of foreigners alone; it is not a missionaries' campaign in which the Japanese are asked to join.

Origin of Movement

Its genesis, if thoughtfully studied, seems humanly speaking to have been an inspiration received by Rev. T. Miyagawa of Osaka in the closing days of the Continuation Committee Conference with Dr. Mott in Tokyo. Those were felt by many to be days of rare vision and pregnant with meaning for the future of Christian work in Japan. To Mr. Miyagawa, coming from his vigourous pastoral service in Osaka, was it given to voice the call of the hour, a call which all alike, Japanese and missionaries, were quick to rally to and to endorse. This spontaneous beginning under the influence of the Spirit of God has led to a movement which recognizes no denomination or nationality, but looks toward the winning of Japan to loyalty to Jesus Christ. The various meetings of the committees have been remarkable for their quiet confidence that we were led by other than human wisdom and that we were engaged in a movement whose magnitude and consequences we little realized.

There has been from the beginning a kind consideration of others' views and convictions that has given to the movement power. Should the Continuation Committee of Japan do nothing more than to have been the instrument for setting on foot the National Evangelistic Movement (*Zenkoku Kyodo Dendo*) it will have justified its existence. There are, however, not a few other matters which are in due time likely to be taken up and promoted by the Committee. Already the request has been made that it shall organize an educational sub-committee which shall undertake work that the Federated Missions is unable to undertake.

Some discussion has already been held as to the study of the Distribution of Forces being committed to the Continuation Committee There are a large number of subjects which call for joint discussion of the Federated Missions and the Federation of Churches. It is cumbrous to call such joint committees into existence. As the Continuation Committee finds itself, it will more and more be

called upon to take up such matters and thus more fully carry out the reasons for its existence as expressed in the resolutions regarding its organization, as well as in its constitution.

Relation of Continuation Committee to Other Committees

Doubtless for years to come the Federated Missions with its admirable organization and well-equipped committees, will find an important place in the missionary organization of Japan. The Federation of Churches must of course endure as long as there are church organizations among us. But there seems also to be a very definite field for the Continuation Committee to fill, at least so long as missionaries and missions shall be a part of the Christian organization in Japan, and so long as the Continuation Committee at home shall exist and has relation to the Christian body in Japan.

The relation between the Continuation Committee in Japan and the like Committee in China is also another line of service where mutually helpful results may be expected. Perhaps it is also a very sufficient reason for our cordial support of the Continuation Committee to remember that no other present existing Christian organization in Japan is capable of so thoroughly representative membership as is this, and for this reason alone, it must for some time fill a very important place in our religious life.

CHAPTER II

YOUNG MEN'S CHRISTIAN ASSOCIATIONS

I—JAPANESE YOUNG MEN'S CHRISTIAN ASSOCIATION

By Galen M. Fisher.

Secretaries

The most substantial index of progress during the past year is the fact that three new Japanese and three foreign secretaries have been added to the staff. The Japanese are all university trained men, two of them graduates of the Imperial Universities. One becomes secretary of Kyoto City Association; another joins Mr. Jorgensen in work among students throughout Tokyo; and the third becomes the first paid secretary of the Association in Tokyo Imperial University. The foreign secretaries will spend a period in language study, then two of them, Messrs. Swan and Sneyd, will take up work at Kobe and Yokohama respectively; while Mr. F. H. Brown as secretary for physical education, will develop the physical department of the Associations in Tokyo, and train Japanese physical directors for the Associations throughout the Empire. The total number of secretaries is twenty Japanese and eleven Canadians and Americans in Japan proper. There are twenty general Associations, 1700 active members, and 6792 associate members (including 3315 students in educational departments who are not full members.)

Union of Korean and Japanese Movements

One of the memorable events of the year has been the formal union of the Associations in Korea with the national union of Associations throughout the

Empire. There is a Sectional Committee of fifteen to give direct supervision to the work among Koreans. From among their number five will be selected to serve as members of the National Committee. Already this amalgamation, brought about only after hesitation and some opposition, has justified itself. Practically the work among Koreans in Chosen and in Tokyo will go on almost the same as in the past, but recognition of the formal organic unity with the Japanese Associations, corresponding to the long recognized oneness of purpose and principles, will remove what might otherwise prove to be embarrassing difficulties. The presence at the annual conference of Japanese secretaries of Mr. Yi San Chey, the honoured secretary of the Korean brethren of Seoul engendered personal attachments which should deepen with the years. The Japanese Associations on their part realize that they will gain from the Korean Association fully as much as they can give, especially in the direction of spiritual depth and devotion.

Student Work

The presence of Dr. Mott and Mr. Eddy last April was made the occasion for a Convention attended by 500 men and women students, when emphasis was placed upon the incarnation of religious conviction in social service and the exaltation of Jesus Christ in all our life and activities.

In June, Japan was represented at the Conference of the World's Student Christian Federation held at Lake Mohonk, by Dr. Ibuka, Mr. E. V. Yoshida, Mr. Fisher, and several men studying in America. It was due to Dr. Ibuka's suggestion that the Constitution of the Federation was amended so as to read:

> "To lead students to accept the Christian faith in God the Father, Son and Holy Spirit, according to the Scriptures, and to live as true disciples of Jesus Christ."

Japan also heartily supported the invitation to have the next session of the World's Federation in China.

Negotiations begun at the Federation Conference resulted in the starting of systematic visitation by Japanese secretaries among the 600 Japanese in the colleges and universities of North America. For

several years such visitation has been carried on with excellent results among Chinese students. American friends, chiefly through Dr. Mott's efforts, have contributed the money needed. Fortunately Mr. E. V. Yoshida of Hachiman was able to prolong his stay in America five months in order to inaugurate this work. Everywhere he found the students in great need of personal spiritual counsel. He visited 280 men in 37 different colleges scattered from Boston to Southern California. Only one-third of them were Christians and not a few of these were in imminent danger of losing their faith. He was able to put them in touch with local churches and student Associations and to introduce them to residents who can invite them into their homes. Mr. Yoshida was succeeded in February by Dr. K. Kato of the University of Chicago.

Mr. M. Kurihara, formerly professor in Hiroshima Normal College, more recently secretary at Kyoto, has been released from local responsibility in order to devote himself exclusively to travelling among the students of the whole Empire. Mr. Kurihara's reputation as a writer and speaker for students, his sympathy, his quaint common sense, and his standing as an educator qualify him to an exceptional degree for this service among the 250,000 high school boys and the 50,000 college men of the Empire.

The recently appointed secretary for Tokyo Imperial University in January worked up a rally which was attended by 120 Christian professors and students, the largest number who have ever been gathered together.

There are 56 student Associations in the Empire, 1,290 associate members; 730 men in Bible classes. During the year 193 young men in both general and student Associations have become baptized Christians, either directly or indirectly as a result of Association work.

City Associations

The city Associations have not shown any growth in members, but the work in several lines has been carried to higher efficiency. In Nagasaki the popular lectures on scientific, moral, and civic subjects have attracted the attention of the city, nine lectures having been attended by an average of over 400. The practical value of these

lectures on such subjects as tuberculosis, has won the approval of prominent men, and one of them, the head of the Mitsu Bishi dockyards, has recently gladly consented to become a supporting member although for years he had held aloof. The chairman of the city Assembly, himself a supporter of long standing, gave introductions to thirty-two other councilman as a result of which a number of them became members.

The Employment and Personal Counsel Bureaus in Tokyo and Osaka have continued to be successful. The Minister of the Interior has for two years in succession awarded a diploma and a gift of money to the Tokyo Association. Tokyo placed 700 men out of 3,163 applicants.

In all the city Associations there was a total of 3,315 pupils in the educational classes. With rare exceptions these men were under religious instruction one or more times each week. It is gratifying to find that the constant dropping on the stone brings boy after boy into the Christian life. Osaka has been most successful in this regard having its 600 pupils divided into Bible classes and having from 30 to 60 enquirers under constant instruction. In Yokohama out of the 109 men graduated from the evening school during the past nine years, 43 have gone out Christians and the remainder are friendly.

The Tokyo Association has received a unique request from the post-office authorities. Until recently Buddhist lecturers had been employed to give lectures in the 27 branch post-offices of the metropolis. Becoming dissatisfied with the Buddhist lectures, they have asked the Association to furnish Christian lecturers, and some of the best men of the city are being used in bringing religious and moral messages to the 2,700 men in these offices.

Hostels for business men are conducted in Dairen, Kobe and Nagasaki, having a total of 80 residents. Dairen and Kobe have found these hostels among the most productive features of their work. In Kobe up to last fall there had been 32 men from the dormitory led into the Christian life and church membership during the thirty months of the hostel's existence. Hostels for commercial men in Japan do not yet pay a handsome profit as in America, but as a means of religious and social

influence they are eminently worth while. It is safe to say that within a few years they will be characteristic of all large commercial centers. An interesting incident has recently occurred in Kobe. Through the carelessness of the dormitory clerk, since discharged, the dormitory was allowed to run into debt to the extent of ¥250, chiefly for food. When the matter was brought to the attention of the residents, they manfully said, "Well, we have eaten the meals and they were good, and now we propose to pay for them." Accordingly they instituted strict economy, cutting off sweetmeats and living almost on prison fare. Besides they worked up a concert which netted ¥125. The result is they have made up all but ¥25 of the deficit.

Bible Study

A carefully prepared course on the Sermon on the Mount by Mr. Gleason has been published. It consists of English and Japanese so as to be of service to foreign teachers who cannot read Japanese and so as to satisfy the demands for English on the part of certain students. Mr. Kashiwai's supplementary volume on the Gospel of John will soon be published. There are 2,295 men in Bible classes, not including the hundreds in classes led by "Y.M.C.A. teachers of English."

Associations for Japanese Abroad

The awakening sense of American Christians with reference to foreigners in their midst is evidenced by the opening of branches for Japanese by the Associations in Honolulu and Chicago, and the opening of a Japanese class in San Francisco Association. Japanese in Shanghai have for many years carried on a vigorous Association; and recently in Tientsin the Japanese Association has raised ¥7,000 towards a proposed building to be erected on a lot provided by the Japanese authorities. In Seoul the thriving Japanese Association led by Judge Watanabe and Secretary Niwa has raised ¥10,000 and secured one of the best sites in the city on which they hope a building will be put up by the joint efforts of American and Japanese friends.

II—CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION, TOKYO, JAPAN

By R. K. Veryard

New Building

The new Central Building of the Chinese Young Men's Christian Association has proved itself to be, as some one at the time of its opening said of it, "one of the cheeriest and liveliest Christian centres" in all Tokyo. The year 1913 was the most successful year all round so far experienced. The membership increased about 40% on the previous year, the educational classes had a larger enrollment than has been the case since the phenomenal rush of Chinese to Japan in 1906-1907, and the evangelistic work carried on by Messrs. Mott and Eddy produced about 300 enquirers, 17% of whom have publicly confessed their faith in Christ by baptism, and been received into the church.

Influence of Revolution

The number of students who returned to China during the so-called Second Revolution was comparatively small, and up till the end of 1913 there was little dropping off in the gradual incoming of new men to take their places. The rapid increase in numbers immediately after the first Revolution has not continued, but students have arrived in sufficient numbers to counter-balance the gradual loss of those who have finished their courses and returned to China to take up their duties there. How long this will continue it is very difficult to determine. It is impossible to suppose that there will be a permanent increase of this nature, but at the end of 1913 there seemed little likelihood of any sudden dropping in the number of Chinese students in Tokyo which was estimated at over 4500.

Recall by Government

A more recent development is the recall of groups of students by some of their provincial governments on the grounds of financial stringency. The students may be divided into three classes, those sent by the central government and controlled from that centre, whose support however comes through their local provincial authorities, those sent, controlled and suppported by their provincial governments; and those privately sent and supported. The

first two classes are subject to the wishes of the authorities mentioned, and it is groups of the second class who have received orders recalling them.

So far not a great number have returned to China, for they would much rather stay now that they have obtained a working knowledge of Japanese, a language useless to them apart from residence in Japan. They are in consequence making an effort to raise support from their friends and families, by means of which they hope to stay in Japan. Already groups from three or four provinces have received instructions to return to China, and rumour has it that some other provinces are taking steps to reduce their expenditure on students sent abroad for purposes of study. If this attitude continues, it may result in a considerable reduction of the number of students, although it is very improbable that we shall be without men, for those privately supported are by no means a small proportion of the total number of men now in Japan.

This uncertainty increases the importance of the present moment, and emphasizes the necessity of a concentration of effort which will produce the most effective results. Students returning from Japan wield a great influence in China as is seen from the following quotation from a letter written by Mr. J. H. Wallace. He says:—

Results seen in China

"Had I not been convinced before of the far-reaching influence of the work amongst Chinese students in Tokyo, my experience in the cities I have visited since returning to China would certainly have convinced me. One of my fellow travellers across Siberia was the son of the military governor of Heilungkiang, the northernmost province of Manchuria. He was returning from Belgium where he had taken a course in civil engineering. He told me that in Peking there was not so much opportunity for returned students from Europe and America, as the returned students from Japan so greatly outnumbered them, and that they largely held the positions of power.

"When I reached Peking I found it as he had said. I was told that there were more than 1000 old Tokyo men in Peking, either in one of the various ministries or in Parliament. Some twenty men who

had been baptized in Tokyo were members of Parliament, and they with other Tokyo men were amongst the chief opponents of the suggestion to make Confucianism the State Religion. Three Tokyo Christians, former naval students, were attached to the General Staff. Another man who was baptized in Tokyo is head of the foreign trade department of the Ministry of Industry and Commerce. Two others I found in subordinate positions in the same Ministry. There is probably not a department of the public services in Peking in which former members of the student church or of the Young Men's Christian Association are not to be found.

"It is true that the dissolving of the Kuomintang (Citizen's Party) to which most of these men belonged, and Yuan Shih Kai's policy of centralizing power and putting older men into the most important positions, has for the time being curtailed the influence of this class of men, but the time is still coming when with added experience they will again come back to the task of building up a new China.

"In Nanking I had much the same experience only in a lesser degree. A former language teacher of mine in Tokyo who was a law student was one of the judges of the Court of Appeal. One of his fellow judges lived for over a year in our Waseda dormitory during which time he was baptized. Another old member of the Association was a teacher in the Law School—altogether I was told there were sixty or seventy former Tokyo students holding public positions at that time in Nanking.

"Just before the New Year I paid a visit of two days to Hangchow the capital of Chekiang province. The Association there had just been organized, and I found that former Tokyo men were amongst its most enthusiastic supporters. The judge of the Supreme Court of the province, the judge of the Civil Court and the judge of the Criminal Court and one of the assistant judges—the Chief Inspector of the Salt Administration for the province, all of whom had had their first contact with the Association in Tokyo, are sustaining members of the Hangchow Association. The Commissioner of Education, the principals of the Commercial School, the Government Law School, the Sericulture School, the First Normal School, the Tech-

nical School, the School of Physical Culture, the School of Pharmacy, and the First Middle School were all former Tokyo men and most friendly to the Association. In fact, the almost invariable experience is that these men, many of whom were not even members of the Association in Tokyo, but came in contact with it through its public meetings, lectures, reading room, or in some other way, have come back to China with the friendliest feelings toward the Association, and ready to give it substantial aid whenever it is in their power.

"'There is that scattereth and yet increaseth,' has been more than proven true in regard to the generous support of the work amongst Chinese students in Tokyo during these last years."

III—KOREAN YOUNG MEN'S CHRISTIAN ASSOCIATION, TOKYO, JAPAN

By R. K. Veryard

The number of Korean students in the city stands at about 600, and the efforts of the Korean Association to influence this body of men are still going on quietly but effectively. The new building which has for so long been expected, will be completed in August or September of this year, and will then become the centre for Korean student work. The building will include a dormitory besides the regular Association features, and will be situated in Nishi Ogawa Machi. With the opening of the building, the Korean Association will be in possession of an equipment which will assist in making their efforts more highly effective in bringing Korean students into touch with the Christian message.

CHAPTER III

YOUNG WOMEN'S CHRISTIAN ASSOCIATION

By A. Caroline Macdonald

Travellers' Aid Work

The past year has been specially conspicuous by the initiation of Travellers' Aid work at Ueno Station. In October, 1913, a meeting was held at the residence of Dr. Inazo Nitobe at which Mr. Taneaki Hara and Mr. Tsurukichi Maruyama of the Constabulary spoke on the serious dangers attending young women coming up from the country and arriving without friends at the stations in Tokyo, and particularly at Ueno. Later Mr. Tokonami of the Railway Board was interviewed, and gave his unqualified and hearty approval of a plan which the Tokyo Young Women's Christian Association laid before him. Through his introduction the officials at the Station were seen and every facility was given for beginning the work at Ueno Station. The head of the Ueno Police Station gave instructions to his men to assist in every way, and too much can not be said for all the courtesy which has been extended to the workers. On December 11, the matron who had been secured began her work, and within a month it had already become so arduous that an assistant was secured. Trains as early as five in the morning and as late as ten at night are met every day, but it is necessary now to leave some of the noon trains unmet except by special arrangement, until a third matron is secured. A small house has been secured at 24 Tenjinmachi, Yushima, Hongo, where Mrs. Fusa Hayashi, one of the matrons, lives, and since the house has been opened forty-nine women have been accommodated temporarily for periods ranging from one night to twelve. Communications (in

Japanese) should be sent to this address, and any train, day or night, will be met by special arrangement.

Through the kindness of the S.P.G. Home for Girls and Women, Mrs. Hayashi has been able to send needy persons there for temporary lodgment when her own small house cannot accommodate them. The second matron, Mrs. Matsuzaki, who meets the trains in the late afternoon and evening, has also come across a large number of extraordinarily interesting and needy cases, and incidentally during periods of leisure between trains has discovered an extraordinary interest evinced in religious things by some of the station officials, many of whom are probably seeing for the first time an example of Christianity in action. Christianity in action at five in the morning and at ten at night has a peculiarly convincing effect!

The Residential Club

Since the opening of the Residential Club on November 4,1912, to meet a demand for a quiet place where missionaries or others visiting Tokyo could spend a few days, seventy-four missionaries, eighty-four tourists, four language students, and five business women, have successively found accommodations at the Club. The house itself is small, accommodating probably not more than twelve at a time, so that to accommodate the numbers who have come and gone, the Club has been full almost all the time, and within recent months numbers have had to be refused accommodation. No Association money has been invested in the Club, and all initial expenses, such as furnishings, etc., must be returned through the profits of the Club. This is being gradually accomplished. All communications should be addressed to Miss Dalton, 10 Hinokicho, Akasaka, Tokyo, to whose untiring efforts the success of the Club has been entirely due.

Japanese Women in America

For a number of years Japanese students going to America have been most carefully looked after by the Foreign Department of the Young Women's Christian Association of the United States of America, but until quite recently no organized movement has been made for other Japanese women who go to America, mainly to the Pacific Coast. Comparatively recently, however, a Japan-

ese Y.W.C.A. was organized in San Francisco, mainly under the leadership of Mrs. Tona Abiko; and another in Los Angeles, to which Miss Helen Topping has just been called as secretary. Within the past year Mrs. Abiko was back in Japan, and while here interested a number of Japanese men in some of the problems incident to Japanese women going to California, and received ¥2,000 from them to further the work there. They have since been able to secure the services of a Japanese secretary in San Francisco. As an illustration of the interest the Japanese ladies in Los Angeles take in the affairs of the home-land, the National Committee in Japan recently received from the Japanese Y.W.C A. of that city the sum of ¥562.80 to be paid to the Famine Committee of which Baron Shibusawa is the chairman. A request has also come to the Y.W.C.A. in Japan, to look into the conditions of women going to America to join their husbands, with a view to assisting them before they leave in understanding the new conditions into which they are to go. At present a thorough investigation as to the possibilities of doing something in this direction is being made both in Tokyo and Yokohama.

Yokohama Association

On June 1, 1913, rooms were opened in the business part of Yokohama for the accommodation of young women in business and for visitors down town, either from Yokohama itself or from Tokyo. Besides helping to meet this initial need, classes in cooking, singing, Bible, etc., and a number of gatherings have been held during the year, which have brought not only the young women in business together, but also the older women of the churches, Japanese and foreign ladies, graduates and students of various schools. Larger plans are in contemplation, as the first year's work has made it abundantly evident that there is a work of considerable extent to be done The Japanese ladies with the assistance of Mrs. E. W. Frazar had completed all the plans for a benefit concert, but on account of the death of the Empress Dowager, the concert has been postponed. The funds have come in as needed and it is a matter for deep thankfulness that the people of Yokohama, both Japanese and foreign, have so generously supported the work during the first year of its inception that the Committee feels

justified in continuing and enlarging the scope of the work.

Secretaries

Miss Michi Kawai, the national secretary, has had the opportunity during the past year of visiting both Formosa and Korea. Although her visits were not directly in connection with Y.W.C.A. work, but under the auspices of the Women's Missionary Society of the Church of Christ in Japan, she touched a large number of women in her evangelistic meetings, and was able to see the possibilities of the whole Christian movement in a larger and more comprehensive setting than before. Miss Taka Kato, who was for two years in the office of the Tokyo Y.W.C.A., was sent abroad in the summer of 1913 to study Association work in America. She is spending her first year in Milwaukee which is one of the Association training centers to prepare for the National Training School. In September of this year she goes to New York for a year's training. Vassar College has become responsible for her scholarship. Later Miss Kato will return to take up Association work in Japan. Miss Marion Osgood, who was Dr. Sidney L. Gulick's secretary in Kyoto for a time and who for the past year has been in the National Training School of the Y.W.C.A., in New York, has been appointed secretary to Japan and will arrive in September. Miss Watney, associate secretary of the Tokyo Y.W.C.A., has returned to England on furlough. Miss Matthew, general secretary of Tokyo, who has been on furlough for a year, will return to Japan early in the autumn.

Administration Building

Within the past year land has been secured at Jimbocho, Kanda, for a new center for work, and plans are being made for a building which will combine a small hostel, gymnasium, domestic science rooms, class-rooms, secretaries' offices, etc. The administration of this building will represent a large advance in the Tokyo work. The finance campaign in Tokyo for ¥15,000 has already reached over ¥10,000. The new building, it is expected, will be ready for occupation by the beginning of 1915.

General

The Bible class work of the Tokyo Association continues to increase steadily, and interest among girls in government schools is being deepened. The student Associations throughout the country find the Association a strong bond with other schools, and in the promotion of Christian fellowship among themselves. The student hostels have been unusually full, and there is urgent need for the new hostel which will form part of the new building mentioned above. The Association magazine, "The Young Women of Japan," (*Joshi Seinen Kai*) has been enlarged by one-half during the past year, and very satisfactory progress has been made toward self-support. The circulation has increased by five hundred copies, making a total circulation of about 1,200 copies at the time of writing.

The annual student conference was held as usual the last week of July, 1913, at Otsu, near Yokosuka. With the increasing attendance each year, and the extreme difficulty of finding a suitable meeting place, from the standpoints of comfort, convenience, and sufficient accommodation, a special arrangement was entered into with the hotel management at Otsu by which a new building, built quite roughly but pleasantly, was erected, on condition that the Association guaranteed to rent the hotel for three successive years. The total attendance last year was 212, representing twenty-six schools.

CHAPTER IV

CHRISTIAN ENDEAVOR SOCIETIES

By James H. Pettee

Organization

There are about 170 Christian Endeavor Societies in all Japan, the first having been formed in 1885. The total number of enrolled membership at present is approximately 3100, eleven denominations being represented. There were 24 new societies formed during the past year.

The Japan Union of Christian Endeavor was organized in July 1893, its president until four years ago being Rev. T. Harada, D.D., LL.D. now president of *Doshisha* University. The present roll of officers is as follows:—

President,—Rev. T. Osada, Osaka.

Vice-Presidents,—Rev. H. Yoshikawa, Kobe; and Rev. G. Fukuda, Tokyo.

Secretary for North Japan,—Rev. K. Ishizaka, Tokyo; for Central Japan, Rev. T. Makino, Kyoto; and for Western Japan, Rev. T. Sawaya, Okayama.

Treasurers,—Rev. J. H. Pettee, Okayama, and Dea. T. Araki, Kyoto.

Publication

The Society publishes a monthly magazine *Kwas-sekai* (Endeavor World), and during the past year has made special effort to increase attendance at church services. It furnishes many of the best Sunday School workers and is deeply interested in all forms of union work, especially the proposed three years' Evangelistic Campaign.

Secretary T. Sawaya represented Japan at the Los Angeles C. E. Convention in California last summer, and

remained in America until the last of November engaged in evangelistic work among Japanese at Pasadena and other cities along the west coast of the United States.

Since January of the present year, President Osada having resigned his Osaka pastorate, has devoted his whole time and strength to touring the country in the interest of the Society's work. Special meetings of marked value have been held at many places between Tokyo and central Kyushu. The twenty-second annual convention of the Japan Union is to be held at Nagasaki, April 22-24, too late to be reported here.

Finances

The work of the C. E. Union is sustained by an annual grant-in-aid of $1,000. from the World's Union, and by nearly a third as much more raised here in Japan. This last does not include contributions by Endeavorers or Epworth Leaguers in support of their own denominational enterprises. The payment of one *yen* in Japan, or one dollar abroad a year constitutes any individual or society a corresponding member of the Japan Union of Christian Endeavor.

CHAPTER V

THE NATIONAL SUNDAY SCHOOL ASSOCIATION

By H. Kawasumi

Visitors from Abroad

Last year in March the Heinz Sunday School Party, composed of business people and professional Sunday School workers, spent two months in Japan on their way to the World's Sunday School Convention. Besides spending some time in Tokyo and attending the National Convention in Osaka, they visited a large proportion of the larger cities, some of them going as far north as Sapporo. The main party visited Sendai, and then broke up into sections and visited the various parts of the country, spending a week in Kyushu, and going as far south as Kagoshima.

The influence of this visit has been very great. Many people were awakened to the value of the Sunday School as a moral and religious influence who had known nothing of it before, and by the influence of Mr. Heinz' reputation among the business men a large number of influential people were brought into touch with the movement who would not have been reached in any other way. We feel that this has done a great deal to open the hearts of the people to receive the Sunday School as a moral influence, and its good effect will last for several years.

It was largely through Mr. Heinz' influence, and that of Mr. Frank J. Brown and others of the party, that two delegates were sent to the World's Convention at Zurich last year. At that Convention, when Dr. Ibuka gave a report of the conditions in Japan, and extended the invitation from Japan for the next World's Convention to be held in Tokyo, it was Mr. Heinz' motion that carried the day, and Tokyo was selected as the place for

the next Convention in 1916. Since then it has been decided for the World's Convention to be held from the 30th of September of 1916.

Delegates to World Convention

When Dr. Ibuka and the Rev. Mr. Kozaki returned from their trip they gave many reports before various meetings in Tokyo and elsewhere, and at once the various denominations were asked to appoint representatives on a general Committee to plan for the Convention. These have already been selected, and a meeting will be held in Tokyo on the 26th of March to make the first general plans for the Convention. The Sunday School Committee of the Federated Missions is also a part of this Committee. The whole Committee is as follows :—

Dr. Y. Chiba	Mr. Y. Kumano	Rev. R. S. Ogata
Mr. H. Coleman	Rev. H. Kozaki	Rev. F. H. Smith
Rev. W. J. Callahan	Rev. S. Kimura	Rev. Y. Sasakura
Rev. J. G. Dunlop	Rev. C. Kaifu	Rev. I. Tagawa
Dr. A. K. Faust	Rev. H. Kawasumi	Rev. M. Tayama
Rev. F. E. Hagin	Miss L. Mead	Rev. T. Ukai
Miss L. S. Halsey	Rev. H. W. Myers	Rev. H. Watanabe
Miss R. D. Howard	Mr. K. Muramatsu	Mr. S. Watanabe
Dr. K. Ibuka	Dr. S. Motoda	Hon. S. Yebara
Rev. K. Ishikawa	Rev. K. Matsuno	Mr. K. Yamamoto
Rev. I. Inamura	Hon. S. Nemoto	Mr. T. Yamamoto
Rev. J. Imai	Rev. Y. Okazaki	Rev. K. Yamamoto

Annual Convention

The annual Convention was held this year in Yokohama. We hope that it will be instrumental in stimulating the Sunday School work of the country so that in the two following years such a development will be made as will make a creditable showing at the World's Convention.

The awarding of Honour Certificates to Sunday School students at Christmas time was as follows ; 1327 awards were given to those who had not missed a single Sunday during the past year ; 47 were awarded to those who had not missed one Sunday in five years. There were 50 teachers who have been teaching in the same Sunday School for five years without a break, and 14 teachers who have been thus faithful to their posts for ten years. The oldest member of an adult Bible class is Mrs. K. Tsuchiya, of the Mita M. E. Church, Tokyo. Last year she was eighty-four.

JAPAN

PART VII
JAPANESE IN OTHER PARTS

CHAPTER I

THE JAPANESE ON THE PACIFIC COAST

By Herbert B. Johnson

In view of the prominence of the California-Japanese question, considerable space in this paper is necessarily given to the conditions prevailing among the people, and to the later developments of the anti-Japanese agitation.

The distribution of the missions of the various denominations is outlined, and the federation movement based on actual Christian unity is noted. Space does not permit a detailed account of the work of the year which, under the circumstances, has been very hopeful.

Population and People

The census of 1910 gives 72,157 Japanese in America, the Japanese estimate being about 20,000 larger. They report 6,400 American born Japanese children, and this number is constantly increasing. The people are widely scattered. In the cities they are engaged as merchants, artisans, and domestics, and there is a large student population. In the interior they are engaged principally in fruit growing, beet culture, farming, and railroading. They are sober and industrious, and on many accounts are among the most desirable immigrants now coming to this country.

Can the Japanese be Assimilated

They stand very high among law respecting and law abiding residents among us, and in the opinion of an increasing number would make excellent American citizens if given an opportunity. The total illiteracy of the Japanese immigrants is only 22 per cent compared with 68 per cent for the Portuguese and 54 per cent for Southern Italians. Book-stores are common and well patronized. Practically all the Japanese residents take a Japanese

daily, and many of them read American papers. No other immigrants take a keener interest in public questions in this country. While there is constant talk about the non-assimilability of the Japanese, we are rapidly assimilating those who come here and no influence is greater than our missions. They show a strong desire and real capacity for adaptation. Contrary to the general belief, they spend more than eighty per cent of their earnings in this country. Pool-rooms are altogether too numerous, and far too many spend their hard earned savings in Chinese gambling dens. For the most part, we have the hearty co-operation of the Japanese community in efforts looking toward social reform.

Changed Conditions

In the earlier days of our mission work among the Japanese on this coast, the conditions were very different from now. Then there was very little competition. The new comers needed our Mission Homes. Now there are Japanese hotels and boarding houses everywhere. Our night schools were a necessity to the new immigrant, and naturally well patronized. Now the Japanese government schools, and numerous mission and private schools in Japan, provide practical instruction in English, and the educational test for emigration being much higher than formerly, those who come represent better preparation. On this side, also, there are numerous mission and private schools to supplement the training already secured in the home-land. Then those seeking employment formerly sought us for advice or aid. Now employment agencies are common everywhere, and the character of our work, in this respect, has completely changed.

Buddhist Missions

Then there were no Buddhist Missions, and in this new land of freedom it was compratively easy to break with the religious systems of the past. Now there are Buddhist organizations, generally with fine property, in all the cities and larger towns where we have missions. While they cannot supply the Bread of Life, they appear to meet the religious need of those not specially attracted by Christianity.

During the past few years, there has been a great increase in the number of families, both in the cities and in

the country districts. The women and children furnish an open door of opportunity which is appreciated more and more.

There are four Christian Homes for women and children:—a Baptist Home in Seattle in charge of Miss Nellie Fife, formerly a missionary in Japan; and three Methodist Homes, in San Francisco, Los Angeles and Seattle. Sunday School work for children is being carried on quite extensively and successfully by the various Japanese churches.

Methods of Work

Our methods of work are adapted to conditions and include preaching and lecturing, pastoral visitation, including the people widely scattered in camps, school work in the cities, particularly at San Francisco, pastoral letters and tract distribution, dormitory work, and, not least, work among the children. In many places family meetings are held. More than in our American churches, our converts are hand picked and are won through personal effort. Our Christians are widely scattered, in some churches not more than half being accessible for the regular church services. Interested friends by an occasional visit to our churches can get no adequate conception of our real work. Not all the results can be seen in the churches or in the statistics.

Less than formerly, because the demand is less, night schools are conducted for teaching English. It was in such schools that several of our early preachers and evangelists found the Christ. From the beginning the Methodists have kept up a very superior school in San Francisco. For ten years it has been in charge of Prof. Milton S. Vail, a former missionary in Japan. It gives me great pleasure to speak in the highest terms of his work. During this time over 2500 students have attended this school.

Organized Christian work is confined to four States:—California, Oregon, Washington and Colorado. The Methodist Episcopal Church is the only one working between the Sierra Nevada Mountains and the Mississippi River.

There are fifty-nine Japanese churches and missions distributed as follows:—

Methodist Episcopal	...	21,—15 in California, 3 in Washington. 1 in Oregon and 2 in Colorado.
Presbyterian	...	11,—10 in California, 1 in Washington.
Congregationalist ...	...	11,—10 „ „ 1 „ „
Protestant Episcopal	...	4,— 3 „ „ 1 „ „
M. E. Church, South	...	3,—All in California.
Baptist	...	2,—Both in Washington.
Christian	...	2,— „ „ California.
German Reformed...	...	1,—In California.
Friends	...	1,— „ „
Independent and Union.		3,—
Total	...	59

There are five denominations working in each of the large cities: Seattle, San Francisco and Los Angeles, viz:

Seattle:—Methodist Episcopal, Presbyterian, Baptist, Congregational and Protestant Episcopal.

San Francisco:—Methodist Episcopal, Presbyterian, Congregational, Protestant Episcopal and German Reformed.

Los Angeles:—Methodist Episcopal, Presbyterian, Congregational, Protestant Episcopal and Christian. In Los Angeles both the Congregational and Methodist Episcopal Churches have two centers.

In the entire work of the coast the Methodist Episcopal Church leads all the others in the number of missions, the number of members, the number of Homes for women and children, and in educational work.

Federation in Mission Work

There is a pressing need of closer co-operation in our city work for the Japanese. One or two superintendents go so far as to advocate organic union which, in my judgment, would be unwise. It would mean to create an independent Japanese church on American soil, to encourage the development of a nationalistic spirit, and to cut off the sympathy and moral support of our American pastors and members, which was never more needed than to-day. This is an era of federation, and no effort should be spared to bring the work organized and in part supported by the different denominations into closer relation, to prevent competition and overlapping, and to secure the wisest expenditure of money.

We have unity of spirit already. What is needed is unity in method and effort. For this organic union is not necessary.

Forty-eight Japanese churches in California are federated in an Inter-denominational Mission Board known as the *Dendo Dan*, which supports two travelling evangelists and a secretary. They expended a little over $4,000 last year, various Mission Boards contributing about $500.

The *Dendo Dan* was organized specially to evangelize the scattered people in this country of whom there are about 15,000 unreached in California alone. The Society has drawn the Japanese churches and pastors closer together, and has had great influence in winning the respect of outside Japanese for the church.

At the banquet recently held in connection with the Annual Meeting of the *Dendo Dan* there were present thirty pastors, several mission superintendents, and sixty prominent Japanese residents, including government officials, bankers, physicians, newspaper men, business men, etc.

The Standing Committee of Workers among Orientals

The Standing Committee of Workers among Orientals, composed of mission superintendents and others specially interested, appointed by the denominational Boards, has held occasional meetings during the year, but little of special interest has been accomplished except to formally approve opening work in certain places. The Committee is coming to have more importance in co-operation with the *Dendo Dan*. The Committee is also related to mission work among Chinese, Koreans, and Hindus.

Renewed Anti-Japanese Agitation

In view of its effect upon mission work both in Japan and in this country, this report should not close without some reference to the agitation resulting in the Anti-Alien Land Bills in California aimed directly at the Japanese. For the third time since the beginning of 1905, a systematic campaign has been carried on against the Japanese in California which has been discussed not only in the two countries involved but throughout the world. Either the Japanese among us are undesirable residents or there is a

misunderstanding. To put it mildly, the agitation has been unnecessary, un-American, un-Christian, and positively wicked, seriously affecting the friendly relations of two great peoples.

Without attempting to review the history of the past eight years, a few words seem necessary in revealing the real situation. In February, 1905, much to the surprise of everybody except a few Union Labour leaders and politicians, one of the San Francisco dailies began a series of unscrupulous articles and editorials which repeated the worst that had ever been written against the Chinese. Employers of Asiatic labour were severely condemned, and the doctrine was proclaimed that it would be better to allow fruit to rot in the orchards, and the grain to remain unharvested in the fields, than to employ Asiatic labour. Before the ashes had become cold, after the late Emperor of Japan had generously contributed $100,000 for relief work, the Japanese-Korean Exclusion League, which had been organized by the Labour leaders in 1905, renewed its activity, this time centering its opposition upon the Japanese children in the public schools. It was stated in the public press that there were 2000 Japanese students in the public schools of San Francisco, largely young men, while after careful investigation Secretary Metcalf found less than one hundred, scattered through twenty-three schools, very few being adolescent youths.

Decrease in Immigration

The Gentlemen's Agreement between Washington and Tokyo reopened the doors of the schools in San Francisco, but closed the gate of the country to Japanese migrating from Hawaii, and to those emigrating from Japan to Continental America, unless belonging to certain specified classes. Since that time, 1907, more Japanese have left the country than have entered, and the new comers have been largely women of a very superior class for the most part.

Notwithstanding this decrease, and the fact that the United States Commissioner of Immigration stated officially that this Gentlemen's Agreement had worked better in excluding labourers than the Chinese Exclusion Law ever worked, and notwithstanding the further fact that both the

California Commissioner of Labour and the United States Immigration Commission, after independent investigation, reported most favourably concerning Japanese immigrants in this country, the professional agitators continued their efforts.

In a generally recognized anti-Japanese article, which appeared in a recent "Outlook," entitled "White and Yellow in California," it is admitted that the aggregate land holdings by Japanese in California, in fee and by lease, constituted only twelve-hundredths of one per cent of California's area, that the total Japanese population in California formed but two and one-half per cent, and that when the State Legislature began its session in January there was practically no clamour for Anti-Alien Land Legislation.

Visit of Distinguished Japanese

During the past few months, several distinguished Japanese have visited the coast to investigate conditions and to comfort and advise the Japanese residents. Dr. Juichi Soyeda, a prominent banker, accompanied by Mr. Kamiya, a merchant of high standing, both representing the Tokyo Chamber of Commerce, spent several weeks investigating Japanese conditions and seeking to bring about a better understanding. They went as far east as Washington and New York, and everywhere made a fine impression. They placed before the Japanese here the very highest ideals, and exhorted them to exercise patience and common sense, and to trust in the American sense of justice for a satisfactory settlement.

About the same time, or a little before, three distinguished Christians made the coast a visit, whose influence for good has been strongly felt—Hon. S. Ebara, a Christian educator, a member of the late General Conference of the Japan Methodist Church, President of the Tokyo Y.M.C.A., long a member of the Lower House of the National Diet, and more recently created a member of the House of Peers by his late Majesty; Hon. A. Hattori, who recently died in San Francisco; and Mr. K. Yamamoto, General Secretary of the Tokyo Y.M.C.A. To the great encouragement of our Japanese Christians, they, and particularly Senator Ebara'

scrupulously observed Sunday. Avoiding all political questions, they delivered strong and inspiring addresses on distinctively Christian topics on the Sabbath, and frequently spoke between Sundays as well. They unstintedly gave their influence to the cause of Christ while ministering to the larger Japanese public.

A Closing Word

Notwithstanding our heavy handicap, we are pushing on, and from year to year are making solid and substantial progress. Even in the absence of numerous conversions and baptisms for which we toil and pray, the fact that large numbers of men in the aggregate attend upon our ministry, that there is an increasing opportunity and interest among families, that our members are faithful under great difficulty, and that they generously support the church, including its benevolent work, should greatly encourage all who are in any way related to our work among the Japanese in this country.

CHAPTER II

THE KING'S BUSINESS IN HAWAII

By F. S. Scudder

The year 1913 has been marked by events which bear witness to an irresistible glacier-like advance of the Christian movement in and through Hawaii. While therefore we might tabulate results showing healthy growth in mission work, we prefer rather to chronicle a few significant events which indicate the importance of Hawaii as a strong link in the chain that binds Japan and America in common interests and in Christian unity.

A World Tour

At the opening of the year, one of our prominent ministers, Rev. T. Okumura, having encircled the globe, came back with a strong conviction of the strategic importance of the work here. It seems to touch the welfare of the Japanese in all parts of the world, and particularly to bear within it a promise of a deeper fraternity between Japan and America, and a happy solution of international problems arising from race issues. His world-tour culminated in a tour of these islands, in which he addressed many Japanese and some English audiences, giving a vital interpretation of his observations, and emphasizing his conviction that Christianity, being the supreme bond of unity, must be pressed upon the various nationalities in our islands with unprecedented energy.

Visitors from Abroad

In May, the addresses delivered by Hon. S. Ebara, Dr. K. Ibuka, and Hon. A. Hattori aroused the whole island community to consider its unique opportunity for tying together in common sympathy and interests the people of America and Japan. Their cogent arguments were addressed to the Japanese, urging the importance of their

becoming assimilated to the people among whom they live, and explaining the conspicuous part which Christianity, well illustrated by the principles of *Bushido*, must play in cementing international friendship.

Their influence, however, went further. It convinced a number of Americans that the time had arrived when Hawaii might well bear to the American Government her testimony, based on long experience, that orientals are not only capable of assimilation, but are deserving of the same right of acquiring citizenship which is accorded to people of European nations. A petition was drawn up requesting the removal of all race barriers to the privilege of acquiring citizenship, and the signatures of one hundred representative business and professional men having been secured, was forwarded to President Wilson.

When Dr. S. L. Gulick passed through Honolulu in June, Japanese Christians secured a large theater, uniting with Dr. Gulick in portraying the supreme part which Christianity must have in unifying the family of mankind.

In August, Hon. S. Ebara, on his return trip to Japan, stopped over a week in Honolulu, and by important conferences with Americans as well as with Japanese did much to clinch and further promote the good results already accomplished along these lines

In September, the Japanese churches of all denominations united in welcoming Dr. H. Kozaki, whose lectures directed toward the intensifying of Christian spirit and activity were greatly appreciated. During the same month the Japanese Y.M.C.A. inaugurated a Laymen's Forward Movement, which for genuine work done, and for the encouraging welcome it received, is well worthy of mention.

Visit of Izumo

In line with the international character of the activities of the year, and as a fitting crown of all, there was a distinctively Christian welcome given to the officers and cadets of the cruiser *Izumo* which touched Honolulu in December. The Y.M.C.A. enlisted a large number of Christian young men to act as guides to the visitors in their sight-seeing, and their friendly offer was gladly accepted. The Inter-Church Federation extended them an invitation to be

present at a special Welcome Service in the Central Union Church, which was accepted by fully 300 men, the majority of whom had never before attended a Christian service. Thus, happily, they received their first impression at a beautifully equipped church, among a people who had already learned to appreciate the Japanese. A number of the visitors took pains to express their appreciation of the courtesy thus shown. This welcome, so heartily extended and so cordially accepted, can not fail to linger in the memory of all as the Christian ideal of inter-racial brotherhood.

CHAPTER III

THE WORK AMONG THE JAPANESE IN KOREA

By F. Herron Smith

Material Prosperity

The building of a modern $400,000 Railway Hotel and a new Post-Office in Seoul, the opening of the railroad to Mokpo, and the near completion of the branch to Genzan, the erection of another great pier at Fusan, a gigantic basin at Chinnampo and immense harbour works at Chemulpo, the modernizing of streets in many cities and the construction of good rock roads through the country, the opening of fifty new elementary schools a year, the afforestation and reclamation of land, and the introduction and encouragement of many industries, are a few of the many typical signs of progress we see all about us. It is said that 1,000 new Japanese come to Seoul every month, and the Japanese population of Chosen, which is now approximately 250,000, is increasing at an ever advancing rate.

Political Prospects

Politically every thing is calm and there is reason to believe that it will not be long before the military regime is displaced by a civil administration. The year under review witnessed the end of the Conspiracy Case. Otherwise we hear little complaining and it is safe to say that Korea is enjoying the best government she has had in recent centuries, if not in her whole history.

The same spirit of enterprise that prevails in material affairs, permeates the religious world. Pastors and people are enthusiastic and energetic. The chief obstacle to the advancement of the kingdom is the struggle for wealth.

Y. M. C. A.

The two most spectacular movements of the year have been Mr. Niwa's campaign for money for a site for a Y. M. C. A. building,

and the Rev. Tsumeyoshi Watase's effort to push forward the experiment the *Kumiai* Church is making of fostering union work for the Japanese and Koreans. A fine lot of 800 *tsubo* has been secured by the Y. M. C. A. on which an ¥80,000 building is to be erected in the near future. Mr. Watase has secured large subscriptions from Baron Shibusawa, the Mitsui family and other Tokyo capitalists, and bids fair to secure the ¥100,000 needed to work out this year's share of the great plans in mind.

Mr. Watase, with twelve Korean helpers, now carries on mission work in 45 places at an expense of ¥1,000 a month. He reports a membership of 4,000. Mr. Kin Rin, who was formerly in Y. M. C. A. work, acts as secretary of the movement which seems to be changing to an effort on the part of the Japanese for the Koreans. During the month of March, this year, the *Kumiai* Churches of Japan are raising a special fund of ¥15,000 to assist in this propaganda. During July, 1913, a very successful week's institute for Japanese and Koreans was held in the Seoul *Kumiai* Church. The attendance at times reached 400. The Rev. K. Tsunashima of Tokyo was the special lecturer.

Methodist Work

The Methodist work has suffered a great loss in the transfer of the Rev. H. Kihara to Loo Choo. He has been in Chosen for ten years and is widely known and loved. As his monument, he leaves three churches and seven organizations with 578 members who last year contributed ¥6,950. to the work of the church. During his term of service Mr. Kihara baptized 568 persons.

Bible Society

The American Bible Society keeps two Japanese colporteurs in the field, and Mr. Beck reports that since the employment of Mr. Soda, they sell as many Bibles in a month as they sold formerly in a year.

Missionary Activity

The missionaries and evangelists all follow the same general lines of endeavour, i.e., building up the organizations already formed, and visiting as many of the new settlements as possible, preaching and opening regular services among them. Mr. Curtis has been especially active in the pioneer work.

The Presbyterian and Methodist missionaries try to follow the same lines of territory marked out by their fellow workers among the Koreans. The *Kumiai* and Episcopal brethren, as a rule, confine themselves to the large centers, and to the places where their members have gone.

Outlook

The work is still in its infancy but most hopeful. Reinforcements are on the way and more are imperative. Not only must the Japanese be Christianized for their own sake but for the sake of the the great work among the Koreans, that it may not be hindered, and that the relations between the two peoples may be founded on Christian love, the only basis for real co-operation.

Statistics may be found in the Appendix.

CHAPTER IV

THE JAPANESE IN MANCHURIA

By A. V. Bryan

On a high hill overlooking the harbour of Port Arthur stands a Memorial shaft, built in the shape of a shell, some 200 feet high, visible from all directions. On the top electric lights shine all night long far out to sea serving as a beacon to passing boats as well as to those making the port. These latter are very few, but even to save one ship much money is spent on keeping these lights going all the year round. The spiritual darkness through Manchuria is illumined here and there by churches and little bands of Christians who are greatly assisted by the South Manchuria R. R. Co.'s *Imonshi*.

Location of the Work

There are four organized churches under the care of the Manchuria Presbytery—at Tairen (Dalny), Port Arthur, Mukden and Bujun—the latter place being the colleries where the Fushun coal is dug. The church in Mukden has been without a pastor for nearly a year and yet when a missionary visited the place last May, eight persons were presented for baptism. The church in Bujun has been forced to have a meeting only in the evening on Sundays, as most of the members are employed in connection with the coal mines that are worked on Sundays. The Tairen (Dalny) pastor arrived from America last summer, and aided by his six elders the church is now teeming with life and activity. Cottage prayer meetings are held in seven sections of the city on the same evening and are conducted by the pastor and session. Besides this church in Tairen, there is an independent one which was formed from a split in the mother church.

All along the line there are small bodies of unorganized

Christians who are trying to unfurl the banner of the Cross, maintain their own faith and reach out to others. They stand as beacon lights in the communities and are trying to work with their fellow Chinese Christians. In some places they are holding social meetings with the Chinese Christians and non-Christians, and by mutual help in teaching the Japanese and Chinese languages in night schools, are trying to foster friendly relations. These unorganized bodies of Christians are greatly helped by the *Imonshi* who are employed by the South Manchuria R.R. Co., and in Mukden one of these men has taken the place of the pastor in conducting services twice a Sunday during the past year.

The Y.M.C.A.

The Y.M.C.A. comfortably housed in a modern, up-to-date building is doing fine work among the young men exposed to so many temptations in a city like Dalny. The present membership is 773—an increase of 130 over that of last year. As a result of the Mott meetings held last spring 100 signed cards promising to read the Bible, and of these eleven have already been received into the church. There are six Bible classes a week with an average attendance of 40. An extra Bible class is held weekly at the wharf office—some distance from the Y.M.C.A. quarters, in order to reach the large staff of clerks there employed. Occasional visits are made to the Onoda cement works situated some distance from Dalny, and off the main line of the railway. Meetings for the employees of this cement works are addressed by Buddhist as well as by Christian preachers. On Wednesday evenings a chapel talk is given during the recess between the classes, and while the remarks are in English they are put into Japanese.

Social Welfare Work

The South Manchuria R.R. Co. began in 1909 with four men what is called "Social Welfare Work." The Japanese word is *Imonshi*, but the head man told me they preferred to be called social workers. There are now thirteen of these men and all were chosen by the Y.M.C.A. directors in Tokyo, three of their men having come to Manchuria from Tokyo at the invitation of the railway company to inaugurate this work. While they are not supposed to

engage directly in Christian work, as Sunday is a holiday for these *Imonshi* as well as for other employees of the Company, most of them are helping these small bodies of unorganized Christians along the line of the railways. As I said before, one of them has been of great assistance to the Mukden church while it was without a pastor. They carry on Sunday Schools, and in other ways bear a great share in helping the few and weak Christians. One of them told me that he wished to organize the young men into an association something resembling the Christian Endeavor movement, but hesitated to do anything so direct as this, but was urged by those interested to do so since Christianity is the only vitalizing religion. The work of these thirteen social welfare workers corresponds to the settlement work in America minus all direct religious teaching.

Meetings for men, women and children are held separately, but sometimes they have family gatherings. The women are taught cooking, sewing, and floral arrangement. For the men there are clubs with billiards and other games. For the unmarried men there are dormitories under the charge of some man, who while not a social worker is a Christian. For those who live in small places where there are no hospitals, first aid to the injured is taught.

Competitive gardening is one feature of this work, and prizes are annually given. There are travelling libraries of 8,000 volumes. These books are put in boxes containing from 10 to 50 in number and are then sent from place to place. Besides this there are 2,000 books directly under the charge of these social workers who carry them about as they visit the smaller places.

The South Manchuria Co. seems to be doing all it can at a great expense for the benefit of the employees along moral and social lines. This Company also has established along the line of the railway, schools for the education of Chinese children corresponding to the lower grades of the Japanese primary schools. There are six of these with an attendance of 967 pupils—most of whom are boys. There are 23 teachers about half of whom are Chinese. The Company gives free education in these schools. The Kwangtun Government has under its direct supervision 7 schools for Chinese children, and there

are enrolled in these schools 2,282 pupils, of whom only 341 are girls. Up to the present time the Government has charged no school fees, but from the beginning of the coming school year (April) there will be a fee of ten sen (.05 cents) per month. Some of the brightest Chinese students from these schools are either sent to Japan or placed in some of the Port Arthur schools for a higher education and all expenses incident thereto are borne by the Japanese Government.

Change in Port Arthur

The Government's curtailing of expenditure has resulted in changing Port Arthur from a Naval Station to a Naval Depot, but road-building, afforestation, and other public works are being carried on as a great improvement to the place, and to the beautifying of the hills which once appeared so bald, but are gradually being covered with pine trees. There is no future in a business way for this famous place, but it will continue to be the seat of Government as well as the locality of a large Engineering College, a Boys' Academy and a High School for girls.

CHAPTER V

JAPANESE IN SHANGHAI

By John Lincoln Dearing*

Information has reached us of several institutions which seem to be exerting a helpful Christian influence over Japanese in Shanghai.

Japanese Church

The church membership numbers 40. Mr. Miyaki the former pastor retired in February, 1913. He was succeeded by Mr. S. Susumu who began his work in May and still continues. In November Mr. Susumu who came to Shanghai from Yokohama was ordained by a regular council and set apart to the work of the ministry. Especial evangelistic services were held for some time in November and a number of inquirers were gathered in. It is hoped that in the spring a number of baptisms will take place. The average attendance at the Sunday services is about 20. The collections and special contributions during the year amounted to Mex. 594. The greater portion of this has naturally gone for the pastor's salary. There are 37 regular contributors towards the expenses of the church. There is no little discouragement to be met in the work here, but the earnestness and loyalty of some is very encouraging, and the interest taken by a number of foreigners in the work is very helpful

Y.M.C.A.

The Y. M. C. A. has been quite prosperous during the past year. It is located in a four storied brick building at No. 22 Quinsan Garden. The present sustaining membership numbers 101, with ten life members and 69 ordinary members. The institution is under the control of a Board

* The following facts are gathered from a sheaf of material sent the Editor by Mrs. Myers concerning the Japanese in Shanghai.

of twelve directors, of whom Mr. K. Takaiwa is the Chairman and Mr. T. Fuchi is the Vice-Chairman.

Work carried on by Association

A Commercial School was started in April 1913, with 34 students and ten teachers. There are four English classes with a total of 51 students and four teachers. There are also two classes in Chinese with 50 students enrolled. Owing to the lack of accommodation, social and physical culture are very difficult and have to be much curtailed. The Board of Directors in doing its best to assist and encourage this hopeful form of work for Japanese.

Angarrack

A very interesting work is that carried on by Miss F. M. Smith and others in conducting a sort of combination Christian home, dormitory and school for Japanese young men. In the Announcement of the institution it is called in Japanese *Shin-Ai Kwan* as the equivalent of Angarrack which is the village home in Cornwall of Miss Smith. It is opened for young men engaged in commercial or professional pursuits, also for students in the day schools whose references are satisfactory. Without regard to any religious distinction the one supreme object is to lead our friends into the knowledge of the full Gospel. Numerous religious services and exercises are held, and much seems to be done in various ways to exert a strong moral and religious influence over those brought into the Home.

Rev. C. M. Myers of the Presbyterian Press, Shanghai, has continued to give much valuable assistance to the church and the Y.M.C.A. organization during the year. Mr. M. L. Ryan, editor and publisher of the Apostolic Light, has also organized some work among the Japanese and has secured one or two helpers from Japan to assist him. A number of Sunday Schools are conducted for the children by different ones.

JAPAN

PART VIII
MISCELLANEOUS

CHAPTER I

RELIGIOUS WORK IN THE FOREIGN COMMUNITIES

By A. W. Sherriff

Importance of Christian Work in Ports

A record of Christian work in Japan would certainly be incomplete that did not contain some reference, however brief, to the work carried on in the port cities in the interests of the foreign communities—a work as important in many respects as that carried on among the native population. For it cannot be denied that the work done by the foreign churches in these communities reflects in some measure upon the work of the native churches, whose leaders naturally look to the representatives of Christian lands for a standard of Christian ideals in teaching, in profession, and in daily practice. The sections of the foreign communities that make the churches the rallying point for stimulating Christian life and activities may rightly be considered as comprising the outposts of the Christian churches of the home-lands; and naturally it is essential that those so associated should do everything that is possible to rightly interpret in their daily life the principles of the religion they profess. "By their works shall ye know them" is a principle that holds as true to-day as at the time it was enunciated; and applies with renewed emphasis to the little companies scattered in non-Christian lands who are regarded as the exponents of Christian life and ideals.

Influence of Port Churches

To think of the foreign communities in Japan, or for that matter in any part of the Far East, without the Christian churches seems impossible. They are indispensable in every city, for they stand as a constant reminder to men and women of all classes and all races, of great

principles and high ideals, and in the Far East, where there is a danger of getting away from the religious observances so closely followed in the home-lands, and acquiescing, oftentimes unconsciously, in lower standards of life, there is the necessity of the higher ideals being emphasized on every possible occasion and in every possible way.

Difficulties

It would, of course, be idle to suggest that the churches in Japan have not times of disappointment and discouragement. The very conditions of life and a growing spirit of indifference seem to emphasize these features. And yet on the whole there is no reason for those who are in the van of the army to think they are fighting a losing battle. As in ordinary warfare there comes defeat as well as victory, so in the campaign to establish high standards there will come days of disappointment as well as days of hope—days when it would seem that all the toil and all the anxiety is to bring little result in the deepening of spiritual life. At such times the call to labour comes with renewed emphasis. It may be that the results do not always seem to compensate for the toil; but who can measure in any way the direct results of the efforts put forward in this direction? Who can measure the silent influences emanating from the churches and reacting upon the life of the community, or upon the large number of tourists who visit the cities each year, and who during their stay share in the ministrations there provided? The influences proceeding through these channels are greater than one is at first inclined to admit; and yet no one who is brought into contact with the work can deny, after mature consideration, that in this way the churches are carrying on a work immeasurably larger than would seem to the casual observer.

Union Church, Yokohama

In the two principal foreign communities—Yokohama and Kobe—there has been but one change in the *personnel* of the ministers in charge of the churches, namely at the Union Church, Yokohama. The Rev. Dr. Blackburn, of Covington, Kentucky, U.S.A., who, passing through Yokohama on a world-tour at the time the pastorate was vacant, was persuaded to give a year to the work, left in Novem-

ber last, after a most helpful ministry, his departure being regretted by every member of the church. Through the good offices of Dr. Robt. E. Speer and the International Committee of the Boards of Foreign Missions in the United States and Canada, formed some years ago for the purpose of helping to provide for the spiritual needs of small communities abroad, the church was able to obtain the services of the Rev. G. Chapman Jones, D.D., LL.D., a prominent minister of the Methodist Episcopal Church, and recently stationed in Hornell, N.Y. Dr. Jones had relinquished his charge with the intention of seeking prolonged rest and change, but hearing through Dr. Speer of the needs of Yokohama Union Church the work so appealed to him that he consented to minister to the congregation for a year. Dr. Chapman Jones arrived in December last, and during the few months he has been in Yokohama has won the confidence and esteem of every one with whom he has been brought into contact. An eloquent preacher and a skilled organizer and leader, Dr. Jones has done much to build upon the work of his predecessors, and already has made a most valuable contribution to the work of the church in every department. During the past year a considerable sum has been raised to clear the debt on the new church erected some four years ago, and so great is the spirit of unity manifested that it is hoped the whole sum will shortly be paid off. One of the most active of the various organizations is the Bible School, which now has an average attendance of over a hundred scholars each Sunday, including the members of the ladies' and men's Bible classes recently formed. The Ladies' Auxiliary and Men's League still continue active work on social and spiritual lines.

Christ Church Yokohama

The Rev. Walter Weston continues his faithful ministrations at Christ Church, where, it is to be feared, the encouragement given is not as great as it might be. There is, of course, the small band of earnest workers, represented by the Choir and Church Workers' Guild, but with such a small company of workers the church and its Chaplain must be considerably handicapped. There is, unfortunately, a spirit of indifference among the larger number

who claim association with the church, and whose interest and enthusiasm, in too many cases, is unfortunately limited to attendance at service on Festival Days or some other special occasion. Among the most encouraging features of the work must be numbered the Sunday School, which meets every Sunday afternoon in the parish-room, with the exception of one Sunday a month, when a special children's service is held in the church. In this undertaking Mr. Weston has had the able assistance of Mrs. Weston and a small band of teachers, and the value of the work done is seen by the affectionate interest shown by the young people. Another feature of the church's work has been the weekly meetings for recreation and study, held for the young women of the congregation and community. These gatherings have been held by Mrs. Weston, whose words of advice and encouragement have helped many a young woman in the community.

Kobe

In Kobe the Rev. H. J. Raymer continues his work as Chaplain at All Saints', where there seeems to have been a revival in church work during the last two years, while the Rev. Stanley Gutelius is still ably filling the pastorate of the Union Church.

Tokyo

In Tokyo the Rev. Benjamin Chappell still faithfully ministers to those worshipping at the Union Church, while the Episcopal clergy of England and America stationed in the mission field are responsible for the services at St. Andrew's and Trinity Cathedral respectively.

In Nagasaki the missionary workers are responsible for services held for the Episcopal and Union Church congregations.

Hiratsuka

The small community of foreign employees at the Hiratsuka explosives works are cheered by the regular monthly visits of some representative from the St. Andrew's Mission, Tokyo, who comes down for regular services. Also in most of the towns where there is a missionary community of any size as Sendai, Kyoto and Osaka, English services are held for the benefit of the foreign residents and vis-

itors, as well as for the group of children usually found at such centres.

Work for Seamen

Although the Seamen's Institute in Yokohama has been closed, the retired Chaplain to seamen, the Rev. W. T. Austen, continues his visits to the foreign merchant seamen visiting the port, while on the occasion of naval visits a good deal of work is done to help the sailors, both by holding services and in social entertainment. The brief visit recently of an American naval vessel gave an opportunity for services on board. In entertaining the visiting blue-jackets, the two churches also showed an interest, and did much to make the men feel that though visiting a foreign land, there are those of their kith and kin who are willing and anxious to throw good influences around them during their stay.

Boy Scouts

Before bringing to a close this cursory review of religious work in the foreign communities, reference must be made to the efforts put forward to influence the lives of the young lads growing up in our midst. In both Yokohama and Kobe good work is being done in this direction through the Boy Scout movement, each port having a most efficient company of over twenty lads, under the leadership of well-known laymen. The influence exercised upon the lads through these organizations cannot be over-estimated, and for this reason the efforts being put forward should command the sympathy and hearty support of all interested in the welfare of the younger generation.

Though much more might be written, enough has been stated to show the nature of the religious work carried on in the interests of foreign residents in Japan. Though not without its features of disappointment, there is much to give encouragement, and to show the need of those who in any way realize the importance of maintaining strong, active churches among the foreign communities of Japan, doing all they can to encourage by sympathy and personal effort those who are engaged in the work.

CHAPTER II

SOUTH FORMOSA

MISSION OF THE PRESBYTERIAN CHURCH OF ENGLAND

By D. Ferguson

The Field At the end of 1912, the Chinese population of Formosa was 3,213,221. There are only two Protestant missionary bodies working in this field. The English Presbyterian Mission—the older and larger of the two—occupies roughly two-thirds of the Island from the Taikah river southwards, containing about 2,000,000 people; and the Canadian Presbyterian Mission occupies the remaining third from the Taikah river northwards with a population of about 1,000,000.

The Church Mission work was begun in South Formosa in 1865. The history of the church has been one of more or less steady progress, with no great spurt of revival and no serious time of depression. Within recent years after all deductions have been allowed for there has always been a net addition of from 100-250 to the adult roll. I append here a table of statistics showing the state of the roll-books up till Oct. 31st, 1913.

Presbyterian Church of England

Statistics of the Formosa Mission for the Year 1912—1913		
Communicants on the Roll Oct. 31st, 1912		3880
Additions:—		
Adults baptized	229	
Baptized in infancy, received to communion ...	27	
Restored from suspension	10	
Came from elsewhere	80	
Total Additions		346

Deductions :—				
Deaths		86		
Suspensions		17		
Gone elsewhere		73		
Total Deductions			176	
Net increase in number of communicants				170
Communicants on the roll Oct. 31st, 1913				4050
Members under suspension				202
Children on roll Oct. 31st, 1912	3602			
Baptized during year	380			
	3982			
Less deaths and those transferred to adult roll ...	58			
Total baptized children				3,924
Total church-membership adults and children Oct. 31st, 1913 ...				8,176

In the above figures it will be noticed that there are no fewer than 202 church members suspended or under the discipline of the Kirk Session. This figure may surprise our friends in Japan. In the sheet of statistics at the end of the CHRISTIAN MOVEMENT IN JAPAN, 1913, I can find no figure for the Japanese churches corresponding to this; two hundred and two suspended from church ordinances. This may seem a high figure, but it is proportionally very much lower than it was 20 years ago. On Oct. 31st, 1893 the church membership in full communion was 1225, and the number of members under suspension 186, giving a proportion of 13.1 % of the whole. In 1913 the corresponding figures are 4050 full members and 202 under discipline, giving a proportion of only 4.7 % on the whole. This is a vast improvement.

The church membership is made up of two classes with very distinct racial differences. The level plain on the west is inhabited by Formosan Chinese, whilst the lower hills eastwards are occupied chiefly by aborigines called Pepawhoan who for several generations have been civilized. The church members are drawn from both of these classes in the proportion of about two to one, there being 2716 Chinese and 1,334 Pepawhoans.

Whilst these figures show the actual numbers on our church rolls one requires to multiply them by five in order to get an estimate of the Christian community. For some

time it has been the custom with us to take a church census every fourth year. The last census was taken in 1910 when some interesting figures were secured. I append herewith a table giving the figures for the last four years.

	1898	1902	1906	1910
Forenoon attendance	3,966	5,885	6,496	6,905
Afternoon attendance	3,577	5,567	6,435	6,662
Readers of Romanized	2,000	3,244	4,079	4,436
Adherents and their families ...	10,758	12,945	15,925	16,941
Communicants	1,399	2,120	2,942	3,446
Baptized children	1,368	1,808	2,211	2,901
Native givings	¥3,732	¥7,460	¥11,954	¥13,300
Places of worship	62	81	87	90
Preachers	30	38	52	59
Native pastors	2	1	5	4
Number of villages where Christians live	—	—	—	742

Native givings for 1912 were ¥23,340 and the number of places of worship 97.

The census falls to be taken again this year when if the same proportion of adherents to church members holds as in former years, it will be found that the Christian community in South Formosa numbers very nearly 20,000.

The size of the Sunday congregations in one respect differs very considerably from ordinary congregations in England, and perhaps also from those in Japan. The congregations at home are usually not much more than half the size of the communion roll, the congregations in South Formosa are more than double the size of the communion roll. The number of our congregations in 1913, that is to say the number of places where Christians meet for worship on Sundays, is 97. Two or perhaps three of these can hardly be called chapels as they meet in the meantime only in the main room of some brother's house.

Workers

This Church has from very early years been lacking in trained workers. The church has grown faster than the supply of preachers. At the present moment we have 97 churches but only 72 pastors and preachers. That means that at least 25 little groups of congregations meet on Sundays, but there is no trained man with them to preach, or to teach them.

I give herewith a classified list of all our Christian workers.

WORKERS OCTOBER 31ST, 1913

I. SALARIED.

Foreign men, ordained	7		
" doctors	3		10
" women: unmarried	4		
" " hospital nurse	1		
" " married	7		12
Total Foreign			22
Formosan: ordained	4		
" unordained preachers	68		
" hospital assistants	16		
" " nurses	4		
Teachers: male	9		
female	10		
Bible women	4		
Printers	5		
Total Formosan			120
			142

II. UNSALARIED.

Sunday School Teachers: male	89		
" female	78	167	
Office bearers: elders	120		
" deacons	189	309	
Total workers, salaried and unsalaried,			476
Native and foreign			618

Care of the Young

The work for the children is far from satisfactory. There are 3602 baptized children and probably at least another 1,500 not baptized—say a total of 5,000 children in the church. It is to be confessed there is comparatively little organized work being carried on among this, the most hopeful class in the church. Recent reports to hand, however, give the following results:—

Sunday Schools		50
Pupils: Boys	1,120	
Girls	912	
Total	2,032	
Teachers: male	89	
female	78	
Total	167	

We are glad to be able to give the above figures, though it must be remembered that with some half a dozen noble exceptions Sunday School work here is still in its infancy.

Christian Liberality

When we speak of the liberality of the Formosan Church it is to be observed that this money is entirely given by Formosans, none of it by missionaries or other foreigners. The figures for 1913 are not yet to hand, so we note those for the year ending Dec. 31st, 1912. The following is a summary of the accounts for the whole church.

To Balance in hand Dec. 31st 1911	...¥ 1,529.13	By Pastors' salaries	...¥ 1,303.10
„ Cash received during 1912	23,339.83	„ Preachers	5,395.93
		„ Primary Sch. teachers	914.00
		„ Help to other churches	838.83
		„ Help to poor	243.32
		„ Church buildings ...	10,081.54
		„ Presbytery expenses	347.95
		„ Preachers' augmentation	1,222.99
		„ General sundries ...	2,619.44
			22,967.10
		„ Balance forward ...	1,901.86
	24,868.96		24,868.96

The total income of ¥23,339.83 for 1912 works out an average for that year of ¥6.015 per church member in full communion. The church is still a good bit from the goal of complete self-support, but we are making progress.

Church Extension

There is abundance of room for church extension. The amount of work done is limited only by the number of workers. From Koroton near our north boundary to Toko on the south, a distance of about 150 miles, there are on the plain few towns or villages where one would need to walk more than 6 or 8 miles to find a Christian place of worship. But of course in that same region there are hundreds, perhaps thousands, of villages still untouched with the Gospel. At the present moment doors are open everywhere. The native church as a whole is not taking advantage of the present opportunity. Some, however, are. The office-bearers of the church in Tainan city for

several months have arranged special evangelistic meetings for three successive nights at the time of full moon. The church can hold over six hundred when crammed, and each night it was crammed from 7.30 till after 10 with for the most part a non-Christian but most sympathetic audience. This work is bound to bear fruit. One feature of these meetings was the larger number of women who attended—at least as many as the men. This willingness on the part of non-Christians to listen to the Gospel is indicative of the state of feeling all over our field. "Truly the fields are white unto harvest but the labourers are few." Would that the whole Church would awaken to a sense of her opportunity and responsibility!

Since the beginning of the work in Formosa seldom has any one gone farther south than Toko which is about 40 miles south of Tainan. From Toko to Koshun near the South Cape there is a narrow tract 40 to 50 miles long. It is sparsely populated and hitherto almost entirely untouched by Christianity. A considerable number of patients come from this region to Tainan Hospital, and at last we have got definite Christian work started in the town of Koshun. Two theological students volunteered to go there last October. The ground was already well prepared for them by patients who had returned from the Hospital. The Japanese authorities and others gave much assistance, and from now onwards it is likely that Koshun will be added to the list of our regular churches.

There is another large tract of territory still absolutely untouched by the Gospel—I mean the savages on the mountains. This is a problem which weighs heavily on the hearts of some of us. At present there is no light as to how it is to be solved.

Medical Work

As mentioned elsewhere medical work has from the first been a prominent feature in the dissemination of Gospel truth. There are two mission hospitals in South Formosa, one in Tainan and one in Shoka 90 miles north. Looked at from a purely philanthropic point of view these hospitals are standing testimonies to the Love which is back of the Gospel of Christ. Looked at as methods of evangelization they are of the best. It is unnecessary here to quote

spiritual results which are to say the least multitudinous, but if we quote a few of the figures from the doctors' reports for 1913 they will show the amount of work done.

	Tainan.	Shoka.
Doctors	2	1
Nurse: foreign	1	—
Native assistants	7	9
In-patients male	2,116	1,841
In-patients female	768	
Out-patients male	3,350	9,710
Out-patients female	2,859	
Total individual patients	9,392	—
Total attendance with return visits	26,113	32,167
Patients seen in own houses	55	190
Patients seen on itinerary	548	—
Operations with anaesthetics	792	1,095
Local income	¥10,541.81	¥10,032.92
Expenditure	¥10,540.87	¥ 9,710 35
Cost to mission funds	—	—

Book-room and Printing-room

Another important branch of work is the printing of Romanized books and the sale of all kinds of Christian literature in character as well as in Roman letters. Last year we printed more than 700,000 pages. We issue a monthly magazine in Roman letters—"The Taiwan Church News"—one of the oldest Christian magazines in China. In May of this year the Magazine will reach its 350th number. Up till June, 1913, its name was the "Tainan Church News." In 1912 the north and south branches of the Church were united and at the meeting of Synod in the spring of 1913 it was resolved to have a united paper for the whole church. The name was then changed to "The Taiwan Church News." It is now a paper of 12 pages with a circulation of over 1600. Most of the copies are read by on an average about three people and exercises no small influence in the life of the church. The sales in the book-room for the year amounted to ¥4,184.25.

Education

It has to be confessed that the subject of education has not had the place it deserves in our Mission to the Chinese. For this neglect, if neglect it can be called, it would be unjust to blame any one. The missionaries in South Formosa, like most other places, followed the line of least resistance: they entered in by the doors which stood widest

open. Since 1865 when Dr. J. L. Maxwell landed first in Formosa, medical work has had a most important as well as an honourable position in the annals of the Mission. Medicine opened wide more doors than it was possible for the missionaries to enter. Besides medicine, street preaching has also been a favourite method of work. Whilst these two forms of work from the first guaranteed a comparative success, they at the same time to a large extent decided the character of the Mission. Roughly speaking wealthy Chinese or Chinese likely to desire an education do not attend a mission free hospital, and do not gather round a man preaching in the street. It was the poor—the fishermen and farmers, the carpenters, masons and small shop-keepers who from the first listened to the preacher or received the bulk of the benefits from the hospital, and it is this class which predominates in the church roll-books to-day. Missionaries found their hands more than fully occupied in following up the medical and preaching work, so that they felt they could afford neither the time nor the men to try to reach a higher and more difficult class by means of education.

Within recent years, that is since the advent of the Japanese, the condition of affairs has greatly changed. The doors to Christianity leading from the hospital or from street preaching are as wide open as ever, but the door by the way of education is now also no less accessible. The Mission must now see to it that this we must do and not leave the other undone.

Theological College

From the earliest days this Mission has insisted on a considerable amount of training being given to the evangelists or preachers. For 40 years or so a theological college in one form or another has been maintained in South Formosa. Just now there are 72 names on the roll of pastors or preachers; and with the exception of two or three men who had a shortened course, they have all had a minimum of four years in our theological college in addition to their training in elementary and middle schools. Theological students are received on probation for six months. At the end of this period, if approved by the Mission Council, their names are transferred to the roll of regular students. The

Mission provides sleeping accommodation and furniture, and in addition each student gets a monthly allowance of *Yo* for board and other expenses. The Theological College suffers from a chronic lack of students of the best class. To this there are two main contributing causes: (1) Meagerness of the salary which they afterwards receive as preachers: (2) Other much better paid forms of employment. (At present a preacher may receive ¥20 a month from the church whilst his own brother of not greater ability may in the same time make ¥200—¥300 as a doctor). This year there are in all 17 students spread over the four years' classes. To supply the needs of the Mission we should have about twice that number.

The present teaching staff consists of (1) one foreigner who is supposed to give his whole time to the work, though owing to the exigencies of other mission work this has hitherto been found impossible; (2) occasional help from other foreigners: (3) one Formosan tutor giving his whole time: (4) one Formosan teacher of Chinese classics and one Japanese teacher both of whom give part time only. The students get five to six hours teaching a day, three of which are distinctly theological subjects, and the remainder are occupied with the Chinese classics and the Japanese language.

In 1912 the union of the churches established by the Canadian Presbyterian Church Mission in the north and that of the English Presbyterian Church Mission in the south was consummated, forming the Synod of Formosa. This has led to the consideration of union in one or two other departments, and among them the union of the theological colleges. After Dr. Mott's visit to Japan in 1913 he brought the subject before the Foreign Missions Committees of the C.P. Church and also of the E. P. Church. But long before that time the subject had been discussed and the preliminary steps taken by the two Mission Councils and also by the two Presbyteries in Formosa. The two Councils as well as the Formosa Church North and South recognize the benefits to be derived from such a united theological college so that one would imagine it ought to be possible to attain such a desirable thing. There are real difficulties in the way but undoubt-

edly the great problem is that of *location*. Settle that and the others will settle themselves.

Middle School

For many years a Middle School for boys has been carried on under the auspices of the Mission. At the conference of missionaries under the chairmanship of Dr. Mott held last spring in Tokyo the Committee on Education came *inter alia* to the following finding: "The Christian education of Japan is open to two great criticisms: though progressing, it is not first-class, and it has failed to produce Christian leaders and workers in sufficient numbers. . . . . Christian schools in their teaching forces, in methods, and in equipment, are not abreast of national schools of corresponding grade." This finding holds with even greater force when applied to Christian education in Formosa. The School is called a Middle School and we have a Government permit for a Middle School, but for many years the standard of education given was (with the exception of Chinese classics) not much higher than that of an ordinary primary school in Japan. This was due chiefly to the lack of primary or elementary schools in the country to act as feeders to the Middle School.

Within late years the people have been awakened to their need of education. Thousands of their children in the public schools get a smattering of the Japanese language and elementary arithmetic. They get enough to make them long for more. Quite a number of the sons of wealthier parents find their way to Japan—to Tokyo and Kyoto. Some also manage to smuggle themselves to Hongkong, but the Japanese authorities look askance on any boys who wish to go anywhere but to Japan. In fact if a boy in applying for a passport says plainly he wishes to go to Shanghai, Amoy or Hongkong *for education*, the passport is refused point-blank. It is to be feared he secures his passport by a method closely akin to falsehood. He applies for a passport to enable him to visit his relatives in China. He pays them a visit (if they exist) and in the meantime goes to school for five or six years. Many of these graduates from the Japanese public schools also apply to enter our Middle School. This fact has made it not

only possible but also necessary to raise the standard of education.

Raising of the standard implied extensive improvement in buildings and equipment. In the Japanese-Formosan system of education there is nothing corresponding to the Middle School. When boys leave the public schools they may, if successful in the examinations, enter the Medical School, the Normal School or the Agricultural School in Taihoku; but there is no way open for them in Formosa to get any general education higher than that of the ordinary public school. There is a Middle School in Taihoku and soon there will be another in Tainan, but only Japanese children are admitted. The Formosan Christians were so impressed with the necessity of an educational institution of Middle School grade that they undertook privately to raise considerable funds towards the object. A number of non-Christian Formosan friends came forward with promises up to ¥60,000, and the Christians promised ¥20,000. With contributions from friends in England which would bring the amount up to ¥120,000 we hoped ere long to see a first class Middle School established in South Formosa. This was all being done by means of private donations. Our hopes were soon blasted. Most of the non-Christians who had promised donations to the scheme hold Government positions. These were quietly warned to have nothing to do with it. Thus the scheme has rather hung fire. True, the standard is gradually being raised. Our curriculum as permitted by the Government-General is practically the same as that of the *Doshisha*, but our buildings and equipment are still sadly deficient. In the old buildings we have accommodation for about 80 boys; in the new (when they are built) we hope to be able to take from 120 to 500 boys.

Primary Schools

Christian primary schools are still in their infancy. There are only three worthy of the name. These are conducted on good lines by proper teachers giving a fair grounding in Chinese classics, Japanese language, arithmetic and the other ordinary subjects taught in a school of the kind. But besides these we have eight schools taught in the chapels by the preacher in his spare time. As a result of

investigations made recently we find there are in all eleven mixed schools with 439 boys and 95 girls in attendance. There is ample room for much useful work to be done in this department.

Girls' School

In Tainan there is a Girls' School with accommodation for 62 boarders. It is always overflowing, having besides about a dozen day scholars. The pupils enter this School with very little preparatory study. The course is limited in the meantime to four years, and the girls leave just at a time when they could be taught much more. But many applicants are clamouring to be admitted and so the older girls must make room for the new ones. It is hoped that the establishment of an additional Girls' School at Shoka (mid-Formosa) will relieve the pressure so as to enable the ladies in Tainan to arrange for a more advanced course. The bulk of those girls come from Christian homes, and when they leave they do good work in Sunday schools or as teachers in the girls' primary school. Directly associated with the girls' boarding school in Tainan there is a primary day school with over 40 pupils, and in Shoka there is another such day school with 15 pupils. A good proportion of these pupils come from non-Christian homes. Both of these elementary schools act as feeders for the boarding school.

Women's School

The object of the women's school in Tainan is to train Bible women. This is a difficult class to get to stay long enough to get much benefit: home duties often recall them. Their training consists of Bible study, and in conducting meetings in Tainan and the district. This is a class which when well trained, willing and capable, can do Christian work of the first quality.

Present Position

We have at present a church naturally, gradually and with all possible help and encouragement from the missionaries, getting away from the control of the foreigners; but, at the same time, lacking sufficient native Christian leaders; a church well advanced, as mission churches go, in acquiring self-support; but, in spite of the mechanical ability to read the Bible, not well advanced in spiritual experience; a church growing in size, adding about 200 to the adult roll every year; but

were there more foreign workers, and native preachers more faithful and more diligent as well as more numerous, there is no apparent reason why the annual addition should not be at least 1,000. With the exception of the high hills occupied by the savages there is no part of the field and practically no class inaccessible. The church works among 2,000,000 people and 20,000 have at least a nominal church connection. That sounds a big figure: it is only 1 %. There is no other protestant church in the field: there is no overlapping. The relations between missionaries and people, and between Christians and non-Christians are of the best. Few would have the hardihood to criticize adversely the Presbyterian form of church government or organization! Why does the church not win Formosa for Christ at express speed? Sometime ago on the Scottish Highland Railway the engine became asthmatic and finally stopped on a steep incline. A passenger walked forward and said to the driver, "What's wrong Mac? Short of water?" "Oo no," replied Mac, "we hae plenty o watter, bit its no bilin."

JAPAN

PART IX
OBITUARIES

OBITUARIES

I—REV. DANIEL CROSBY GREENE, D.D., LL.D.

By E. R. Miller

Daniel Crosby Greene with his young wife landed in Japan on November 30th, 1869, and left us after a comparatively short illness on September 13th, 1913, his wife having preceded him, after a painful and lingering illness, on April 18th, 1910.

Dr. Greene was a typical New Englander. He was born in 1843 in a suburb of Boston, and as his grandfather and father had both been officers in the Board of Foreign Missions of the Congregational Churches it was not at all strange that he should offer himself to that Board as a missionary. All his school, college,* and theological life was spent in New England, except two years in Chicago Theological Seminary, from whence he went to Andover Theological Seminary, where he was graduated in 1869 Before graduation, however, he was under appointment of the Board to go to China. But after the Board decided to open work in Japan he was assigned to that country as its first representative, being ordained in July 1869. He was married the next day and soon started with his bride for Japan, where they were privileged to live so long and so happily.

After landing in Japan Mr. and Mrs. Greene lived for a short time in Tokyo; but in March 1870 they removed to Kobe where they remained till the summer of 1874, when they went to Yokohama so that Mr. Greene could take up work on the committee appointed to translate the New Testament. On the completion of this work Rutgers College conferred on him the degree of D.D. and in 1909

* He was graduated from Dartmouth in '64.

Dartmouth added that of LL.D. In 1881 Dr. Greene and family removed to Kyoto where he held the Chair of Old Testament Exegesis in the *Doshisha* for six years. After another furlough Dr. and Mrs. Greene came to Tokyo to live, and resided here for the rest of their lives.

Dr. Greene, like many other missionaries, occupied many posts in his own Mission, as well as positions of trust and responsibility in the community at large; this last is testified by the many places filled by him in different societies. And the part he took, when home on furlough, by his writings and addresses, trying to remove prejudice from the minds of those in America about the Japanese and to enlighten them as to her true position was appreciated by the Government, and three months before his death he was decorated with the Third Grade of the Order of the Rising Sun. But that for which in after times Dr. Greene will be specially remembered will be his work on the Translation Committee of the New Testament. There is also a special reason why this body of Federated Missions should remember Dr. Greene, he has occupied such a prominent place in our councils as an officer and on various committees, and it was his work and labour of love on the first issues of THE CHRISTIAN MOVEMENT, the organ of the Conference, that obtained for it such world-wide recognition; he was in a way the promoter and editor of it for so long.

His memory will remain fresh not only in our own hearts, but in the hearts of the many Japanese whom he has led and comforted by precept and example.

II—MRS. RACHEL LINDSEY HAIL

By JULIA LEAVITT

For over thirty-five years Mrs. Hail took an active part in the missionary life of Japan, and her death brings a keen sense of sorrow and loss to all who knew her. Her character had a piquant, spicy fragrance all its own, and she gave herself without stint to her family and friends, to the church and people. Nothing she had was held too good for use.

Among her many gifts Mrs. Hail had that of a singu-

larly beautiful hospitality. The distinguished traveller, the missionary friend new or old, pastors and evangelists and their wives, students, officials, soldiers, grand lady or little child, all the church folks and even the chance stranger from the country—all were made welcome, and all felt that she was thinking not of herself or her gifts, but of the one to whose comfort she ministered.

Mrs. Hail's kindly personal interest in hundreds of individuals will long be remembered. A Japanese lady says "My last memento of her is the spoon and glass which, filled with jam of her own making, she slipped into my basket on the way to the train." A child having no claim on her generosity except a pathetic history, still treasures and uses a real hatchet which she sent him as a birthday present months after he had confided to her that his birthday was the same as George Washington's.

Mrs. Hail was interested in many forms of Christian work. In her cooking classes she helped many housewives to improve family welfare. She visited their homes, she cared for soldiers in hospital, she helped Christian women to devise ways to up-build their church, she gathered children into Sunday Schools and directed their teachers, and she herself taught many in Bible and English classes. Her home was ever open for any kind of Christian meeting. Only two days before her last illness a photograph shows her in the midst of a group of church women busy with some hand work. A work meeting which she started in Tanabe over thirty years ago still continues to bring girls in touch with Christian teaching.

In every possible way she aided her husband's work. She was a kind and loving mother with every reason to be proud of her children and grandchildren. It was through her mother-love that she received, in the death of her son, the great blow that broke her strength. Sorrow, though it added a sweet gentleness, could not subdue her spirit. Even when she was so fragile that it seemed the least weariness would be too much for her she would show a sprightly courage as when, on a trip to Hakone, she would ride, not in a *kago* but on a stumbling pony, saying, "Didn't my father teach me to keep my horse's head up

in riding over the Pennsylvania hills? You needn't be afraid I will fall."

In Mrs. Hail's friendship was that vital quality of holding good across rough places, sometimes expressing a beautiful humility with the same impulsiveness that brought the quick word, or giving loving forgiveness for another's offences.

To this most inadequate appreciation of one who was a friend to us all must be added the words of a friend at home. Miss Alexander writes.

"I too loved her,—but I am glad to think of her as united again with her son whose death she mourned so deeply, and yet in such a sweet, surrendered spirit that we all marvelled. I am glad of the welcome she received —the 'well done' which she must have heard from our Lord.

"Yes, we miss her and we sorrow with the dear ones in their loneliness—but we feel that she cannot be far away. The unseen spirit so full of courage and hopeful cheer still remains to bless and encourage hundreds who have known her and touched the wide circle of her influence. We know from a very full life here she has entered a 'more abundant life'—beyond our ken, and so we are satisfied."

III—MASTER LOWELL HIBBARD

By E. R. Miller

A little Christian gentleman has gone home after nine sweet years among us. Lowell Hibbard passed away at Dairen, Manchuria, on December first. Laryngitis with complications leading to heart failure took him away from loving friends. Before he went he gave his heart to the Saviour and received the ordinance of baptism. He had always been a quiet, loving, manly little disciple of Jesus, scattering sunshine wherever he went.

This little Christian had chosen his life course. May we not believe that he had accomplished in his nine sweet years of love what some of us require four score and ten to measure? "Of such is the Kingdom of Heaven."

IV—JUJI ISHII

By James H. Pettee

There died on January 30, 1914, after a long and painful illness borne with marked patience and fortitude, one of the truly great Christian laymen of Japan. Juji Ishii who was born of *samurai* parentage in Takanabe, Hyuga, on or about April 7, 1865, and was the founder and till his death superintendent of Okayama Orphanage, has well been called the George Müller of Japan. At the memorial service held in Tokyo on February twenty-second, Baron Shibusawa pronounced him the father of modern philanthropy among Japanese.

His was not only the first Protestant orphanage in Japan—it was opened in 1887—but for the past score of years it has been the model for such institutions in the whole Far East. Some 2,200 children and adults have been befriended by it alone, and largely by Mr. Ishii's personal influence and institutional experiments the whole subject of the care of homeless children has to a marked degree come to receive up-to-date treatment.

Mr. Ishii has always been ready to try experiments in the conduct of his great charity. One after another he has adopted such watchwords and practiced such methods as faith in prayer; self-help; *Kido shugi* principle of prayer and toil; reliance on God and self and society at large: the three-fold training of head, heart and hand; the institutional system; the cottage system: the placing out in farmers' families of the youngest children; and the colonizing system.

Never merely a philanthropist in the technical sense of that word, Mr. Ishii has acted as an intermediary between the churches and society at large, and used his institution as a buffer between the two. Though not considering himself a preacher he was called on often to make addresses that were in reality sermons of great effectiveness. As a personal worker leading individuals to make "the great decision" or to engage in some pressing work for the betterment of mankind, he was a power indeed.

Among the scores, yes, hundreds of those whose lives he has thus moulded may be mentioned in particular Mr.

Magosaburo Ohara of Kurashiki in Okayama prefecture, who since the death of his father five years ago has become in his own right one of the wealthiest men in the prefecture, which wealth and power he is using with great wisdom and high purpose for the general betterment of social conditions in his own and other communities. He has just been appointed by the trustees of Okayama Orphanage its legal head (*riji*)) in Mr. Ishii's place and official superintendent of the institution, with Mrs. Ishii superintendent of its farm colony in Hyuga; Mr. T. Onoda and others will be her assistants and all connected with the Orphanage are prepared to rally loyally around the new administration.

There is some talk of changing the name from Okayama Orphanage to Ishii Memorial Home, and it is the purpose of all to continue its work in the faith and spirit of its great-hearted founder.

It is reassuring to know that Mr. Ishii's last days were his most religious ones. As on several earlier critical times in his life he felt the near presence of the living, loving Christ. He seemed to breathe this spirit of realized vision and unfaltering trust upon his loyal followers. The Cross (in part) was written into his name. It was sunk deeply into his life as well. He was a Christian *samurai* and the influence of his devoted life and victorious death will long abide to bless his loved Japan and all mankind.

V—MISS ANNA H. KIDDER

By E. R. Miller

Miss Anna H. Kidder came to Japan in 1875 under the American Baptist Mission and took up her residence in Tokyo as the pioneer missionary of that body in the capital, where she lived for the rest of her life, having passed away on Nov. 23, 1913. In all these thirty-eight years she took but one vacation, twenty-five years ago, and often spent the summer quietly working in the city. Miss Kidder's whole life has centered in and around Suruga Dai at the Girls' School she built and in which she taught. She was gentle, humble, and forgetful of self, putting her thoughts, her prayers, her

very life into the lives and hearts of the girls and women for whom she lived, and through whose Christian moulded lives she still works on and will live in their grateful memories. She could minister so well to others because she lived so close to the Master in her own life. There are very few in the missionary body who are so consistently living for the Japanese in a vital sense as did Miss Kidder, and yet so quiet and unobtrusive was her habit of life that I am sure many of us hardly knew of her existence. She will be missed by the Japanese and by those who knew her best; and to them her memory will be a sweet perfume, recalling pleasant scenes of happy ministrations, when self was forgotten and the Master all in all.

VI—MISS EVA L. ROLMAN

By Nellie Hall Clement

Miss Eva L. Rolman came to Japan in 1885 and died in Schenectady, N.Y. May 5th, 1913.

In trying to express what any life service means, we are confronted by two principles so clearly given us, one in the words of the Master, the other in the words of Samuel. First, we find Christ's thought of the value of service, as shown in the story of the labourers, who rendered, some a whole day's service, some only a few hours' service, while all received the same recompence. Second, we find Samuel's understanding of what real service is, when he said; "Man looketh on the outward appearance, but the Lord looketh on the heart." This is peculiarly true of Miss Rolman's work, which was intensive rather than extensive; and her friends are only now learning the real value of her work, which God knew when she was with us.

A friend wrote; "I was always impressed by two characteristics in Miss Rolman, thoroughness and fidelity." Another friend said; "Miss Rolman was cautious and accurate, she was the incarnation of what the Japanese call *chanto*."

Miss Rolman was an intense lover of little children. In this service she showed the spirit of the Christ. She always saw, as He always saw, not the ragged, unattrac-

tive child of the street, but the real child, the image of His Father. Her love of little children meant going to the New York State Normal School for kindergarten training at an age when most of us would have said; "Had I my life to live over again, I would be a kindergartener!" Although she was much older in years than the young women of her class, older in years than many of her teachers, I venture to say not one was younger in spirit.

In Miss Rolman's work for young women the same characteristic ruled. A friend wrote; "She always saw the best in girls, and no matter how poor the material, always gave a girl a chance to make something of herself, dealing with her with infinite patience." She often sought out and found families and individuals whom others passed by, and, having found, "never let go."

Miss Rolman's intense passion for an education was not only shown in her own life but in the desire she had for those in whom she was interested both in America and Japan. Not a few owe her deep gratitude, because she sent them to school, encouraged them to keep at it "against all odds," and fitted them for a service far beyond any thought of by themselves or their friends. It was peculiarly interesting and touching that her will revealed this life thought, and the money she left was given as a fund to aid her nieces and nephews in their education.

Miss Rolman was often chided by her fellow workers, because she practiced such rigid economy when considering herself and was so generous to others.

Miss Rolman fought against ill health during all her years out here, and finally went first to Battle Creek and then to her family home in New York State where she passed into the understanding of Life Eternal: and it can be truly said of her that "having loved," she "loved unto the end."

VII—MRS. ELEANOR ORBISON VAN STRIEN

By E. R. Miller

Mrs. Eleanor Orbison Van Strien of the North Japan Mission of the Reformed Church in America, was taken from us October 9th, 1913, one of the youngest members of the missionary community.

She was born twenty-four years ago in India, her parents being the Rev. and Mrs. J. H. Orbison of the Mission of the Presbyterian Church of the United States, now living in Jullunder City, in the Punjab, North India. Born and nurtured in a missionary family and on the mission field, it was natural that she should prepare herself for missionary work. After her early education in India she entered Miss Baldwin's School in Bryn Mawr. From there she went to Northfield Seminary, and after the completion of the course there, entered the New York City Mission Training School, where she stayed for one year, and then was appointed by the Presbyterian Board of Foreign Missions as a missionary to India, with the understanding, however, that she was to stay one more year in the Mission Training School.

At this time she became acquainted with the Rev. David Van Strien, who was under appointment as a missionary to Japan by the Board of Foreign Missions of the Reformed Church in America. They were married in New York on October 24, 1912, and sailing at once, arrived in Japan on November 20th. They were settled in their little home in Shinsaka Machi while attending the Japanese Language School, expecting to remove to Matsumoto in Shinshu after another year of language study.

Both they themselves and the Mission looked forward to their future work in the evangelistic field with high hopes, but the Lord had other things in store for them, and suddenly and unexpectedly this young life was taken from among us to work in the mansions of the blest. To us, who only see the back of the web, all this seems a confusion of colours and thrums and knots, but to those who have passed into the Throne Room the tapestry in all its rich beauty and wealth of harmonious colours is seen in the light of eternity. And when we reach the palace of the King we too shall know "the things which God hath prepared for them who love Him."

VIII—MISS LODUSKA J. WIRICK

By Fred E. Hagin

On the morning of April 30th, 1914, Miss Loduska J. Wirick passed away. She came to Tokyo as a missionary in 1890 and has toiled continuously since, save for a few furloughs she has taken. She leaves an aged mother and several brothers and sisters besides a large number of friends to mourn her death. She came out as the representative of the Belle Bennett Missionary Society of Des Moines, Iowa, and was listed as one of the missionaries of the University Place Christian Church of Des Moines.

Miss Wirick conducted a Sunday School in her own home and visited hospitals, but her most notable work was in the distribution of Christian literature. For some years she has sent from 300 to 400 copies of the temperance magazine every month to parties who were dependent upon her for their spiritual food and guidance. A picture of her in "The Front Rank" shows a pile of 8,000 letters and postals written by inquirers who were first drawn to Christianity by literature first received from her. During the Japanese-Russian war she did a very active work among wounded soldiers and many were led to faith in Christ by her endeavour. As an appreciation of her services in the hospital, the Emperor presented her with a loving cup.

The funeral services were held in the Christian Church in Suidobata, Koishikawa Ku, Tokyo. The rear part of the church constituted the remnants of a church which Miss Wirick built years ago with her own savings. The church was filled to its utmost capacity. The students of the Takachiho Middle School where Miss Wirick had been teaching for nine years, attended the funeral. The services were in charge of Rev. James M. McCaleb who spoke of the optimism and faith which had been dominant traits of her character. Mr. Teranishi, a young minister who was led to be a Christian and who was likewise helped financially in his theological education by Miss Wirick, spoke graciously of her sacrificial spirit Mr. Wada spoke of her work among the lepers and said that for years she had visited the leper hospital at least once or twice a month

and taught the lepers to sing and told them of the hopes of the Gospel.

Hon. Sho Nemoto, a member of Parliament, and Hon. Taro Ando, former Japanese Consul to Honolulu, were among the speakers at the funeral and paid high tribute to Miss Wirick's work. Mr. Hiratsuka, pastor of the Kamitomi Zaka church, spoke of the co-operative Sunday School where Miss Wirick laboured with Mr. Snodgrass years before. The Sunday School opened in Daimon Cho, Koishikawa Ku, and has grown into the church at Kamitomi Zaka.

Miss Wirick was buried at Somei Cemetery, near Sugamo, in North Tokyo. Many beautiful flowers were heaped around her casket, but more fitting than the floral tribute were the many kind words spoken of the good deeds she had done. Hers surely was the life that will call forth the rich reward which will be spoken by the King to all who have had His Spirit and have served in behalf of His needy ones :—" Well done good and faithful servant, enter thou into the joy of the Lord."

KOREA

PART I

GENERAL REVIEW OF THE YEAR

GENERAL SURVEY

By W. G. Cram

This survey will treat only of the progress of the missions and the Korean Church during the year 1913-1914. Matters of politics, commerce, internal improvements and foreign relations, though interesting and always more and less vitally related to the missionary propaganda, must perforce give place to the facts and features more specifically connected with the inspiration, growth, and trials of the missionary movement in Korea.

Material Progress

Those desirous of information regarding material progress in Korea during the past year, we would direct to the annual reports on "Reforms and Progress in Chosen (Korea)" compiled by the Government-General. The report of the Governor-General, Count Terauchi, to the Throne, in November, of last year, is embodied in a book entitled "Results of Three Years' Administration of Chosen Since Annexation." Of the book bearing this title the preface says, "Taking that report as a foundation, this book is now compiled by adding thereto such statements as are most likely to prove useful to those desirous of knowing the condition in Chosen." These books are well printed both in Japanese and English. No doubt copies will be furnished upon application to the Government-General, Seoul (*Keijo*), Chosen.

The Church

A church without trials or testings or persecutions is an anomaly. A church without hypocrites and false prophets is neither normal nor earthly. The past two years have given us abundant proof that the church in Korea, though wonderful as has been its increase and though genuine as has been its spiritual quickening, is a normal, militant church, suffering the vicissitudes of growth, bearing

the calumny of heartless persecutions and the shame of false professions and denials of the faith. No doubt the glowing reports of past years, setting forth the marvelous turning to the church accompanied by out-pourings of the Spirit in revival fire, have served somewhat to give a false impression of the church in Korea which God has been pleased to raise up in so wonderful a way. The Christian world, as it were, has been fascinated by tales matched only by those of apostolic times, forgetting to take into account the story's complement, namely, apostolic trials of faith and apostolic bonds for Jesus' sake. 'Tis human nature to advertize that which pleases and gives signs of progress. It is hard to recognize the uphill pull with the corresponding slackening of the pace. For the past two years the Korean Church has been making a life struggle. The upward-pull has called for every stretch of faith, every exertion of the spirit of love to man and to Christ. The church has not been found wanting. It has conquered. To-day it stands victorious, undaunted and unafraid, a truly indigenous church, bearing in its body the marks of Jesus Christ.

Trials and Victory

Any trial that calls for sacrifice and surrender brings a largess of unexpected blessing. As these words are being penned, information comes that as of yore new believers are being received in large numbers in several sections of the country. Especially in the north country about Pyeng Yang and Syen Chun in both Presbyterian and Methodist groups numbers of new believers are coming to the church. Not only is this true of these sections, but a survey of the whole country reveals the fact that not only among non-Christians is there a turning to the faith, but many who have fallen away during the trials of the past years are renewing their covenants with Christ and the church. Revivals of genuine power are being experienced. Classes for Bible study are being attended in large numbers, by both men and women who have walked long distances to be able to study the Bible, at their own expense. Normal growth and activity again prevail in the church's life.

New Believers

Because of the trials of the past and the consequent

blessings now being experienced, we are facing a new period in church development in Korea. Not only will this period be thoroughly imbued with the spirit of evangelism, as in the past, but it will have more of the elements of permanence and fortitude. Self-support and self-propagation will be the chief characteristics of coming years.

Missionary Work

Among the notable things which the church has undertaken during the past year, has been the sending of three Korean missionaries to China by the General Assembly of the Presbyterian Church. They are making excellent progress with the language, and are wholly supported by contributions from the native church.

Being thoroughly conversant with the Chinese ideograph, these missionaries very rapidly secure a working knowledge of the Chinese language. The wholesome effect of this move on the part of the church in Korea, both as an evangelizing factor in China and a means of producing solidarity in the church in Korea, should be fully recognized.

Statistics

In all Korea there are 75,000 baptized members. Including catechumens or probationers, adherents and baptized members, there is something more than a grand total of 185,000 adherents. The church has contributed for all purposes, including congregational expenses, building and repairing churches, missions, education and miscellaneous objects, a total of ¥264,051 or $132,025.50. An average of one *yen* and forty six *sen* ($0.73) for each adherent. There are 612 preachers; 490 colporteurs and Bible women; 9,858 churches or groups, and 2,348 church buildings There is an enrollment of 1,982 pupils in the boys' high schools, and 1,606 pupils in the girls' high schools. There are 725 primary schools with an enrollment of 13,254 boys and 5,800 girls. There are two theological seminaries with a total enrollment of 324. In the 20 hospitals and 23 dispensaries there have been 2,828 in-patient and 176,113 out-patient treatments.

The Missionary Body

During the year only a small number of reinforcements have come to the various missions. More attention is given to the

new missionary and the methods by which he pursues the study of the language. A more scientific study of methods accompanied by language schools conducted in Seoul and Pyeng Yang, have been matters of especial note during the past two years. The comparative rapidity with which the language is acquired under new methods, as compared with the old haphazard method, is gratifying. The large value of language schools on the mission field is evident from the fact that the opportunity to put into immediate practice the language learned in the school can always be accepted. Practice makes perfect. Also the opportunity to become acquainted with the characteristics, customs and national spirit of the people among whom the student is to be a missionary, as well as the engendering of a spirit of sympathy and profound interest in the people, is afforded in these language schools on the mission field. It is generally felt that much has been done in the language schools in Korea to bring these benefits to the new missionary, thus making a distinct advance over previous years.

Spirit of the Missionaries

The missionary body as a whole is hopeful. Few discouraging notes are heard. The largeness of the task with its accompanying difficulties is fully realized. The relationship of the missionary to the native church is accompanied with few problems. His ministry and leadership are joyfully accepted even amidst the growing spirit of church consciousness. The desire for church autonomy is in nowise at conflict with the work of the foreign missionary or of the missions. The consensus of opinion among the missionaries is that there must be established in Korea a self-supporting, self-propagating and self-governing church. The manner in which large portions of the church have responded to this aim is a matter of great encouragement. The missionaries feel that evangelism pursued with this end in view will result in the establishment of a church thoroughly indigenous.

The Missions

With the exception of the present year, the past few years have seen the force of nearly all the missions in Korea largely increased. This in connection with the multitudinous questions of organization and the proper adjustment of educational efforts has

called for a scientific study of the plans and policies of individual missions, as well as a distinct consideration of the question of unity. It is fully realized that a plan of action, scientific in its workings, properly caring for every phase of the missionary endeavour, in a proportion relative to need, will produce concerted action; will utilize the missionary's energy to a higher degree of efficiency; and will produce an enthusiasm worthy of the immensity of the task. The missions in Korea henceforth will put emphasis on an intense evangelism as the *sine qua non* of missionary effort, coupled with a proper emphasis upon the education of the children of our Christian constituency, and the establishment of those scientific, philanthropic, and eleemosynary institutions which will give due consideration to the bodies of men.

Unity

Distinct advances in matters of Christian unity have marked the past few years as epochal. We would not be understood as indicating that organic union is meant by the above statement. Something greater than a forced organic coalition is the proud heritage of the missions and native church in Korea, viz., a co-operation and unity in all matters of common interest, wholly spontaneous and universally recognized by missionaries and native Christians as a necessity for effective workmanship. We lay emphasis on the importance of planting a united church loyal to Jesus Christ, led by His Holy Spirit, and exalting the Word of God in ministry and in daily life.

Federal Council

This spirit of unity finds expression in the Federal Council which is a delegated body composed of the Protestant Evangelical missions in Korea. The object of the Federal Council is (1) The prosecution of work which can better be done in union than in separation. (2) To express the fellowship and catholic unity of the Christian Church in Korea. (3) To bring the constituent bodies into united service for Christ. (4) To secure large combined influence in all matters affecting the moral aud social conditions of the people. The Federal Council meets yearly. Each body belonging to the Federal Council is entitled to a representation not exceeding one-sixth of its total missionary body, including wives. Through this Council the pub-

lication of a Union Hymn Book and of Sunday School literature is controlled.

Another evidence of the sincerity of the unity existing between the missions is the delimitation of territory.

Division of Territory

The sphere of activity for each mission has been determined by mutual arrangement. There is no overlapping of churches or of efforts; no guerrilla warfare along the borders; no waste energy nor un-Christian methods of proselytism. A member moving from the territory of one mission automatically becomes a member of the church operating in the territory into which he has moved. This delimitation of territory has eliminated friction, and superinduced a broad spirit of catholicity.

One of the most notable agencies through which the spirit of co-operation and unity manifests itself is the

Educational Senate

Senate of the Educational Federation of Protestant Evangelical Missions in Korea. The powers of the Senate are unique in that they extend to all phases of Christian education operated by the missions and the native church. This wide range of control and final authority have been committed to the Senate by the missions and their respective boards. Its purpose is (1) to unify Christian education, as conducted by the various Christian missions into a single system, regulated from a single head, thereby obviating reduplication and waste, and to secure the most strategic and complete occupation of the field.

(2) To strengthen and develop this system and secure for it the highest educational efficiency.

(3) To secure through this system the best spiritual fruitage which Christian education can contribute to the Church of Christ in Korea.

(4) To co-operate with the Educational Department of the Government and to harmonize our educational system with the Government standard.

A General Secretary is elected by the Senate who gives one-half of his time to executive administration and visitation of the federated schools. Since its organization, constructive work has been done in unifying curricula. Also investigations as to needs pursuant to a complete occupa-

tion of the field with educational institutions have been completed. The results of these investigations have been referred to a co-operating committee in America. This committee is known as the Joint Committee in America. It is composed of representatives from the Boards of Missions whose field organizations unite in the Educational Federation. The report to the Joint Committee assumed the form of a special budget the main items of which are as follows:

(1) Endowment of common and grammar schools... ...	$135,000.
(2) Land, building and equipment of same	50,000.
(3) Common school system for Seoul	50,000.
(4) Income for maintainance of 25 academies...	45,000.
(5) Equipment for 25 academies, $2,000 each...	45,000.
(6) Academy buildings; $20,000 each for 25 academies	500,000.
(7) Arts College buildings, 1st year	100,000.
(8) Arts College income, 1st year	8,000.
(9) Academy industrial departments, 25 at $5,000 each	125,000.
(10) Arts College by 5th year additional	100,000.
(11) Arts College income, annual increase to 5th year ...	5,000.
(12) Higher Trade School, buildings, endowment, etc ...	375,000.

These requests are subject to a deduction of present value of plants and present income. The value of the present plants is about $174,000; the total present income is about $22,810.

This makes the net requests for buildings etc. $932,600; the net annual budget $50,190; and a lump sum for Trades School of $375,000. Reckoning the budget as a 5% income of an endowment, the total of the estimates is $2,312,800.

Joint action in order to avoid waste of energy and the reduplication of forces is secured among the missions in Korea by the following definite movements.

Special Movements

1. That there shall be but one Arts College for all Korea. Plans are being consummated for the organization and effective administration of this institution at the earliest date.

2. By a full co-operation of all the missions in the Severance Union Medical College in Seoul. This College has been conducted under the auspices of the Presbyterian North Mission. The Southern Presbyterian Mission, the Methodist Episcopal Church Mission, and the South-

ern Methodist Mission have each appointed physicians for full time in the work of the College, in addition to the regular staff of four physicians of the Northern Presbyterian Mission.

3. In the establishment of the Arthur T. Pierson Memorial Bible School in the city of Seoul. Funds were collected in America by the friends and relatives of the late Dr. Arthur T. Pierson and were donated for the purpose of erecting a Bible School in Korea as a memorial to the life and labours of that eminent Bible scholar. It is expected that this School shall be conducted by a Board of Trustees representing all the evangelical missions in Korea. Already its work has begun auspiciously. Plans for the purchase of property and the erection of suitable admistration buildings are well under way. The spirit of co-operation manifested in connection with this institution is a happy augury of its success and usefulness.

Distribution of the Forces

There are in Korea something over 330 missionaries. They are distributed as follows: Presbyterian, 164; Methodist, 95; Society for the Propagation of the Gospel, 32; Salvation Army, 16; miscellaneous Societies, 24. There is a total of 147 wives of missionaries. The Northern Presbyterian Mission is responsible for the evangelization of a population of 4,785,000; the Methodist Episcopal Church Mission, for 3,000,000; the Southern Presbyterian Mission for 2,291,000; and the Southern Methodist Mission for 1,113,000; both the Australian and Canadian Presbyterian Missions are responsible for more than a million each. There are also working among this population a few organizations that do not recognize the delimitation of territory agreements. The Northern Presbyterian Mission has one missionary for every 61,346 of its allotted population. The Northern Methodist Mission has one missionary for every 61,224. The Southern Presbyterian Mission has one missionary for every 45,820, while the Southern Methodist Mission has one missionary for every 27,147 of the population. This is somewhat indicative of the force and its relative task. The extent to which these forces have succeeded in their respective fields may be approximately indicated by the

following figures. The Northern Presbyterian Mission has one adherent for every 49 of the population. Or in other words one out of every 49 is a professing Christian. The Southern Presbyterian Mission has one professing Christian for every 150 of the population; the Northern Methodist Mission one for every 63, while the Southern Methodists have one for every 115. The Australian and Canadian Missions have approximately one for every 120 of the population. We cannot claim for these figures any degree of absolute accuracy, yet they suffice to indicate somewhat the force and its distribution, as well as its effectiveness in the respectivge fields.

The followin table shows how the missionaries of the six largest missions in Korea are distributed to the various departments of the missionary enterprise. It will be noted that 54.53 per cent of the missionary body is engaged in direct evangelistic work; 25.39% in educational work; 18.50% in medical work, and 1.58% in miscellaneous work.

Miscellaneous Work

Definite missionary work has been undertaken for the Chinese of whom there is a large number of the labouring and merchant classes in Seoul.

The missions in Korea unite in support of a pastor who has charge of the Union Church in Tokyo, which has been established among the Korean students in Tokyo. The work of the church there is quite flourishing.

The work among the Japanese in Korea has shown signs of encouraging progress. The reports of that work will be included under the head of work among the Japanese in colonies and foreign parts.

The preparation of a Christian literature is one of the problems facing the church in Korea. Adequate provision for this department of work should be early considered. The youth of the church in Korea, with the consequent problems and burdens of church organization and leadership, which have fully occupied the time of the missionaries, have forestalled the large production of a Christian literature. Some constructive work has been done, but nothing adequate to the needs and demands of the growing church. Distinct advances should be made in this line of endeavour.

The Presbyterian churches conduct a weekly church

paper of eight pages which sells for one *yen* per year. It has about 3,000 subscribers.

The Methodist churches also publish a Christian Advocate of eight pages. The price is 80 *sen* per year. It has 2,300 subscribers.

DISTRIBUTION OF MISSIONARIES

MISSIONS		Evangelistic		Educational		Medical		Miscellaneous	
		No.	Percent.	No.	Percent.	No.	Percent.	No.	Percent.
Northern Presbyterian	Men	34 1/2	61.61%	9 1/2	16.96%	11	19.64%	1	1.79%
	Women	13	59.09%	5	22.73%	4	18.18%	—	—
	Total	47 1/2	60.89%	14 1/2	18.59%	15	19.23%	1	1.29%
Southern Presbyterian	Men	17	54 84%	7	22.58%	6	19.35%	1	3.23%
	Women	10	52.63%	5	26.32%	4	21.05%	—	—
	Total	27	54.00%	12	24.00%	10	20.00%	1	2.00%
Northern Methodist	Men	13	54.17%	5	20.83%	5	20.83%	1	4.17%
	Women	9	36.00%	11	44.00%	5	20.00%	—	—
	Total	22	44.90%	16	32.65%	10	20.41%	1	2.04%
Southern Methodist	Men	11 1/2	60.50%	3 1/2	18.40%	3	15.80%	1	5.30%
	Women	8 1/2	38.60%	12 1/2	56.80%	1	4.60%	—	—
	Total	20	48.80%	16	39.00%	4	9.80%	1	2.40%
Canadian Presbyterian	Men	6 1/2	72.22%	1/2	5.56%	2	22.22%	—	—
	Women	2 1/2	50.00%	1 1/2	30.00%	1	20.00%	—	—
	Total	9	64.28%	2	14.29%	3	21.43%	—	—
Australian Presbyterian	Men	9	75.00%			3	25.00%	—	—
	Women	4	40.00%	4	40.00%	2	20.00%	—	—
	Total	13	59.09%	4	18.18%	5	22.73%	—	—
Grand Total General Average.	Men	91 1/2	60.59%	25 1/2	16.09%	30	19.87%	4	2.65%
	Women	47	45.63%	39	37.86%	17	16.50%	—	—
	Total	138.1/2	54.53%	64 1/2	25.39%	47	18.50%	4	1.58%

KOREA

PART II
CHURCHES AND MISSIONS

CHAPTER I

PRESBYTERIAN CHURCH IN THE U.S.A.

By A. M. Sharrocks, M. D.

A Period of Testing

Late in the summer of 1910, Japan announced the annexation of Korea. At that very time an article appeared in one of the leading American magazines, written by a Japanese of learning and foresight. The article made prominent mention of the wonderful growth of the Church in Korea, even calling it one of the marvels of this missionary age. It said that annexation was soon to be announced, and following closely upon it, the Church would inevitably pass through a period of testing. It was frank in its admission of doubt as to the outcome, but clearly stated that if back of this rapid growth was political ambition, the Church would enter into quick decline, whereas if it stood the test it would be the strongest evidence of its divine origin and spirituality. Two or three years were given as sufficient time to determine.

The Result of Testing

Are we to suppose that this article was a prophetic announcement of what later became known throughout the Christian world as the "Conspiracy Case"? It would be reasonable to anticipate that a military power as cautious and painstaking as the Japanese Government, would certainly not fail to assure itself as to the genuineness of such a popular movement among the Koreans. If indeed this be the explanation of the "Conspiracy Case," we who are on the ground can testify that no stone was left unturned to make the testing thorough. It is now over two years since the blow fell, and over four years since annexation. What about the Church? Thanks to the Rock founda-

tion upon which it is built, the storms came and beat upon it, and it fell not.

Present Strength

It is difficult to estimate the strength of a church, or to compare it with that of any other period of its history. Let us do what we can, however, to measure its strength numerically, spiritually, and financially. In doing so this article will deal only with that part of the Presbyterian Church which is the child of the Presbyterian Mission, North.

Numerically

Those who have been following the missionary enterprise in Korea will have noticed that the phenomenal growth took its start about the year 1904, the year of the Russo-Japanese war. Up to that time the growth had been rather steady, and only what might be expected among a people who have always shown a readiness for receiving the Gospel. In the years 1904 and '05 a new life seemed to take hold of the church. The growth in 1906, '07 and '08 became most phenomenal. The gross adherentage which was 30,000 in 1905 suddenly increased to nearly 110,000 in 1911. It seemed as though the whole nation were on the eve of bolting into the Kingdom. The hardest duty of the missionary was to make sure of the motives of those who sought membership, for he well knew that to receive into the church those who entered from any but the right motive, would not only weaken the Church, but be a real danger to it. The standards for admission which had always been high, were at this time enforced more vigourously. This influx or quickening was not alone with regard to membership, as some supposed. The whole church, including the church schools, seemed to be tingling with life.

Revival Period

Just in the midst of this rapid growth, that is, in the years 1906 and '07, there broke out *in* the church one of the most remarkable revivals that ever swept a mission field. The distinctive feature of the revival was that it was among the professing Christians rather than the non-converted. It was during the period of the rapid growth, but the remarkable thing about it is that between the years 1902 and 1910, that year (1907) stands out conspicuously as the

only one that shows a falling off in the increasing number of the baptisms.

Period of Great Advance

The year 1910 is another mile-stone in Korean Church history. Storm clouds appeared on the horizon which blackened until the storm center was reached in the fall of 1911 and spring of 1912. The casual reader of mission reports will pronounce the years of 1910, '11, '12 as years of decline. In some respects they were. The total adherentage which had been going up by leaps and bounds, not only failed to increase, but actually shrunk about ten per cent on its former number. To put it in another way, the total adherentage at present is only about one half what it would have been, had the rapid rate of increase observed from 1906-1909 continued to the present. But here again is a fact worthy of note. The year 1912 which in many respects was the bluest, when so many of the pastors and church officers were in Seoul on trial in the "Conspiracy Case," turns out to be the banner year in the number of baptisms administered. The ways of God are inscrutable! The young tree fertilized by the great revival of 1906-1907 put forth its richest leafage, but when cut back by the All-wise Gardener in 1911-1912, yielded its fruit in greatest abundance.

Classes of Christians

It may not be amiss here to say that our methods recognize three classifications of Christians; new believers, catechumens, and communicants. Any one who attends services and wishes his name recorded, is enrolled as a new believer. If he remains faithful, and at the end of six months passes a satisfactory examination, he is received as a catechumen. He is then held on probation for one year, after which time he is again examined to ascertain the progress made, and if his examination and past conduct are satisfactory he is baptized and becomes a communicant. The sum of these three grades constitute what we call the total adherentage.

In 1909 the total adherents numbered about 95,000 and the communicants 25,000. At present they are 92,600 and 43,000 respectively. It will be seen at a glance where the pruning has been. There have been far

more baptisms administered in the last two years than in any previous two, and more than the total of any seven years prior to 1909. With these facts before us we can say without doubt that numerically the church is certainly as strong as at any former period. Our latest figures, gathered in the summer of 1913, are as follows :—

Ordained Preachers	219
Ordained Elders	116
Churches and Groups	1,269
Communicants	42,913
Baptized Last Year	5,758
Catechumens	18,441
Catechumens Received Last Year	5,847
Total Adherents	92,612

Spiritually

A rose without perfume, a sunset canvas without colour, a church, be it ever so large and prosperous, without evident presence of the Holy Spirit, are alike disappointing and void of that which is held to be essential. We have shown in the section above, how the church has stood true to its calling throughout the trying transitional period since annexation, contrary to the expectations of many. We believe that this in itself is an evidence of a deep and abiding spirituality, but there are evidences still more convincing which I wish to mention.

Love for Bible

1st. The Korean Christians are unique in their fondness for, and knowledge of, the Word of God. They read it and ponder over it with the greatest interest. The whole church goes to Sabbath School, indeed that service is frequently better attended than the preaching service, for it is there that the Word is taught. It has long been the custom of our Mission to hold Bible classes in as many centers as possible, drawing the people in from the nearby groups. These classes last from four or five days to a couple of weeks. Regular class work is conducted during the day and popular conferences held in the evenings. The people come at their own cost, defraying even the expense of lighting and heating the building in which they meet. Last year there were 1,821 such classes held, the enrollment of those attending amounting to the wonderful figure of 47,484. Some of these classes, especial-

ly those held in the station centers, attract people from considerable distances, and the attendance often exceeds a thousand. Think of the enthusiasm that springs from a twelve days' class, or conference, of 1,000 men. This year these classes were uniformly well attended. From far off Kang Kei word comes of a rousing good class at which 400 new believers were received. Seoul station reports upwards of a thousand new conversions within its territory. Other stations report better classes and more new believers than for several years. Nor should I neglect to mention the more thorough and systematic work being done by our seven Bible Institutes, which have courses ranging from a few weeks to two or three months each. Last year the attendance upon these was 502. There is no doubt that the Korean is fond of Bible study.

Simple Faith

2nd. Furthermore there is full acceptance of what he finds in the Bible. The divinity of Christ, the atonement, the the resurrection, the miracles, all are as well understood and given as much credence, as any of His teachings.

Consistant Life

3rd. They take God at His word and try to shape their lives accordingly. Their conversion is more of the heart than of the intellect, consequently we frequently see men changed through and through before our very eyes. The Korean, in his natural state, has many characteristics that are far from lovable. Altruism, truthfulness and thrift are quite absent. But one has only to look upon a group of baptized Christians, and compare them with what they were ten or fifteen years ago to realize fully the power of a Spirit-filled Gospel. Now and then we are apt to grieve as we see here or there one who reverts to his former nature, but a second's reflection brings to mind numberless cases that have stood the test of persecution from family or neighbour, or an over-zealous gendarmerie, and we cannot but realize that without the Spirit these things could not be.

I therefore offer these three characteristics of our Korean brethren, his love of Bible study, his acceptance of the full Gospel, and the evident out-workings of it in his own life, as *prima facie* evidence of a Spiritual Church.

Self-Support

Giving is not measured by what one gives, but by what he has left. So the widow who had nothing left, gave more than they all. One needs only to see the homes of our people and observe their utter lack of comforts, to appreciate the following facts:—

In connection with our Mission there are 219 ordained Korean pastors, every one of them on native support.

There are 1,088 church buildings. For their erection, less than two score of them received any financial help from foreign sources.

There are 8,829 evangelistic workers of one kind or another who are labouring for the Kingdom, at no expense to the mission.

There are a score or more of home missionaries at work among the neglected corners, and three foreign missionaries (Koreans) in China, all supported by the native church.

The total contributions from our part of the Presbyterian Church last year were reported as being ¥158,655.73.

When Jack London passed through Korea, following General Kuroki's Division, he said "Do you mean to say that these poor Koreans build their own churches and support their pastors and school teachers? Well, their Christianity means something to them then."

For one or two years there has been a little hesitancy in using the oft-repeated sentence, but this year once again we must say, with thankful hearts "The best year our Mission ever had."

CHAPTER II

CANADIAN PRESBYTERIAN MISSION

By W. R. Foote

The Field and the Workers

The territory of the Canadian Presbyterian Mission is situated on the north east of Korea, and includes a strip of Manchuria across the Tuman river where numbers of Koreans have settled. The field is 400 miles long with an estimated population of a million and a quarter. While there are large well settled plains, it is on the whole, a mountainous district less densely populated than many other sections of the peninsula.

The missionaries are centred in five stations viz , Wonsan, Ham Hung, Songchin, Hoi Ryung, and Kando. The last named has only been opened since the autumn of 1913, and strictly speaking should not be considered in an article dealing exclusively with Korea, but there are no separate reports from Kando, as it was, until this year, part of the Hoi Ryung station.

The entire mission staff consists of eight clergymen, three doctors (one of whom is a woman), nine single women and nine wives. Seven members of the staff arrived in the closing months of last year.

Evangelistic Work

There are 204 congregations, and to care for these, besides the missionaries and their helpers, there are six native co-pastors Some of these have only one church, while others have charge of a group of small congregations making a circuit.

When a congregation becomes strong enough to call a pastor, it usually asks that a missionary be retained as co-pastor, but much of the work and guidance of the charge falls to the native pastor, and when he is a capable man matters pass largely into his hands.

While these pastors take a certain responsibility in the larger congregations, the great work of looking after the churches and preaching in the non-Christian villages is done by the missionaries and those under their direction. The native church frequently provides volunteers to help in this service, and some congregations contribute regularly toward the support of evangelists. In connection with the 204 congregations mentioned above, there are eight sessions, 2,683 communicants, 2,008 catechumens, 8,399 members and adherents.

Bible Study

Bible classes are held for men, and also separate ones for women, in all the leading churches. The Christians look forward to these occasions and arrange their business so they can attend. The sessions last from five to twelve days. Besides Bible study, time is taken for the discussion of church problems, and plans are made for the more efficient working of the field. People who cannot contribute money towards evangelization frequently pledge themselves to give so many days of personal service in visiting non-Christian homes and villages. At a recent class the number of days pledged aggregated over 500. A secretary is appointed to whom each volunteer reports the work done, and who in turn reports to the whole field.

Classes for Leaders

Besides the general classes, special ones are held in each station for all officers of the church including Sunday School teachers, and prospective theological students. The sessions are longer than those of the ordinary classes and more systematic study is attempted. The course extends over five years; examinations are required and certificates given on the completion of the course. Advanced work is also done among the women by means of classes and institutes.

Colportage

Over fifty colporteurs and Bible women are engaged in the Mission, and the whole field has been pretty well canvassed by these agents. The believers are fairly well provided with what Christian literature there is in Korean, but the non-Christians are not good book-buyers. However in some districts it is estimated, that there is at least one Gospel in nearly every home. By an extra effort last autumn, in three months,

something like 20,000 volumes more than the average were sold.

Educational Work

The two academies had an attendance of 98 students. The one at Wonsan is a union institution with the Methodist Episcopal Church, South Mission. Including the students from that Mission the attendance was 30 more than mentioned above. The primary object of these schools is to provide an education for Christian young men who desire to work in the church either on graduation or after a course of study at some college. Apart from the missionary in charge, and a Japanese teacher in each, the staff consists of Koreans. Corresponding to these academies are several schools for girls, with the same aims, and doing equally good work, save that the studies are not carried so far.

Below these are about 75 common schools—the majority for boys—financed and managed for the most part by the native church. In many cases the teacher is a leader in the church and does the work of a local evangelist. In these schools (apart from the academies) are 1274 pupils.

Eight young men in the Mission are studying at Medical College and 17 at the Theological Seminary.

Medical Work

Medical work is carried on in three stations, each with a hospital. The treatments totalled 22,500. One station has the services of a native doctor, a graduate of the government medical school who practices with the missionary doctor. A Bible woman is attached to each hospital, who ministers not only to the spiritual needs of the female patients, but visits their homes. A similar work is done among the male patients, and thus the medical work is a most effective evangelistic agency.

Sunday Schools

For an hour before the regular service on Sunday morning the whole congregation studies the Sunday School lesson. All who attend church join in these studies. Besides this, in the larger churches an effort has been made with fair success to hold a seperate session in the afternoon for all the children who can be gathered—Christian and non-Christian. Easy lessons, especially adapted for children, are taught.

Self-support Apart from medical fees the native contributions amounted to ¥9,950.14.

The largest sum was for evangelistic work and congregational expenses; then came that for buildings, and next for educational work. Almost without exception the running expenses of the congregations, including the pastors' salaries, are paid by the native church. Foreign funds are used mostly for colportage, for hospitals, advanced schools and for assistants' salaries.

Needs The great need of the field is for two doctors, and a sufficient number of evangelistic workers to bring the claims of the Gospel to all the people. This too is an opportune time for a distinct advance when the native church is growing in strength and the political and social situation is so favourable.

CHAPTER III

THE AUSTRALIAN PRESBYTERIAN MISSION

By G. Engel.

Workers and Field

This Mission was founded by the late Rev. Henry Davies, M.A., in 1889, but was, owing to his early death in April, 1890, without any representation in Korea until the autumn of 1891, five new workers arrived in the persons of the Rev. J. H. and Mrs. Mackay, Misses Menzies, Perry and Fawcett. For many years there were very few reinforcements apart from the replacement of workers who had resigned. It is only since 1910 that there has been any considerable increase in the working force. Hence whatever has been accomplished by this Mission must not be judged in the light of the present number of workers.

At the beginning of 1913 there were ten ordained men, two of whom were medical men, with eight wives and ten single women, (among whom two are qualified nurses), and these constituted the mission force. Since then four more men, one of whom is a medical man, and a single woman worker, have been added to the staff. But last November the senior clerical worker, the Rev. Andrew Adamson, resigned and returned with his wife and children to England. The present working force is, therefore, composed of thirteen men, eight wives, and eleven single women.

Until last year the work was carried on from three stations, viz: Fusanchin, Masanpo and Chinju. But during the year two more stations were opened, one at Tongyeng (*Toyei*) and the other at Kuchang (*Kyosho*). These five stations are in South Kyengsang Province. The island of Ullungdo, (*Matsu Shima*) in the Japan Sea, is

included in this territory, and is cared for by Fusanchin station.

During the year negotiations have been carried on with the American Presbyterian Mission North, with a view to handing over to this Mission the remainder of the territory in this province, which the former has been working for the last twenty years. As the number of the Australian missionaries was adequate for working the whole province, it seemed best to the larger interests of God's Kingdom to take this step, and thus set the American brethren free for work elsewhere. The Presbyterian Mission North has agreed to this step, and it remains now only for the Board in New York to give its final consent.

Evangelistic Work

The work of the Australian Presbyterian Mission has in the past been almost confined to evangelistic efforts, which during the last seven years has been chiefly itinerant, pastoral and organizing work in the country districts. This is the common feature of the work in Korea. There are now 163 meeting places, of which 139 are separate church buildings, all of them having been erected or acquired with money collected by the congregations themselves. Fourteen of these were added during the year. Three congregations have sessions, and there are two entirely self-supporting pastoral charges with Korean pastors over them. 618 communicants, 594 catechumens, and 64 infants represent the additions during the year, so that there are 2,109 communicants, 1,603 catechumens, and 329 baptized infants on the rolls with a total adherentage of 7,132 believers. The Korean church contributions amounted to ¥1,225 towards congregational expenses, ¥2,927 towards the maintenance of the primary church-schools, ¥1,157 towards the erection of church buildings and repairs of the same, and ¥897 towards home and foreign missions, a total of ¥6,206. Eighty-nine Sabbath Schools had a membership of 4,366.

Educational Work

The Mission supports in part three boys' schools, these being considered as the central schools for three stations of Fusanchin, Masanpo and Chinju. Besides these, the Mission maintains three girls' schools at the three stations just

named, all of which have classes of the high school grade. Tongyeng station has recently started a girls' school. A girls' orphanage has been maintained for fourteen years at Fusanchin, forming the neucleus of that station's girls' school.

Medical Work

The arrival of so many new missionaries and the opening of two new stations have naturally necessitated the erection of a large number of dwelling houses. But the chief feature in the building enterprise has been the opening last November of a large hospital at Chinjuu, at a cost of ¥32,000. The foreign staff consists of two medical men, Drs. Currell and McLaren, and a graduate nurse, Miss Clerke.

Drs. Currell and McLaren each gave three months of their time last year to instructional work in the Severance Medical College at Seoul.

Bible Classes

Annual classes for simple Bible instruction were held in various centres, at the time of the Korean New Year, for men, and at other times for women. Besides this, Fusanchin station held the second session of its Men's Bible Institute during January 1913, with an enrollment of 28 students, and a Women's Bible Institute was held for the first time in May and June at Fusanchin, for women from the whole territory of the mission. Fifteen women took advantage of this opportunity. Classes for helpers or catechists have also been regularly held for many years past for the whole Mission. Since 1906 the Mission has further borne its share in the Theological Seminary, maintained by all the Presbyterian Missions at Pyeng Yang, by giving the services of the Rev. G. Engel, who with a few unavoidable exceptions, has taught there three months a year.

A Leper Asylum, maintained by the "Mission to Lepers in India and the East," is under the superintendence of the Rev. J. N. Mackenzie. There are seventy inmates to be cared for, and a goodly number of these have been baptized.

A large exodus of Korean Christians to Manchuria has taken place during the year, some congregations in the territories of Kuchang and Tongyeng stations having been so seriously affected that their existence was in danger. But the movement has been a blessing in disguise as it aroused

the remaining believers and neighbouring congregations to greater zeal in personal and collective effort for the spread of the good tidings among the unbelievers. Moreover, the emigrants have zealously propagated their faith among the non-Christian emigrants and have proven according to the testimony of missionaries, a stimulus to the work there. A steady process of sifting has been going on among all the adherents of the various congregations, while older church members have been more and more deeply grounded in the faith, so that from all the stations a steady advance was reported at the last annual meeting of the Mission Council.

Work for Japanese

Mrs. Lyall, who has for some years been studying the Japanese language, has been instrumental in starting a promising work among the Japanese of Chinju. Special praise is due to her language teacher, Mr. Tokumura, who has been unsparing in his efforts to advance the work. Through the courtesy of the Rev. F. S. Curtis, the Mission obtained the services of a Japanese evangelist; but the latter soon resigned. Owing to Mr. and Mrs. Lyall's transfer to Masanpo, and the resignation of the Japanese evangelist, the good work begun is in danger of being—like some Australian rivers—lost in the sands. The Mission has asked the home authorities to appoint a full time clerical man from home for this work.

It is not very much that this Mission has accomplished as compared with the mighty advance made by the other missions in Korea, but we fervently hope and pray that when all our young missionaries have acquired the language, larger and deeper work will result under the continued blessing of the Lord of the Harvest.

CHAPTER IV

THE METHODIST EPISCOPAL CHURCH

By W. A. Noble

Personnel of the Mission

There are in the Methodist Episcopal Mission 24 men missionaries of the parent Board and 28 members of the Woman's Society. In addition to these the wives of the missionaries all engage in some kind of missionary work. Seventeen of the men and twelve of the members of the Woman's Foreign Missionary Society are engaged in evangelistic work. Four missionary physicians have the charge of as many hospitals, and one other teaches in the Union Medical College in Seoul. There are four women physicians conducting the work of the two women's hospitals, one in Seoul and one in Pyeng Yang. Four members of the parent Board devote the major part of their time to the educational work.

Institutional Work

For eight years the Methodist Mission has been engaged in high school and college work in union with the Presbyterian Mission in the city of Pyeng Yang.

For the convenience of the teaching force and for the advantage it gives the student, the high school work of the Methodist Mission has been centered in Seoul. This is in obedience to the policy adopted by the Mission in 1913, which states that there shall be only one high school supported by the Methodist Mission. In all other places the work shall be confined to the primary grades.

The Theological Seminary located in Seoul is a powerful evangelistic agency in our work. Being conducted by the two Methodist Missions, the spirit is catholic as well as

deeply spiritual. During the school year the city of Seoul feels the spiritual touch of this body of students.

Native Pastors and Self-Support

There are 32 Korean pastors who have been ordained, and 59 licensed preachers who give all their time to the work.

Some of them are entirely supported by the local churches and some have their salaries subsidized by mission funds.

The average contribution per member for self-support for the last five years is ¥6.45 per year. The total church following has contributed an average of ¥1 26 per member for self-support.

The total following for the last Conference year was 40,548. The total amount given for self-support was ¥51,410.00. There are 555 organized churches and other places of worship. There is an average of 23 churches for each male missionary and six churches for each Korean pastor and licensed preacher.

Methods of Work among the Churches

In addition to the usual pastoral work conducted by missionary and native workers, Bible Institutes are conducted in connection with all the churches throughout the country. This period lasts from September of each year to the following April. During that time there is not a man, woman or child whose name is on the church roll or who for any reason attends the church services, who does not have the privilege of special Biblical instruction. There is seldom a church where special protracted meetings are not held for the purpose of upbuilding the local church membership in spiritual things and appeal to the non-Christian communities. This work is conducted by the missionaries, the pastors and specially appointed evangelists, and by the whole Christian community where such work is being conducted.

Division of Territory

In the division of territory, the Methodist Episcopal Mission was assigned 3,000,000 of the population of Korea. This territory is rather a restricted territory than an exclusive territory, as within its bounds the Anglican Mission carries on most all of its work, and the field is also occupied by the Roman Catholic Mission.

CHAPTER V

METHODIST EPISCOPAL CHURCH, SOUTH

By J. R. Moose

In preparing a report for readers who are not acquainted with the history of our Mission it may be well to give a few historical facts.

Our Mission was founded in the year 1896 by Rev. C. F. Reid, D.D., who had spent several years as a missionary in China. Dr. Reid had been in Korea only a short time when he was joined by Mrs. J. P. Campbell who came as the first representative of the Woman's Board of Missions of our church. She too had spent several years doing missionary work in China. Thus the foundations of the Mission were laid by those who had seen years of service in the mission field.

Forms of Work

From the first the work was planned to be carried on in three departments: evangelistic, educational and medical. This general plan has been adhered to as the ideal for the Mission, to the present time, and work on these three lines has been established in all four of our stations namely: Seoul, Songdo, Wonsan and Choon.

For a number of years, at the beginning of the Mission, our force of workers was small and very inadequate to the demands coming from all departments of the work. It was not until the tenth year of our history that the force of missionaries increased so that we began to feel as though we could in some measure meet the demands that were upon us.

Evangelistic Effort

The key-note was evangelism from the very first, and while we have never changed from this key, the demands from other depart-

ments have been so numerous and so loud in their call, that the music of the key-note has often been almost lost to the ear.

Much use was made of the Bible Societies' colporteurs; these Societies furnishing the Scriptures and the salaries for the colporteurs, our missionaries directing and superintending them. This has proved to be a great success in selling the Scriptures among the unevangelized, and in starting groups of new believers which have often developed into organized churches. This work is still being carried on in all our territory, but it is not meeting with the same success in starting new groups of believers that it did in other days.

About the same time our force of workers increased, our institutional work was enlarged to such an extent that many of the workers had to devote most of their time to it, and so it came about that the rapidly growing evangelistic work had to be sorely neglected.

Growth

From the founding of the Mission until the year 1911, the growth was steady with an increase in membership every year. In 1911 the roll of baptized members stood at 6,943 which is the largest number ever recorded in our minutes. In 1912 and 1913 the church in Korea was being tested as never before, and as a consequence our mission roll shows quite a falling off. This is not the place to enter into a full discussion of this subject; but since it played such an important part in hindering our work is would not be fair to all concerned to pass it over without a word of explanation. Beginning with the year 1911 every little group of believers, as well as every organized church, was watched by the gendermerie and police force. In many places once a month, and sometimes oftener, an officer called upon the class leader, or other officials of the church, and demanded the church records which were examined, and enquiry was made concerning new believers, if there were any, who they were and where they lived, what they did etc., etc. In many cases the leaders were abused and the church ridiculed in the presence of unbelievers, by the officials who examined the records. It can readily be seen how such methods on the part of the authorities would intimidate the poor country

people and drive many from the church, at the same time deterring many others from becoming believers.

Removals of Christians

Another feature which played no small part in our reports for 1913 was that of emigration. This fever broke out among us in a very virulent type, and swept throughout the north-eastern part of the territory, claiming its victims by the scores and hundreds for North Kan-do. From one district more than eighty baptized members, not to mention baptized children and probationers, moved to Kan-do in less than a year. Many of these carried their certificates of church membership and united with the churches in the communities to which they moved. Among these were some of our best people and some of our strongest leaders. In some places the entire membership moved away and the church buildings had to be abandoned and sold.

What has been said will in a measure prepare us for the report of 1913 which shows a decrease in our membership of 620; the figures being 6,912 for 1912, and 6,292 for 1913. Immigration will explain some of this loss, but by far the greater part must be explained on the ground of a falling away among those who were not well established in the faith; and who were not able to stand the testing through which they were compelled to pass.

Let no one think for a moment that we made no progress during the time which is covered by this report. So far from this being the case, the figures show that in 1913, adults to the number of 587 and infants to the number of 318 were baptized. The loss by certificate, expulsion, death and otherwise was 907, which accounts for our decrease.

The work of our Mission is carried on by the Board of Missions. The Woman's Council has charge of the work conducted for women. Their efforts during the past years of our Mission have largely been confined to educational work. However, much more systematic and definite efforts are being put forth by them in the direct evangelistic work, which consists in visiting churches, holding Bible study classes and conducting Bible Schools in the station centers.

Worker's Conference

The most noted feature of our last year's work was a call for a Worker's Conference in the spring of 1913 which resulted in the appointment of a commission representing all departments, which investigated every phase of mission work in our Mission, also similar lines of work in other missions and then sat for about ten days, comparing facts with theories; with the result that many resolutions were passed, recommending many new features in nearly all departments of our work. So it comes about that we are working under new rules and regulations in regard to the use of mission funds for scholarships and salaries of helpers, Bible women and preachers. We have not yet gone far enough to prove that we are on the right track, but we believe we are; and we hope to proceed till every kink and curve shall have been eliminated, and every worker and every dollar is made to yield the greatest possible result toward the bringing in of the Kingdom.

CHAPTER VI

THE ORIENTAL MISSIONARY SOCIETY

By John Thomas

God has granted unto us a blessed year in His service, and first of all unto Him we ascribe all the praise and glory.

It has been a blessed year in *many* ways, for He has given health to all the members of the Society, supplied our needs, blessed our souls, increased our numbers and influence, given victory in every trial, helped us in the language study, and best of all He has been with us Himself and given us many precious souls. It has been a joyous service to minister to the Koreans, so many of whom gladly receive the good news of an uttermost salvation.

We have found, as in other lands, that a full deliverance from sin appeals to them, and that they need the mighty operating power of the Holy Ghost in their lives to transform them into true children of God, so our method of work has been to preach and teach the old time truths of heart purity; an uttermost Saviour and an uttermost salvation from all sin through the merit of Christ's atoning blood. This has been done in the class-room, in regular and special meetings and on the streets, as well as by personal testimony.

Method of Work

We have 26 resident students in training in the Bible Institute, and we are constantly seeking to emphasize the effectiveness of the blood and the abiding presence of Jesus Christ with us by His Holy Spirit, apart from all other things, to bring us a perfect deliverance from all sin. The plenary inspiration of the Holy Bible is believed and

Bible Institute

taught, and is the foundation principle which we seek to instil into all hearts.

The School is therefore distinctly a Bible Institute, with music and language and some other studies as auxiliary; Japanese language study being compulsory.

Practical Training

The Institute students have practical training in soul-saving work. Sunday School and pastoral work is afforded by nightly and other meetings in our Tabernacle in the city and also in the chapel service on the mission compound.

Several of the students who have been with us three years will be available for regular station work in the spring of 1914. This brings us to speak of the interior work of the Society which is quite young and feeble as yet, there being only two regular located stations and several itinerant points. These stations are in charge of several native workers, without resident missionaries. It is our policy to use the Korean workers more especially in the direct evangelistic work, believing that we are on Scriptural grounds in so doing, and that it is safe ground with proper supervision from headquarters.

Interior Work

We have been enabled to purchase an old school building at Songdo during the year and reconstruct it into a very fair mission hall. Results there have been encouraging, and some who were saved there have been called to preach and are now in training at Seoul.

We are seeking the most neglected parts for all future work, realizing that Korea still contains many districts where there is no true knowledge of Christ's great salvation.

Co-operation with all evangelical societies is welcomed in this effort to reach the neglected places.

Sunday School Work

The Sunday School is receiving special attention and contains many promising features. The Korean children of this generation are especially apt to learn, and it is of the utmost importance that the saving truths of the Gospel be taught them now. We are feeling that this branch of our work should be energetically pushed as never before, as there are many counteracting influences at work to ruin

the children, body and soul. May the Christian people be stirred to greater efforts in their behalf.

Pastoral Work

Both by the male student workers, and the Bible women, pastoral work has been attended with very gracious results, and ministering to the body as well as to the soul has not been overlooked. Many a suffering body has been helped and relieved both by direct intervention of God and by other agencies. Many a pitiful story is told by our workers of the fearful condition and intense sufferings of those visited. There is a great work for the healing touch of Christ among the poorer classes. But of course the pastoral work has been done more to offer help to the soul than to the body, and it is a very necessary part of our labours among this people who are so busy with the struggle for rice, that they cannot always attend upon the regular services.

KOREA

PART III

MISSION METHODS AND THE GROWTH AND DEVELOPMENT OF THE CHURCH

CHAPTER I

PRESBYTERIAN NORTH MISSION, CHAIRYUNG STATION*

By W. B. Hunt

The work of Chairyung Station was started long before the station was thought of, so that when eight years ago the station was begun there were already in the undivided field nearly 2,000 communicants. The development of this work naturally falls into two divisions, viz., what was done before and after the establishment of the station. The presentation period also falls into two parts, so that we may for the sake of convenience say, three periods, 1886-1896, wide itineration of missionaries for seed sowing; 1897-1905, period of beginnings; 1906-1914, organization.

Itineration

The first period was the time when the only witness was the missionary. Of this earlier period little can be said with regard to method, except that considering the difficulties under which it was done, one must say that whatever other plans were tried itineration for personal evangelistic work was done persistently. The missionaries were looking for opportunities and they were enabled to follow up the same. It has doubtless been the experience of most of us that opportunities for bearing witness to Jesus Christ come to those who seek them. So while one should not for an

* The associate editor for Korea has planned to have special emphasis placed upon method used in the development of the church in Korea. In consequence he has asked representative missionaries living in five large centers, where the missionaries' fruitage has been especially abundant, to prepare papers, setting forth the prevailing reasons for such a gathering unto the church, as well as methods used. In Part III we have those articles. They represent three stations in the north and two in the south of Korea. The articles speak for themselves.

instant claim that the personnel of the missionary force was better or worse than that in other fields, we do most emphatically claim that their opportunities were ordinarily not exceptional, as is sometimes alleged by well meaning but we think mistaken people. When we speak of the methods of work in Korea therefore we must not forget this first one—viz., seeking for opportunities and accepting them as from God. It was during this most remarkable period that the greater part of the older churches were started.

Period of Beginnings

In describing the work of the second period, I will write of the development of the work in my own particular field, believing that its development though somewhat different from that of each of the other parts of this field is however typical, and to-day the methods and results are practically the same in the entire field.

It becomes necessary at this point to speak of the vision which God gave to some of us. He gave us to believe that to give is better than to receive, and that this was just as true for the new Korean convert as for ourselves. He gave us to believe that the Gospel alone is the power of God unto salvation, that the more material help is given to any person, the further off is put the day of his salvation, not because the help is wrong but because the new believer is apt to see only the help and not the Helper. He gave us to believe that the Gospel is its own best bait, that the Gospel is power in itself, carries with it its own reward, is sufficient for all things. How He fulfilled this vision the following record may show.

Rapid Growth

It is a noticeable coincidence that in the beginning the church grew by leaps and bounds, and that the church was cared for and built up under practically untried methods. Some people say that the rapid growth produced the methods. However this is not substantiated by the history of other stations and missions which have also had rapid growth unaccompanied by the development of the methods. But I know of no station or mission pursuing these methods which has not had a similar growth.

At the first the missionary travelled with his language

teacher who also assisted as he was able in the preaching. The new converts became the first preachers, learning the Gospel by using it, as a light for their own lives, and no less by holding it up as a light to others. Instruction of the new convert was a secondary matter. The all important matter was that he confess Christ and bear testimony to his new-found life. As believers multiplied they gathered into groups or churches. Sometimes the church building was the home of one of the believers. Often it was a special building, bought or built for the purpose by the new believers themselves. The people have never been urged to build beautiful buildings, and every precaution has been taken to keep them from going into debt in order to build. The character of the keeper of the church as a man of God ruling well his own house has been of more consideration than as to whether he dusted the pulpit.

Native Helpers

As the numbers of groups multiplied, the missionary found a fit man to act as helper, and at the first paid his salary with funds from America. My first helper had twenty groups to look after scattered over three counties. At the same time and from the beginning the Bible was taught on every occasion as the "rule of faith and practice," the ultimate authority in these matters. What they did in America or England, or what we missionaries did even did not matter. Each must serve God for himself after the directions given in the Bible. So they were taught. So it was not hard to get the people together for Bible classes, and as they grew stronger in faith to suggest on biblical grounds that they give of their means to support the Lord's work; to send special preachers to unevangelized towns; to put on another helper, and finally to assume the payment of the salary of the only man who had thereto been supported with funds from America. When the groups began to have regular financial inter-obligations, a leaders' meeting was formed, to which every group was instructed to send delegates who should have the privileges of the floor. If they were leaders, helpers or elders, they had a vote on all matters referred to them for decision. In general these matters were such as what salary should be paid helpers, how should it be paid, the collection and

disbursement of the same, together with the ordinary duties of a board of trustees for all the property of the several churches. The Leaders' Meeting was not given any vote in sessional matters, as for instance, in the selection of a helper, even though they paid the bills.

Self-support

In these early days various methods of collecting and paying the helper's salary were tried, but finally that of collecting and paying twice a year was adopted. At the March meeting of the leaders, the helpers would be paid their salary from January first to June thirtieth, and at the October meeting they would be paid for the time from July first to December thirty-first. If at any Leaders' Meeting the churches found themselves unable to meet their obligations to a helper, they could solve the matter without going into debt by simply paying the most recently appointed helper his salary for the previous three months and discontinuing his services. Consequently debt has never stared the church in the face, though the question of whether they could keep on all their helpers has sometimes been up. I do not now recall ever having to discontinue a regular helper for lack of funds. In proportion as the helper proves his usefulness to the church and as the church knows how to use a helper is it easy or hard to raise his pay.

Selection of Helpers

The selection of a helper, which of course has much to do with whether his salary can be raised or not, was always held to rest with the missionary, i.e., the one having sessional authority. However we never ran over what appeared to be a sincere, unbiassed dissent knowingly, preferring rather to wait in making an appointment than to making one by virtue of office,—no matter how urgent it seemed. The ground of selection was threefold :—first, sincerity in faith and practice; second, leadership; third, ability to explain the Scriptures. We may say that the emphasis laid on the first of the requisites has been regarded so essential as to overshadow and occasionally cause us to ignore entirely the claims of the other two points, with what has seemed only favourable results.

Bible Study Methods

It was during this period that the Bible study class system was largely evolved. At first the helper held as many classes as was possible and do justice to his other work. This number was not large. But earnest men from groups where no class could be held went to the classes held, and as the teaching force could be increased both by more helpers and by picked unpaid workers, every church had its own winter class for one week. All believers studied in one class, men and women taught by the same teacher at the time but gathered in separate rooms at first; later men and women were taught separately, and still later the more advanced in faith and knowledge were separated from those of newer faith. The teaching was for the most part a running commentary on the text (without a commentary). The classes at first held only during the winter months, were later on held as regularly in the summer months with scarcely less splendid results. These classes are attended by 75 % of the congregations.

Purpose and Plan of the Study

From the very first these classes have been for more than mere Bible study. They have been successful revival meetings, the chief difference being that instead of the emotional, the intellectual and practical sides have been emphasized. Being at home, the attendants on these local classes feel only the special cost of time and of the food for the faculty. There is also the expense for heating and lighting of the study rooms. The curriculum for each class was left for the helper and local leader to determine, since not only the special needs of the church and its advance must be taken into account, but also the ability and preparation of each member of the faculty. Of course general instructions and suggestions are given from time to time, but we depend mostly upon the example given them by the semi-annual classes which in the main are wisely copied.

Education

The last question of methods belonging to this period was the school question. From the first we never regarded the school as a necessity; it was never used as an evangelistic agency. The church school for the education of the children of Christians came

into being as fast as there were parents enough having children of school age, in a given church, to support such a school. No foreign financial help has been given. Those having sessional authority, in a given church, have appointed the committee which should be responsible to the church for the proper conduct of the school, and for the finances of the same. No law has ever been made against enrolling the children of unbelieving parents. But legitimate means have been used to have people know that church schools were for the special purpose of teaching the children of believing parents. Children of unbelievers are not enrolled without special permission. Unbelievers are discouraged from contributing to the support of these church schools, by informing them of the foregoing facts together with the fact that they themselves, as long as they are unbelievers, can have no voice in the affairs of the school.

Post-Station Period

God gave us another vision. A number of us missionaries were standing on the high hill north of Chairyung City overlooking the great rice plain, the low lying hills covered with growing wheat and millet fields, pointing out the churches in the distance, speaking of this joy, that difficulty, when one of them turned and said "I suppose you will build your home down yonder and live till you die there." Without waiting the answer came, "I don't know,—who knows but that this church will be given to grow till it send its men to China, and finally that we missionaries will be sent to work with them?" How this vision has been fulfilled in part, out of all proportion to our faith already, is a matter of history by the action of the first Korean General Assembly, in deciding to open a mission in China, and of the second General Assembly in setting aside three of its best men for this mission in China, the first of which was the reliable pastor of the Chairyung City church.

Stations in China

The establishment of a station in Whang Hai Province had been talked of for eight years before it became a fact. This place was chosen as the site because it was in the center of the developed church work, the center of population and also it was the geographical center. It was not the capital nor

a trade center, and was off the railroad half-a-day's journey. We believe the site was well chosen. The different parts of the field had been taken care of by different stations and different men, yet the getting together of the missionaries and the getting the church together, though a longer process, was no harder. Closer supervision, better administration of discipline, the building up of a strong central church, an example to the other churches of the province, were among the immediate fruits. The putting on of more helpers, the giving of better salaries and the raising of the standard of efficiency among the helpers were likewise coincidences.

Comparisons

But the thing which strikes the writer most in reviewing these two periods, is their similarity; the latter period being the natural outgrowth of the former. The Post Station Period has been one of organization, instruction,—primarily, I almost said,—but I think I must say secondarily. Primarily, as in the first period, it has been a period of persistant evangelization. Following the close of the Japan-Russian war the church found its opportunity to evangelize its next door neighbour and there were large accessions. Following this came their call to prayer, which resulted in God's mighty outpouring of the Holy Spirit and the giving to this country of its first mighty baptism of the Holy Spirit's cleansing fire. Then the establishment of Presbytery with the coincident ordination of the first seven ministers, and the sending of its choice to Quelpart as a missionary, was followed by the so-called "Million Movement." Many have found fault with this phase of Korea's evangelism, but we have only praise to God for the results in the Chairyung field. It served to strengthen the church at an hour when it most needed it in its call to prayer and to the preaching of the Gospel,—God's plan for saving man.

Organization

In the development of the secondary matters, organization and instruction, in this period, we might briefly call attention to the following:—

1. The candidates for the ministry have been such as have given three-fold proof of their fitness for the same.

Namely, that it is their own desire to give themselves to the ministry; that in some way or other they shall already have given proof that they are acceptable to the people as pastors and preachers; (usually this has meant having been a helper); and lastly that the Presbytery upon a thorough examination finds them fit as to the genuineness of their faith and the source of their call.

2. Groups have not been given the privilege of electing a session until they have given abundant proof of their ability to select and follow such spiritual leadership. The election and ordination of elders have been deferred until they have morally been elders for a long while, so that this characteristic becomes official recognition of the same. Slow but sure, has been the watchword.

3. Yet on the other hand there have been set up no man's standards of fitness. "By their fruits ye shall know them" has been the one fundamental rule of selection.

4. With the very marked advance in the thoroughness of our Bible study classes, and the opening of Bible Institutes and a Theological Seminary, the special training of helpers has come practically to an end. Helper material is now reared and trained by the training of the church.

5. The purpose of our Bible Institutes, both for men and women, is not the education of the future professional, but of the present and the future lay workers of the church.

Time of Holding Institutes

6. Special attention has been paid to the time of year at which the classes and Bible Institutes might be held so as to hinder least and help most the Korean Church. For instance the big general class for men is held early in December each year,—at a time when the fall work is over and the winter's work in the churches scarcely begun. During January a Men's Bible Institute is held when the leading men may attend, with least inconvenience to the churches from which they come because of their absence. Business men cannot easily leave their work in January, so another session of the Bible Institute is held in June for this part of the church. The above plan leaves the Korean force of workers unbroken in their home churches during the first month of the Korean year, the harvest time of the churches in an evangelistic sense.

Illustration of Methods

Now as an example of the way these methods work out in practice, may we briefly look at the bare outline of the growth of the Chairyung City church? In 1895 a man living five miles north of Chairyung was baptized in Pyeng Yang by Dr. Moffett. In the following year this man with others preached in Chairyung and regular services were begun. In 1897, 11 persons were baptized. In 1898 a woman named Song, bought a building for the young church. Jealousy tore the group into pieces, so that in the following December the church was all but extinct. In 1899 Mrs. Song who originally gave the church building wanted to sell the same and receive back her money.

Another woman by the name of Song, a Chairyung native, of a somewhat different stamp however, rebought the building and gave it to the church again. She waited a year to get possession from its unscrupulous and backslidden keeper. After she secured possession she left her Christian home which was near a church, and for a whole year lived in the heathen city of Chairyung, preaching Jesus and seeing no result. In 1901 she hired a man to teach school, and a few began to believe. One of those early believers is now an honoured elder.

During this and the following year almost every Sabbath two men came from Sinampo, five miles away, and helped her conduct services. In 1902 Mrs. Song kept her pauper school going, and about 40 men came from Sinampo to repair the church building. In 1903 the congregation numbering about 20, went through the Roman Catholic persecution, one of their number, for a righteous deed, almost losing his life. In the next year the building was again repaired, this time by its own congregation. In 1905 the opening of a station in the place being decided upon, the city was visited by future members of the station and the first.

General classes, one for women and one for men, were held. Kim Chang Il, who when he first began to believe four years before, had not known any of the native script, let alone Chinese, was made leader. In 1906 a new and larger church building was begun. A girls' school was started. In 1907 a local helper was put on, and the church building was completed to seat about 1,000. In

1908 the church became fully organized by the ordination of two elders. After this an academy was started.

Results

To-day this church supports a pastor and helper, and has a congregation of about 1,200 people. Besides its Sunday services and Wednesday evening prayer meeting, there are 21 other weekly prayer meetings, and at least 71 homes where family prayers are daily held; two weekly classes for the preparation of its 120 Sabbath School teachers; a men's personal work society, a women's personal work society, and an orphanage society. The Christians support two day schools, one for boys and one for girls which employ a principle and seven teachers.

And thus we explain the "rapid growth of the church in Korea," not special political circumstances, not a special brand of missionaries, not special anything except a special Lord with a special Gospel, both of which honoured and relied upon for results, have given the increase.

CHAPTER II

METHODIST EPISCOPAL MISSION, KONG JU STATION

By Wilbur C. Swearer

The Institution and Development of the Station

Kong Ju, the capital of the North Chung Chong Province is situated in a beautiful locality among the hills in the southern part of the Province. It is the center for nearly a million people. The mission work connected with this station was opened by Rev. W. C. Swearer in the north-eastern part of the territory early in 1902. Before that time he had visited Kong-Ju, prospecting. In 1903 he purchased the first property, a thatched house and small plot of ground, and placed a helper there to begin work. This man's health failed and he soon had to leave.

Not long afterwards Dr. W. B. McGill took his wife and three children to Kong-ju, and spent an entire summer in a wretched little hut. By his self-sacrificing efforts for the sick and earnest personal work, coupled with a strong personality, he won the first adherents to the new faith. In February, 1904, he reported 27 regular attendants at services in the city, and 7 in the country.

In 1904 Rev. and Mrs. R. A. Sharp came and lived in the same self-sacrificing way. These workers not only secured a number of believers in the city, but also opened work at a number of villages in the south and west. Dr. McGill went home in 1904. After fifteen months of fruitful labour, Mr. Sharp contracted typhus fever while travelling among the villages and died, leaving his devoted wife in the work, which she still continues to

serve as a worker of the Woman's Foreign Missionary Society.

Upon the death of Mr. Sharp, Mr. F. E. C. Williams and his young wife who were new missionaries, were appointed in 1906 to take up his work. Mr. and Mrs. Sharp had just completed the erection of the first missionary residence before he passed away. The new workers occupied this, and Rev. and Mrs. Swearer, returning from furlough, occupied a part of the house, took the oversight of the work, and began the erection of the second residence.

In the midst of this work in the summer of 1907, Mr. Swearer had a nervous breakdown and was compelled to return to America to recuperate, leaving the work in charge of Rev. E. M. Cable, assisted by Mr. Williams. The same year Rev. and Mrs. Corwin Taylor arrived on the field, and were appointed to this work. The following year Dr. J. D. Van Buskirk came out and was stationed at Kong-ju in charge of the medical work. He built a small dispensary in which to operate until a hospital could be secured. He worked in these cramped quarters five years, giving at the same time earnest service in evangelistic effort and Bible Training Classes. For some time two families and Dr. Van Buskirk lived in one house. In 1913 Dr. Van Buskirk left to take a position on the staff of the Severance Union Medical College at Seoul.

In 1909 Mr. and Mrs. Swearer returned. The territory was divided into two districts, Mr. Cable taking charge of the East District, and Mr. Swearer superintending the West District in which the city is located. He secured funds and built the third residence. Not long after his return, the division of territory between the missions occurred and a large part of what had been the East District went to the Presbyterian Mission. Yet a very considerable territory remained: enough to redivide into two large districts. Mr. Cable superintended the erection of the fourth residence, but he did not occupy it long for receiving an appointment from the Bishop to teach in the Union Theological School, he moved to Seoul having rendered valuable service in intensive work among the churches.

Mr. Williams established the Kong-ju Primary and

Common Higher School and several Primary Schools for boys in the country and erected a brick building for the Higher School. Mrs. Sharp established educational work for the girls in the city and at centers in the country. Miss Ora Tuttle and Miss Olga Shaffer, each for a brief season, assisted in the women's work, and Miss Blanch Bair has lately joined Mrs. Sharp in that work.

These are the missionary founders and workers of the Church in this station and territory.

Methods of Operation

Many forces unite for the founding and developing the church in any territory. The workers who enter to begin operations face what would seem to be almost hopeless conditions; a people wrapped for ages in idolatry and superstition and often imbued with ideals inimical to the Christian faith; minds darkened by false teachings; slaves to debasing habits, and often their very livelihood dependent upon things condemned by Christian teaching. But the agencies the workers can utilize in overcoming these obstacles are as numerous as the obstacles themselves. We shall enumerate a few of these that have enabled us to achieve considerable success in planting the church throughout this territory.

Evangelistic Methods

Naturally the first are distinctively evangelistic. The missionaries came and brought a few Korean workers who travelled throughout the territory distributing tracts and selling Bible portions. We hold that a man will value that more for which he pays than he will a gift and he will more surely find out what it contains. So Gospels are sold for one or two sen each. Each time a tract is given or a portion sold, the worker endeavours to deliver a strong message and to lead the hearer to a decision to embrace the Christian faith. This leads to personal work. Probably nine tenths of the converts are hand picked; that is some one personally worked to lead them to Christ. This is the best of methods. In the Kong ju work it includes not only the first approach to a non-Christian, the breaking down of barriers, and a nominal acceptance of the faith including enrolling the new believer, but the personal worker is responsible for the man he has induced to hand

in his name as an inquirer, and it is his business to see that he attends the church services, gets instruction, keeps interested and gets firmly founded in the faith.

Organization of Workers

These workers are organized into bands, and they have their regular meeting time for reports and consultation and prayer. This method proves much more effective than a few days of strenuous revival and the usual haphazard caring for the converts which often results in a loss of a large part of the fruits. Yet the revivals too are important, especially those that we conduct principally for the cold and back-slidden church members. These have been a great blessing in our work, the Holy Spirit descending at such times with great power, so that many people have been renewed in heart life, and have gone out to work for the salvation of others. These revival services are held for eight or ten days every winter in the principal centers.

In a series of meetings held lately the people prayed all night for several nights, and waited before God until the power came. We have held some open air meetings but have not found them very fruitful. The markets where thousands of people come together every five days, offer a great opportunity for the distribution of tracts in introductory work, but the gleanings are not immediate, are mostly long delayed, and often never realized.

How New Work is Opened

There are several methods of opening work in a new place:

1st. Often a strong Christian will move into a town where there are no believers. Property is purchased either by the man himself or with funds especially contributed for that purpose. It will not be long until he has a group of converts meeting with him to study the Word.

2nd. A colporteur will visit a place again and again preaching and selling Bibles and distributing sheet tracts. One such man in our work preached the Gospel to more than 2,000 persons individually last year. In one town he was persecuted at first and reviled while preaching. Later when he came the people would run away and hide from his preaching. Finally 22 of them became Christians and the number is increasing.

3rd. Persons living in another locality who have

become Christians lead their relatives or friends in a non-Christian village to Christ.

4th. The Christians of a church or a circuit of churches "invade" a place and carry on a campaign of evangelism.

5th. The circuit helper visits a town and secures one convert after another and organizes a group; however, this kind of work has been done largely by individual members or probationers of the church, the helper usually having his hands full in caring for the groups already established.

Missionary Visitation

The missionary supplements all these efforts by visits for organization, preaching and instruction. He is an indispensable factor in founding and building up groups in new territory. He is always, everywhere closely associated with his preachers in pastoral work. In most cases it has been advisable to replace the original Korean preachers, whom the missionary brought from another section to assist in opening the work, by local men as soon as he can develop and fit them for the position. The first may have been merely seed sowers; the latter are pastors in charge of several churches. Each one of these churches has also an unpaid local leader who is responsible for the conducting of meetings and training of new believers.

The Workers

The workers of the district are ranked as follows: the missionary superintendent, then the district evangelist who may be either a missionary or a Korean, the circuit preacher, and the local leader. The colporteur helps to unify the work, passing as he does from one church to another as he makes his way among the non-Christian villages. It is a great advantage in pushing the development of the church in a given section if the churches can be allied and thus caused to work as a unit. Union meetings of the churches on a circuit, now at one church for the Sunday morning service, the following Sunday at another and so on around the circuit, unify the work of the churches and give solidarity and strength to the whole church. This method acquaints the Christians with each other and brings them together in sympathetic co-operation. The pastor has charge of this meeting, or a strong leader is appointed to conduct it so that it will be interesting

and profitable. Each of the other churches is provided with a leader who also conducts a meeting for those of the group who find it impossible to go so far to the union meetings.

Bible Institutes

The people come together once a year in five or six sections for training in Biblical Institutes held for ten days. The teachers are the district superintendent, missionaries and the preachers. Many portions of the Bible are taught, also Church Discipline and Polity and often other subjects such as Geography, Arithmetic and Sanitation, as well as the Church Catechisms. Besides these, advanced Institutes that are graded are held especially for the church leaders. Classes also are held, as far as possible, in each church for five days or a week for the instruction of church members in various portions of the Scriptures.

Value of Intensive Work

This is intensive work and is important in bringing the believers into a real Christian experience. For this purpose also the Bible Catechism, Baptismal Catechism and the Church Catechism are published and placed in the hands of new believers who are instructed in them by the leader or preacher. A man who has enrolled himself as a believer, if he attends faithfully, is counted a seeker for several months until he has learned the Bible Catechism, and gives evidence of a true desire to "flee from the wrath to come." He is then received on probation, and studies the Baptismal Catechism. When he has learned it, if he gives evidence that he is born again, has a Bible, keeps the Sabbath and conforms to all Christian teaching, he is baptized. He learns the Methodist Church Catechism and is received into full membership. If he becomes a Leader he studies the Class Leaders' Course; the exhorters study the exhorters' course at the Biblical Institutes; after that if they want to go on with their studies and can afford it, they go to Seoul and attend the Union Bible School for two years, and in case they enter the ministry they attend the Theological School for three years. These are the methods of training for membership and for workers. It is estimated that not more than three women out of ten can read Korean. It is necessary therefore to begin their training for membership with the

alphabet. Local leaders often do this work. They teach their own wives and others.

Work by Women

In some groups there are women leaders who do this work. In other sections there are Bible women whose principal work is to travel about from group to group and teach the women to read. The improvement in these women after they have studied is remarkable. Special classes for instruction in the Scriptures are conducted by the wives of missionaries for the women everywhere. It is the personal touch, the encouraging word in time of trouble, the timely advice, that tells, the getting hold of a person in his heart life and never relaxing that hold.

The converts must be won in the first instance by their own people, but the missionary must instruct them and skilfully lead them in the opening and developing of their spiritual character. To do this we travel on horseback, by bicycle, on foot, or by jinrikisha, and to the islands of the coast by small rowboats, and necessarily encounter all kinds of weather, sleep in mud huts and sometimes, though not often, eat Korean food. When the missionary arrives at a group the leaders come for consultation about the affairs of the church. Meetings are held for Scripture exposition and prayer. Believers are examined in the different catechisms and if prepared are baptized or received into church relationship.

Preparation for Church Membership

We are extremely careful at this point, for it is infinitely better for the church that a man or woman, anxious for baptism and church membership, should be held back until thoroughly trained for that relation, than that, imperfectly settled in the faith, he should be received and afterwards be expelled for some delinquency. Yet in a comparatively new work like this such church discipline has been found very necessary and beneficial. Even after what seemed to be sufficient preparation, after the lapse of many months and even years from the time of enrollment, persons who have come into full membership in the church have proven delinquent. Church discipline has done much for our church; the time has come when not only are the Korean preachers more careful as to whom

they will recommend for admission, but also the church officials and members are exceedingly severe upon offenders. The result is a strong, purified church.

The official whom we call an exhorter is a helpful one in the upbuilding of the church. Good men are advanced to the office of exhorter, after proving their fitness by successful work as leaders, and are given special work to care for. They act as assistant pastors and are unsalaried. They are available for service anywhere within reach of the center where they live. The plan of their service is as follows: the principal centers of circuits are strengthened by special intensive work which results in preparing men for this office; the weaker places are built up from these strong centers. For instance, the Kong-ju city church has ten exhorters and local preachers. Connected with the church is a circuit of churches lying within a radius of ten miles. The services each Sunday morning are conducted mostly by this band of trained workers, each looking after a different church. Also the pastor and these workers hold special training classes at each of the churches.

The Sunday School

The Sunday School is a very useful means of instruction in the Bible. The membership is composed largely of the adult members of the church who as children never heard of a Sunday School. Sunday School lesson leaves are published containing a lesson for each Sunday, and some one is appointed in each group as teacher. Also as an evangelistic agency, Sunday Schools have been established especially for non-Christian children and are proving a great success.

Day Schools

The day schools for boys and for girls supported largely by the people, are exercising a great influence in the centers where they are located, not only in training the young up into sterling manhood and womanhood, but also in creating a favourable attitude toward the Church.

Except in Kong-ju itself medical work has not exercised any great influence owing largely to lack of a hospital and equipment. In this place however though there has been only a small dispensary, many thousands of people have been treated, and through efforts of the doctor and the personal work and preaching of the dispensary preacher

and the Bible woman as many as forty in one year have entered the church.

The Harvest of Ten Years' Labour

We must sum up the results briefly. The territory connected with this station comprises 31 counties with a population of 912,000. The church has made at least a beginning in nearly all of the 31 counties. There are two districts which are subdivided into seventeen circuits. These circuits are composed of 80 churches, fully or partially organized, and a large number of places where there are prayer rooms. These are officered by 18 pastors and preachers and a large force of exhorters and local preachers, all self-supporting. There are 840 full members, 1,253 probationers and 2,939 seekers or catechumens; a total of 5,032, besides a large number of children who are not counted. The Kong-ju City church has a seating capacity of about 300 and it is often filled. The total following is about 450. Last year 319 persons were baptized in the whole territory of the station.

School

There are ten boys' and five girls' schools of primary grade and one Higher Common School located in Kong-ju. This is the highest graded school in Chung Chong Province. Pupils in the Kong-ju schools number 164. In all the schools the number is 484. There are 60 Sunday Schools with 118 teachers and 2,466 pupils. The congregations are housed in 59 church buildings valued at ¥8,636.00. The school buildings are valued at ¥2,700. The total collections last year amounted to ¥3,293.00. Gradually the churches are becoming self-supporting. They pay their current expenses and repairs, give faithfully to the benevolent collections, and often take special collections for worthy objects. The amount that is appropriated by the Mission for preachers' salaries is gradually being taken over by the churches.

Statistics cannot measure the wonderful spiritual forces that are at work in this body of Christians won in a decade from degrading heathenism. There is among them great enthusiasm, great consecration and great self-sacrifice; and there are many bright, devout, spiritual, Christian men and women.

CHAPTER III

THE METHODIST EPISCOPAL MISSION, PYENG YANG

By C. D. Morris

According to the territorial division between the several Presbyterian Missions and the Methodist Episcopal Missions, that was consummated in the fall of 1909 the Methodist Episcopal Mission became responsible for the evangelization of nearly three millions of the population of Chosen. To accomplish this task it has opened seven stations that are occupied by foreign missionaries, and its work extends into seven of the thirteen provinces. At the 1913 Conference we reported 456 churches.

Foreign Helpers

The number of foreign missionaries giving their full time to evangelistic work is so few that the Korean brethren are being pushed into positions of responsibility as rapidly as possible. Thirty of them have already been ordained and are members of our Annual Conference, and fourteen are on probation. These brethren have proven themselves worthy of the confidence placed in them. Two of them are serving efficiently as district superintendents The development of the work in the future must depend on the raising up of a strong ministry from among the Koreans, and in connection with the Mission of the Methodist Episcopal Church, South, we have established a theological school for the purpose of training the Korean young men who feel called to the Christian ministry. In the large cities only are these ordained men appointed to the pastoral care of individual churches. The circuit plan is much used, and each ordained pastor usually cares for a number of churches with the assistance of the local preachers and exhorters.

Native Helpers

These local preachers and exhorters are a large body of men who render very efficient service. They work under the direction of the district superintendent, or ordained pastor, and their labours bring large results. A number of these men give a large part of their time without any compensation, and these voluntary workers have always been a large factor in the evangelistic life of our church.

Class Leaders

Mention must also be made of the class leader. To no other worker is more credit due than to these humble office bearers who assume the responsibility of caring definitely for a certain number of the believers. These leaders are selected with much care and are men who have the respect and confidence of the Christian community. In the newer groups the development of the church has to depend largely on the faithfulness of these men, and after the group has been organized they continue their work as the faithful helpers of the pastor.

Reception of Members

Believers are received into the church as follows: When a person, after having the first principles of Christianity explained to him, gives his name to the church, he is enrolled on the seekers' list, and placed under religious instruction. After giving evidence of his sincerity by several months' faithful attendance on the church services he is examined, and if he shows that he has an intelligent idea of the first principles of Christianity, and a determination to bring his life into harmony with them, he is admitted on probation. The term of probation will depend on the progress the candidate makes in knowledge and grace, but usually sometime between six months and a year, after being admitted on probation, he is again examined, and if he gives evidence of being born again and has a fixed purpose to lead a Christian life he is baptized, and on recommendation of the leaders and stewards he is admitted into full membership.

Formerly the formal admission into full membership took place some months after baptism, but for the last three years the candidate has been usually admitted when he is baptized, the latter service being delayed until full

proof is given of his fitness for the responsibilities of church membership. As a test of their earnestness the younger women are required to learn to read before they are baptized. The number of women in the congregation who carry their Testaments and follow the reading of the lessons shows a constant increase. The above will make it clear that great care is taken to make the Korean church a spiritual body.

Feature of the Work

One of the characteristics of the work of the Methodist Episcopal Mission, as well as the other missions working in Korea, is the system of Bible classes by which we aim to have the entire church membership receive some definite Bible instruction in class work each year. In the large centers an effort has been made to grade the students so that those who pass examinations are advanced into the next grade. In these centers the Bible classes usually last for a period of ten days.

After the adjournment of the class in one of the large centers smaller classes are arranged in that territory, so that each person who attends church and has the desire to study the Bible may have the opportunity to do so. These classes are taught by the preachers of the circuits with the voluntary assistance of some of the older believers who have had the advantage of previously studying in a number of the larger classes.

In this simple way the whole membership has the privilege of having some class instruction in the Bible each year, and the development of the Korean Church's life owes more perhaps to this agency than to any other. Classes are also arranged to meet the needs of the different kinds of workers, and some of these are developing into institutes that continue in session for a month or more. All these classes are permeated by the intense evangelistic spirit, and the necessity of personal evangelism is urged upon all.

Self-Support

The Methodist Episcopal Mission has much reason to be grateful that her membership has been loyal to the principle of self-support. While the ideal is still far from being reached we are pushing on towards it, and the Korean Church recognizes that gifts received from the

church in America are temporary grants-in-aid, and that the ideal of absolute self-support must never be lost sight of. At the Conference held in Seoul in June 1913, the total contributions of the Korean churches for all purposes, during the previous fifteen months, amounted to fifty-one thousand four hundred and ten *yen*.

Sunday School

The work of the Sunday School is commanding increased attention and the evangelistic note always has a most prominent place. The ideal, never lost sight of, is to keep the entire membership in the Sunday School.

The year 1913 closed with the most encouraging results. A real forward movement is in progress. A revival spirit pervades the church in many sections, and many of the congregations have greatly increased. I have witnessed the great ingatherings of former years, but I do not think that I ever saw the outlook more hopeful than now. The prospect is that we will be able to report a large increase at our coming Annual Conference session.

Key to the Situation

To understand the evangelistic spirit of the Korean church it is necessary to look beneath the surface and see what are the underlying principles of the Korean Church's life. These underlying principles seem to be a real belief in the efficacy of prayer, a love for Bible study, and a conscientious observance of the Lord's day. To these three underlying principles are closely related two others, namely: a self-sacrificing liberality, and an earnest propagating spirit. These principles which have been characteristic of the life of the Korean Church will explain why the evangelistic note has always been kept in the forefront, and the Methodist Episcopal Mission rejoices that the above named principles have been, and we trust always will be, characteristic of her church life.

CHAPTER IV

SOUTHERN PRESBYTERIAN MISSION CHUNJU STATION

By L. B. Tate

Historical

In the fall of 1893 Chunju was seen for the first time by any member of our Mission when Mr. Junkin and the writer, over rivers out of their banks and roads full of running water, visited the place, staying two weeks only. At that time we did no public preaching, talking only to those who came to the inn to see us, our object being to get quietly into the place and then, after our presence was accepted, do aggressive work. In the late fall I returned alone, taking with me my language teacher and using the same tactics as before. In the meantime Mr. Reynolds had furnished money for a small Korean residence, and I furnished the salary of a Korean Christian who should go to Chunju with his family, buy a house and live in it. That house was my first home in Chunju. It later, after being enlarged by the native Christians, was used as a church until they were able to build a church of their own. Then the first building was sold and the church given back what it had put into it.

In the spring of 1894 my sister, Miss M. S. Tate, went to Chunju with me to make our home there. Soon there was gathered a little company of a dozen. After three months we had to return to Seoul on account of the Tong-hak uprising. We afterwards returned for the third time when aggressive evangelistic work was begun, and a number of men began studying the Scriptures with us.

As an outgrowth of the Tong-hak uprising came the China-Japanese war which prevented work until the spring of 1895. I returned to Chunju after some months'

absence, to find about half of the little band we had formerly gathered together still there. At this time I not only preached in the city and held formal services on Sunday, but visited in the villages around the city, and in this way some of the villagers were gotten to accept the Gospel. Thus of the first five baptized in 1896 two were from a village three miles from the city of Chunju. Most of that year I was alone. I bought and repaired a couple of Korean houses upon a hill which for two years was our home.

The latter part of Christmas week of 1895, Miss Tate started with me for Chunju where we arrived the first week of 1896. These two years '95 and '96 were two of the hardest years I have spent in Korea. Chunju being the residence of one of the leaders of that Christian body which claims, and where it can, exercises temporal power, I was literally besought to render assistance in law-suits. This I steadily refused to do except in the case of one man who was using my name to collect debts. I reported him to the Governor. He was arrested and put in prison and thus I was largely relieved of such parasites. The real inquirers were not affected. During 1897 the station was increased by the coming to us of Mr. Harrison, Mr. Reynolds and family, and Dr. Mattie Ingold, in the order named.

Evangelistic Work

In the following years many changes took place, but the policy begun has largely been the policy followed in the work of this station. Christ said; "If I be lifted up I will draw all men unto me," and that is what we have been trying to do by direct rather than by indirect means. From the first there has been the public preaching in the villages and market-places as well as in the city. In order that the results of the oral preaching might not be lost and that God's word might have free course, our preaching was accompanied by the selling of tracts and Scriptures. We sold, because it is human nature to want to get what you can out of what you pay something for, and thus our books were read. It has never been the policy of this station to give away tracts and Scriptures, the exception being leaflets (sheet tracts) which have always been given freely.

I want to say here that the only other thing given was ourselves, offering a free salvation through faith in

Jesus Christ. Of the more than fifty church buildings bought or built in the field I have had charge of, not one has been built by receiving any material aid, except the church in the city. When a building has been lost by fire or storm we have helped to rebuild. I know that some of the readers of this are going to say; "How could the natives build their churches if they are as poor as we are told they are?" I cannot tell you how they have done it. It has been done by the grace of God and the self-sacrificing spirit of the people. We have depended on no extraordinary means.

Educational Work

As to the use of schools, there has been and I suppose always will be, a difference of opinion. We in the station have never used schools much, as a direct evangelistic agency, but more to make an intelligent church by teaching the children of Christians, and thereby train leaders for the church. Not being able to foresee the present conditions and so prepare for them, our schools are not what the present conditions of the church's needs demand that they should be.

Medical Work

In the medical work we have what I consider the means by which one man can accomplish the most, personally, for the bringing of the people to Christ; for example speaks louder than words. In this line we have been weak until the last few years. For years we had only a lady physician to see the women and children, and as she often said, by not reaching the men her work was often made void, because frequently the women who became interested in the Gospel, while being treated at the hospital, were prevented from learning more or attending church by their husbands. Nevertheless, her work did much to remove prejudice and at least one church was established through this influence. Only for the last four years have we had a male physician who was able to stay by the medical work of the station.

As preaching is a more direct presentation of the Gospel, I wish to say a word on that subject. There have been three kinds of oral preaching used by the members of this station, and these three must all be used by any

station or person if the work is to produce the full results. There is the formal stated preaching to orderly bodies, and these hearers may be Christian or part Christian, part non-Christian or all non-Christian. Then the method of village and market preaching, and last, but not least, face to face and heart to heart preaching and pleading. The last should be used not only as a separate method, but along with the two other methods.

Methods of Preaching

I have heard remarks made to the effect that a missionary loses his standing by village or street preaching. This leads me to say that wherever this is not done I do not believe large results are possible. Whatever has been done in the way of a rapid establishing of the church in Chunju station, and for that matter in Korea, has been brought about by the constant, persistent, and promiscuous preaching by the missionaries in village and market-place. The native Christians have consistently followed their example It is true that among these eastern peoples, the man who stands upon the street and speaks will at first be looked down upon, but for that Christ was reviled.

While in comparison with some other portions of Korea the work in this station was slow, yet by 1910, fourteen years after the first baptism, there were two thousand members connected with this station. At that time one of the men ordained to the ministry that year went off independently, and took with him some six hundred of the church members of the station.

Once one of our wisest Presbyterian leaders at home, wrote of this people that they were too apt to follow the missionaries; a statement directly opposite to the truth as twenty-one years of close study of the people has forced me to conclude,—(yes, it is true, they will rush with you to *see*,) that when it comes to following throughout, they are the *least* apt to follow and never will simply follow. Years ago the church would have been formed entirely independent of the missionaries, but for the fact that they were made to feel one with us, and convinced that they were not simply following, but were going together until it was best to separate. This leads me to say further that with the exception of the

preaching of the Word, every thing done by the station has been done with the thought of how the Koreans would look upon it and what effect it would have upon them, for it is Koreans and not Americans or Europeans that we are dealing with.

Local Church Schools

Local church schools have been encouraged and fostered because it is only in this way that the children of Christians scattered through the country can be trained. These schools, rightly understood and used by the church have proved a blessing. For instance, one school is used on Sunday afternoons to gather in the non-Christian children for Sunday School, with the result that in eight months they have gathered 140 non-Christian children for instruction, and through the children's parents the attendance at the church (a country church) has increased from sixty to more than one hundred.

One time in the history of our work some churches got the idea that the school was as important as the church, with the result that the churches were weakened and have never recovered. The most important of all our work has been the training of the Christians in the ways of the church and the Word of God, the thing that until lately we were least prepared to do. I believe that one of the greatest, if not the greatest, dangers of any church is the large number of untrained, uninstructed, full-of-zeal members. As unreasonable as that may seem to some, it has proved to be correct. This station now has its full number of workers though some of them are not ready for work yet. We have two schools, one for boys and one for girls, and a hospital plant to accommodate 25 in-patients. There are sixteen church schools with three hundred pupils; nine candidates for the ministry, and about three thousand communicants, with one hundred and twelve church buildings, and three native pastors over churches.

CHAPTER V

PRESBYTERIAN MISSION, NORTH, SYEN CHUN STATION

By Norman C. Whittemore

Historical

The first Protestant missionary to visit the Syen Chun field was Dr. H. G. Underwood, who in 1887 travelled from Seoul as far as Euiju. He was soon followed by several others, principal amongst whom was Rev. S. A. Moffett, who made several extended trips and held a number of classes in Euiju.

Following the China-Japan War no one was able to visit the province because of the development of work in other sections, for three years.

In the spring of 1897 the writer, the first of the Syen Chun station force to reach Korea, visited the province accompanying Dr. Baird in making a round of the groups. We travelled through eleven of the twenty-one counties in the province, at times going for three or four days without ever seeing or hearing of a single Christian We found in all five groups with less than a hundred believers.

Four years later in 1901 when the station was opened there, 420 baptized church members and 2,320 adherents gathered in 37 groups.

In 1905 by one of the earliest comity agreements in Korea, we transferred the three groups which we had in the four eastern counties of the province to the Northern Methodist Mission to be cared for by their new Nyeng Pyun station.

In 1907 we set aside the rapidly growing work in the five northern counties of the province, and in Sekando, as the field of our Kangkei station. This consisted of 19 groups and 1,317 Christians.

To-day, in spite of this transfer of two station fields, we have in the remaining territory according to our latest statistics 23,237 adherents including 11,021 communicants, who worship in 166 congregations. This is the largest following of any station in Korea. To care for this work we now have a station of 16 missionaries, besides 21 ordained Korean pastors.

Methods I have been asked to state what methods have been used to bring about these results.

First and foremost from the very beginning when Dr. Underwood made his long trip to the Yalco, wide itineration by the foreign missionary has been the great means u ed to reach the people with the Gospel. With the exception of two months in the summer, when we have learned it is wisest to remain at home, we itinerate over our field as widely as possible. In the early days before the care of the Christians became so pressing, more time was spent in trying to reach the heathen first hand by direct preaching and the selling of books. For many years however we missionaries have had to devote all our time and energy to caring for the thousands of Christians who have been coming in, and to leave the work for the heathen very largely to the Koreans. We realize the dangers of this however, and are trying to get back to more direct work for the unconverted.

The next method employed, or perhaps even before i ineration by the foreign missionary, was the use of colporteurs. One or two were employed very early in our work, and a few have been used most of the time since, as a very effective means of reaching the unbelievers. Some years ago, when we were witnessing the largest incoming of new believers, I was endeavouring to meet the demands from the Christians by two colporteurs with a good donkey a-piece. The men were spending so much of their time coming back for more books that I decided to send a bull-cart load a distance of fifty miles, to Euiju, at the time of the annual class, and one man disposed of most of the stock in less than a day.

Bible Study Classes As stated above, Dr. Moffett held the first of Bible study classes in the province, and at that time was able to train some of the men who have devel-

oped into our workers. After a lapse of four years, the series was resumed at Syen Chyun in December 1898 and has been kept up ever since, the attendance gradually increasing until it reached the record mark three years ago, when over 1800 men and boys came in, entirely at their own expense, and studied for over a week. Since 1898 not a cent of foreign money has been used either for the expenses of the class, or for the entertainment of the students. When a few years back the light and fuel bill became too big for the local church to assume alone, the plan of having each one pay an enrollment fee of five or ten *sen* was instituted. This not only provides for the light and heating, but also in part at least for the board of the Korean teachers. For these large annual station classes the men often come a hundred miles or more, and besides paying their travelling expenses, they also pay their entire board while in attendance upon the class.

In addition to these central or station classes, we have a regular series of annual county classes when the Christians and especially the church officers from that county gather for a week's study. These are generally held in the fall after the threshing has been done. At these we try to have at least one foreigner present, but in many cases this is not possible.

Then in addition to the county gatherings the helpers and Korean pastors carry out a series of classes for all their groups and churches. These are held either in the lull between the weeding and harvesting seasons, or else in the fall or winter. Sometimes in fact a church will have more than one during the year. These run from three to seven days, and the man in charge of the church is assisted in the teaching and speaking by one or more fellow helpers or pastors.

In all these classes the instruction is graded according to the age and church standing of the students. In the largest classes there will be one or more divisions for new believers, for catechumens, for the baptized, for district leaders, for deacons, for church leaders, and one advanced one for elders and theological students. At some of the classes, especially the smaller, the women attend as well as the men.

In addition there is another separate series of classes for the women and girls of the church conducted by the women of the station, but on account of the limited number of foreign women itinerators, these have to be restricted to the larger and more central places. Supplementing the classes taught by the foreign women, we have a considerable number of church classes taught entirely by volunteer Korean Bible women who have been trained in our Bible Institutes.

The effect of this constant Bible study by such a large part of the church is incalculable, and results in a type of Christianity more apostolic than much that we are familiar with at home.

Primary Schools

The first of our primary schools was a very small one run by the caretaker of the Euiju "Rest house" for some years prior to 1897. Although this was later given up, many others soon took its place. The largest number of these schools was 138 in 1909. Since then they have fallen off somewhat in numbers, so that to-day there are 92 of them. The decrease has been due to a temporary discouragement on the part of the Koreans.

In all these schools our main object has been to train the children of the church. For a long time we had a strict rule that no school could admit non-Christian pupils to more than one-third of its enrollment. Latterly on account of financial stringency this rule has been somewhat related, nevertheless missionaries and Korean church officers have almost unanimously regarded these schools as part of the church life, and not as an evangelistic agency. The general feeling has been that the evangelistic benefits to the non-believing element have never counter-balanced the demoralizing influences upon the children of the church during the formative years of their life.

Home Missionary Society

The next method of work started was the Korean Home Missionary Society organized in February 1900. If I am not mistaken this was the first missionary society in all Korea. The *idea* as I recall it was entirely that of the Koreans, although the impetus behind it came from a stirring address by Rev. Graham Lee during our annual

province class. The work has been carried on continuously from that day to this. Although under two or three organizations, the work and the methods have been the same. Of the present operations of this Society I will speak later.

Station Opened

At this step in the development of our work the station was opened, with six resident missionaries, including two itinerators, one doctor, two married women, and one woman evangelistic worker.

Medical Work

The first additional method of work to be undertaken after the coming of the resident missionaries was the medical, the first of our institutional work. This from the very beginning has made the Koreans more favourably disposed toward Christianity, and has opened very many hearts and homes to the truth. During the cholera epidemic of 1902 Dr. Sharrocks was able by advice and the distribution of preventive medicines to very greatly allay the panic of the people, in Syen Chyun itself and the adjoining country. This is but one illustration of how our Christian medical work has been able to remove darkness and let in the light of modern medicine and hygiene.

Boys' Academy

Then came the opening of the Boys' Academy in the fall of 1906, under Korean auspices with a foreigner as the chairman of the Board. The institution was run fairly successfully for three years, depending merely on the tuition, membership dues, and income from the Korean endowment. The station, having in 1909 secured a large gift from America for the more adequate housing and maintainance of the institution, the control of the School was transferred to the station.

Girls' Academy

In 1907 the academy for girls was opened by Miss Chase, and has from the first admitted only girls from Christian homes. As all the educational work is to be treated elsewhere, I will not attempt to describe it more fully.

Quite recently Bible Institutes for both men and women have been started and have done very successful work.

This enumeration of the methods of work employed in our field does not of course attempt to be exhaustive, but emphasizes especially those that have been used from the beginning of the station work with considerable success.

Efficiency

Now a word as to the efficiency of the church which has been built up by the use of these methods. Following the usual criteria of effective mission work, let us look for a moment at the subject of self-support.

Self-Support

Up to 1900 the helper and colporteur had been almost entirely paid for by foreign funds. In February of that year the Koreans assumed the support of their first helper, followed within a year by others, until now for over ten years the support of the Korean pastors and helpers has come with a very few small and temporary exceptions, entirely from the Koreans.

All our primary schools with the exception of the two in Syen Chyun itself, have since 1899 been entirely self-supporting, and these two largest ones have been for most of their history.

Of our 166 church buildings, all but the three largest have been built entirely by the Koreans with their own funds, and even, in the case of these largest ones, which have cost from ¥5,000 to ¥7,000 the amount of help has in each case been well under 25% of the whole.

Self-Government

Self-government in our field has been advanced perhaps as far as anywhere in Korea. There are two reasons for this.

First, because during the early days of the work the sole clerical worker had to depend a great deal upon the Koreans for help and advice.

Second, the people of our province are admitted by all to be the most self-reliant, the most independent, and the most energetic of the Koreans anywhere in the country.

Our first church mission was organized in February 1902, over twelve years ago. These sessions have slowly increased since then, until now we have about thirty-five fully organized churches in our Presbytery, including two in Syen Chyun Kol, and two in Euiju city.

The next step was the organization of the Provisional

Presbytery which had most of the powers of a Presbytery with the exception of ordaining to the ministry. In 1911 on the erection of the General Assembly of the Presbyterian Church of Korea, our Provisional Presbytery was made a full Presbytery, and has since then exercised all the powers pertaining to such a church court. So far the Korean members, who out-number the foreigners ten to one, have insisted upon electing foreigners as moderators, and as chairmen of the important committees. But in debate on the floor and in general committee work the Koreans have assumed their full share of the work and have shown themselves splendidly worthy of the offices to which they have been ordained.

The control of all the men's conferences is now in the hands of committees made up of Koreans and foreigners, as well as all the other work of the Presbytery, such as the examination of candidates for the ministry and the eldership. Other committees of the Presbytery consider the question of calls, and the assignment of the Korean pastors, and that of the foreign pastor too, where his relation to the church is that of a co-pastorship with a Korean minister. If it is merely that of an evangelist over unorganized work, the decision is in the hands of the Mission.

Self-Propagation

We have tried to emphasize in our field from the first the privilege and duty of individual work for unbelievers. Our statistics show that this emphasis has produced splendid results.

One expression of this activity has been the giving of days of volunteer preaching. It has always been explained that this preaching was not at all to take the place of the constant daily witnessing for Christ, as they went about their usual occupations, but it was to be the offering of whole days of uninterrupted aggressive work, to be done if possible in villages where there were no Christians living. These offerings have resulted in a tremendous amount of unpaid evangelistic effort. At some gatherings the offerings would total the equivalent of several years of work.

I have mentioned above, the organization in 1900 of our Home Missionary Society. This work is now carried on

by a board or committee of five, all resident in Syen Chyun, elected by the Presbytery. This board has at present under appointment fifteen workers, ten men and five women, besides assisting towards the salary of a helper who is doing pioneer work in south eastern Manchuria. The support of seven of these workers is provided by women's missionary societies or auxiliaries, as they might be called. Five others are provided as "special objects" by groups of churches, and another by the students of the Syen Chyun Boys' Academy. All this too is in addition to forwarding to the Assembly's Board of Foreign Missions practically the support of a missionary working in Shantung Province, China.

The Presbyterian missionaries are scattered over a wide field. Two ordained ministers are located in Sekando (West Chiendao) another ordained pastor is located in Moukden, another is stationed in the extreme N.E. county of the province. The people in his field, although all of them very new believers, have this year assumed part of his support. The representative of the Syen Chyun Academy, himself a recent graduate of that School, has been sent to North Kyung Syang Province.

I have written of methods and results, but these are only the man side of it. The power of Christ, pure and simple, is the only thing that can convert a people and establish an efficient working church.

KOREA

PART IV
CHRISTIAN LITERATURE

CHAPTER I

AMERICAN BIBLE SOCIETY

By S. A. Beck

The year 1913 has been the best year the American Bible Society has had in Korea. When in 1912 we had doubled the circulation of 1911 we felt good, but when the figures for 1913 showed another gain of one hundred per cent we felt that there was a large field of usefulness for the American Bible Society in Korea, and that the people were appreciating our efforts and co-operating with us in getting the Gospel into the hands of those who particularly needed it.

Growth

The work has grown not only among the Koreans, but also among the Japanese and the Chinese. Our best colporteur has been a Japanese, who sold Scriptures largely among his own people, but we are now developing some very promising material among the Korean colporteurs.

Several of our Bible women have also developed a talent for interesting their sisters in the blessed story.

We have assisted in preparing Scriptures for the blind, and permanent brass plates are now being prepared on our stereograph from which to print Scriptures whenever needed for the use of the blind in Korea.

Colporteurs

More attention has this year been given to the training of colporteurs, and the results have been highly gratifying. Mr. Hooker has made some extensive trips with different groups of colporteurs, and these men are waking up to the fact that faithful study of the Book and of methods, makes the work not only easier but more effective.

A small volume could be filled with the experiences of these faithful men and women, who have braved the heat

and rains of summer and the snow and cold of winter, in order that even the most remote village may have the Gospel.

The American Bible Society commenced work for Korea in 1882, the headquarters for the Korean work being in Yokohama until January 1, 1904. From that date until January 1, 1908, a joint Agency was maintained together with the British and Foreign Bible Society and the National Bible Society of Scotland. Since January 1, 1908, the Societies have maintained independent Agencies.

CIRCULATION FOR 1913.

	Bibles and Old T.	New Test.	Portions	Total	Value
Sales at Depository... ...	30	102	149	281	¥103.38
Sales by Correspondents...	253	2806	472	3531	541.48
Sales by Colporteurs ...	805	6428	165756	172989	5314.30
Donations at Depository...	1	41	37	79	12.18
Total...	1089	9377	166414	176880	5931.34

CHAPTER II

BRITISH AND FOREIGN BIBLE SOCIETY.

By Hugh Miller.

The year's work shows progress made. We have nad freedom to prosecute our work with the exception of some minor hindrance placed in the way of colporteurs by over zealous policemen. It is only fair to say however, that when these matters have been taken to headquarters they were speedily and satisfactorily settled.

We published 10,000 Reference New Testaments, 20,000 Matthews, 10,000 Marks, 20,000 Lukes, 10,000 Johns, 5,000 Proverbs in 4 type: 12,000 New Testaments, 130,000 Matthews, 130,000 Marks, 130,000 Lukes, 130,000 Johns in 5 type, a total of 607,000 volumes. This is an increase of 475,971 over the total published in 1912.

The issues from the Bible House during the year were 4,763 Bibles and Old Testaments, 25,040 New Testaments, and 497,965 Portions,—a total of 527,768 volumes. This is an increase of 314,106 volumes over the previous year.

This is the first year that we have published and issued the four Gospels to sell at one sen per copy. To this is due to some extent the satisfactory increase in the circulation.

The circulation for the year is 389,401 volumes, an increase of 112% over the previous year.

Methods of Circulation

No new method of circulating the Scriptures has been tried in this Agency, with the exception of making the experiment of placing a number of suitably bound copies of the Gospels in the barber shops of the city. With one exception the barbers were glad to receive them, and promised to keep them in a place accessible to the waiting customers.

Recent inquiries indicate that the books have been used for the purpose intended.

We have supplied the various hospitals, as well as the leper asylums as usual with all the Scriptures needed for the patients.

The book-rooms are supplying the Christians in larger towns and mission stations with the Scriptures, but to get these books into the hands of those living in the less evangelized and out of the way places we have to depend upon the colporteur and Bible woman as a medium of distribution.

Increase of Sales

The year has been marked by a very great increase in the number of Scriptures sold by these men and women. The average monthly sales of the colporteur have risen from 79 copies in 1912 to 147 volumes in 1913.

Much time and thought has been given to an effort to make the Korean colporteur a more efficient evangelistic agent.

Training of Sellers

One European sub-agent and several Korean assistants have devoted their entire time to the training of the men employed as colporteurs. These colporteurs are under the superintendence of missionaries who provide for their attendance in Bible classes where they learn much of the Book, and many of them are remarkable Bible students; but the missionary nowadays with the care of so many churches, has little or no time for the training of these men who are carrying the Word of Life into the regions beyond, in methods that will gain for them a more respectful hearing for their message, and more ready purchasers of the Scriptures.

These men, and we had an average of 176 at work throughout the year, are the advance "personal workers," and the reports to hand show that God has richly blessed them as soul winners.

While the work of the Bible Society is looked upon as an evangelistic agency, it is not often written of as a preparatory school for the ministry. But such it is in Korea, for perhaps most of the men now in the pastorate have begun Christian work as colporteurs.

I submit this report with thankfulness to God for the successes of the past year. I am grateful to the missionaries and my co-workers, foreign and Korean on the staff, for the most hearty co-operation in our common task of giving the Word of God to this people. Indeed if it were not for them it would be impossible for me to render a report which, while necessarily incomplete, shows progress, and that men and women are being brought from darkness to light and are having their lives transformed by the Gospel.

We are thankful for that which we have seen with our eyes.....and our hands have handled of the Word of Life, and for the rest we wait, believing that day will reveal results that we cannot now see.

CIRCULATION

Channels	Bibles & O. T.	New Tests	Portions	Totals 1913	Totals 1912	Totals 1911
Colportage Sales	2,623	11,307	297,348	311,278	141,445	115,893
Com. Seller's Sales	103	145	323	571	603	1,615
Bible women's Sales	118	701	23,642	24,461	8,884	6,717
Depot Sales	2,766	13,773	25,683	52,222	31,945	136,074
Free Grants	13	244	612	869	968	2,997
Total	5,623	26,170	357,608	389,401	183,845	263,296

CHAPTER III

THE KOREAN RELIGIOUS TRACT SOCIETY

By Gerald Bonwick

Offices:—The Tract House, Chong-no, Seoul, Korea.
President,—Rev. H. G. Underwood, D.D.
Vice-President,—Rev. R. A Hardie, M.D.
Treasurer,—Mr. Hugh Miller; Cor. Sec.,—Rev. E. H. Miller.
Rec. Sec.,—Rev. D. A. Bunker; Manager,—Mr. Gerald Bonwick.

The Korean Religious Tract Society is a union institution for the publication and distribution of Christian literature throughout the peninsula. Though hampered much by lack of funds, our Society has advanced by leaps and bounds during recent years, and 1913 has seen all records broken in every department of our work.

Our Catalogue for December 1913 includes 324 Korean publications, 119 of these being our own publications; 32 others are purchased stock and 173 are commission stock. Our system of selling books on commission has come into vogue in consequence of our own funds being too small to meet the needs. Many books therefore have been published by denominational or private funds, and the editions placed with us on sale; we now hold commission stock to the value of ¥19,664 as compared with ¥7,956 worth of our own fund and trust funds combined.

Policy

Following the lead of the Korean Missions in other branches, our Society has pursued the policy of selling its publications at a fair market price, the catalogue price approximating to double the cost of printing. This enables us to offer 25% discount and cost of freight to nearest railway station or port to all

retailers. The sales therefore provide for most of the office expenses as well as printing and freight. The large and uniform discount is intended to assist the salaries of colporteurs, and the financing of book-rooms. Book-rooms, under the direction of missionaries, are now established in almost all of the mission stations, and in several cities independent Korean book-sellers are now making good headway. We are assured on good authority that by proceeding unflinchingly on this principle, we have brought our Society to a point where self-support within a limited number of years seems a possibility.

Publications

Among the more important publications of which we are the sole agents, may be mentioned the International Sunday School Lessons, the Union Hymnal, Hulbert Educational Series, Federal Coun il Prayer Calendar (annual). Our own new publications during 1913 have included 16 varieties of Sunday School supplies, 30,000 Sheet Calendars for 1914, Pocket Diaries, and a large number of other books and tracts. There is a steady demand for Chinese books, especially commentaries, and a small though increasing sale for Japanese publications. As there has been no agency in Korea for the sale of American and English books our Committee decided to purchase a limited stock. This action has resulted in encouraging sales, and we hope to develop this department during 1914.

The early months of 1913 were made noteworthy by the broadcast distribution of 1,000,000 beautifully coloured tracts that we were able to circulate free of charge in all parts of Korea, in consequence of the generous grant received from the Distribution Fund, Los Angeles, U.S.A. Large numbers of conversions were attributed to their use. We are also the sole distributors of the Korean publications of the Scripture Gift Mission of London, and in consequence of their generous grants we have circulated 115,774 of their tracts without charge during 1913. Of our own publications we have also made free grants of 29,839 copies.

Financial

Our Society is now faced with a serious financial problem in consequence of the inability of the American and British Tract Societies

to continue the grants they have been making during the past three years towards the manager's salary.

Another serious drawback is the lack of an editorial head. Books of all kinds are urgently needed, and the call for someone who shall devote his whole time to the editing and preparation of suitable Korean publications was never so great as to-day. It is earnestly hoped that this deficiency will soon be met, as the work of every mission in the country suffers by an insufficiency of up-to-date Christian literature.

THE KOREAN RELIGIOUS TRACT SOCIETY CIRCULATION YEAR ENDING DECEMBER, 1913.

Copies Distributed	1,080,699
Copies Published	973,950
Pages Published	5,142,850
New Titles and Editions	65
Income from Sales	¥19,391
Net Value of K.R.T.S. Stock	4,420
Total Income...	27,307
Total Expenditure	26,713
Cash at Bank...	1,279
Total Assets	8,812
Total Liabilities	1,518
Capital	7,294

KOREA

PART V
CHRISTIAN EDUCATION

CHAPTER I

THE EDUCATIONAL FEDERATION OF PROTESTANT EVANGELICAL MISSIONS

By Jas. E. Adams

Early in 1911 a popular meeting of the missionary body in Korea was called to meet in Seoul to consider the Christian educational situation in the country. The immediate occasion was the visit of the Rev. W.S. Marquis, D.D. of Rock Island, Ill., U.S.A., who was much interested in the situation and what he conceived to be its possibilities, and urged upon the missionaries the desirability of getting together, systematizing the work as a whole, securing a suitable financial foundation, and really attempting to handle the situation. This meeting appointed a general committee to go into the matter, and devise the best means of accomplishing the desired ends.

Organization

The situation was that great opportunities were opening of which the missions were in no sense taking advantage. As a result of the Japanese occupation, and the accompanying stirring of the people, there was a popular demand for education, which at that time was not being adequately met even by the Government. This demand was being thrown back upon the missions and the church. Equally great, and more permanent responsibilities were crowding in upon the missions for increased educational effort within the church. There was a believing constituency of something over 200,000; approximately one-fifth of these were of school age, approximately 1,000 primary schools had been established by the Korean Church for the training of its children, with something over 20,000 pupils in them; the strength of the missions had been given to evangelization

rather than to education; the world had suddenly rushed in upon a primitive and unprepared people; Christian education constituted the bulwarks of defence, and the security of future advance.

The new Government with a thoroughly organized and efficient system of education in the home-land, and with the theory that all education is a function of the State, was insistent for greater efficiency. It was found on investigation that much could be accomplished by system and unified organization, and that greatly enlarged financial resources were necessary to at all adequately meet the situation. The conditions were common to all and could be best met by united effort.

Plans

The Committee was representative of the six missions which have other lines of union effort, and hold about 98% of the evangelical mission work of the country. It devised a Constitution of Educational Federation, which was later adopted by all these missions. The purpose of this Federation was declared to be: (1). To unify Christian education, as conducted by the various Christian missions, into a single system regulated by a single head, thereby obviating reduplication and waste, and to secure the most strategic and complete occupation of the field. (2) To strengthen and develop this system and secure for it the highest educational efficiency. (3). To secure through this system the best spiritual fruitage which Christian education can contribute to the Church of Christ in Korea. (4). To co-operate with the Educational Department of the Government and to harmonize our educational system with the Government standard. A governing Senate, representative of, and appointed by the Federated Missions, with representation somewhat proportionate to their respective interests, was organized and put into control, with full delegated powers This Senate began operations in the autumn of 1911. It soon became evident that its work could not be properly done without an executive officer who gave his time to it, and in the autumn of 1912, upon the Senate's request, the writer's Mission set aside half of his time to this purpose. In the first instance only mission schools were put under the control of the Senate, but in the autumn of 1913 the General

Assembly of the Presbyterian Church in Korea placed all its schools also, numbering 501, with a student body of 12,898, under the general superintendence of the Senate's General Secretary.

It is interesting to note the powers which have been delegated by the Federated Missions to the Senate. They are probably more complete than in any former case of the kind. The Constitution reads as follows:

The constituent missions delegate to the Senate the following powers, and agree that all the educational institutions of their respective missions shall be submitted to the Senate in its exercise of these powers:—

(1). The Senate shall have the authority to standardize the curricula of educational systems of various grades and kinds, to classify the institutions under its charge according to this standardization, and to declare if and when a given institution has attained to any given class.

(2). The Senate, by such regulations as it shall see fit to establish, shall have entire control of all final examinations for diplomas and degrees. This authority shall include the character of the tests, the setting of the examinations as to time and place, their superintendence, and the passing upon the results.

(3). All degrees and diplomas of graduation to graduates of High Schools, Arts Colleges, Technical and Special Schools shall be conferred by, and in the name of, the Senate and at its discretion. Only such candidates as are recommended by the faculty of the institution whose course they have completed, shall be eligible for diplomas.

(4). The location and number of High Schools, Arts Colleges, Technical Schools and Special Schools which shall be founded on or maintained by any of the constituent missions, their correlation and the delimitation of their respective territory, shall be determined by the Senate.

(10). That the educational work of the Federated Missions may be properly and proportionally developed throughout the country, and that the large and growing Christian Church of Korea may more rapidly attain to that strength which comes from faith founded on broad intelligence, the Senate shall seek to secure and shall be empowered to administer trust funds for the maintenance and

development of the general Christian educational work in Korea under its care.

(11). That such funds may be secured, the Senate shall take steps for the organization of a holding body for the funds in the home-lands, and for incorporation as may be necessary.

Relation to Government

During the two years of the Senate's operations little more than a beginning has been made, although much has been accomplished. It has distinctly succeeded in establishing itself with the Government authorities as being the authoritative representative of the Christian educational movement of the country; and, we believe, has attained their confidence as to the educational value of its work. There are the most harmonious relations between the two, and the Educational Bureau not unfrequently utilizes the machinery of the Senate for its own work in the Christian schools of the country.

Uniform curricula for Common Schools and Higher Common Schools, suitable for Christian institutions, have been authorized by the Government and adopted by practically all schools. A two years of Special or Middle School course, above this, has been worked out, and has been introduced into most of the schools teaching this advanced course. It will soon be submitted to the Government for general authorization in this class of schools.

A special list of text-books, also prepared and presented by the Senate, has been authorized by the Educational Department. Pamphlets for the instruction and help of teachers and principals in the primary church schools have been either issued or are in course of preparation. Visitation to ascertain the situation in the individual institutions, securing thoroughness of instruction in the National Language in all mission schools, handling questions arising between school and governmental authorities, and many other minor matters have constituted the Senate a kind of educational clearing-house.

Work Standardized

This present year the first efforts are being made to introduce standardized Senate graduating examinations. It is being ac-

complished in those schools carrying the two years' Middle School course, and will later include the Higher Common Mission Schools. It promises to be a most potent instrument for bringing the work of all the schools up to standard. There is a Senate Board of Examiners.

One of the most important functions of the Senate has been along the line of its attempts to secure an adequate financial foundation for the general Christian educational work of the country. A joint Committee of the home Boards interested has been formed, and the project is being pushed.

On the whole it may be fairly said that the results thus far have amply justified the organization, and are opening prospects of such increasing usefulness to the interests of Christ's work in the land, that the Federated Missions are amply satisfied with the wisdom of the step which they have taken.

CHAPTER II

EDUCATIONAL WORK OF THE NORTHERN PRESBYTERIAN MISSION

By W. M. Baird

With deliberate intention the educational work of this Mission has been given a secondary place to the evangelistic. First evangelization and afterwards education has been the policy, a policy which largely explains the secret of our church's growth hitherto. With equal deliberation the Mission has chosen the policy of using education not as a means of direct evangelization by the use of foreign money, but as a means of Christian nurture for the church and the children of the church. An educated heathen is no better, and he may be more dangerous, than an uneducated one. Therefore with a minimum of working force we believe that more will be accomplished by economizing the force in educating those who are already saved, and will be at once serviceable in the missionary propaganda, than in training those who may be hostile or at best indifferent.

Education Secondary

It was with intention that we have not started schools, except in a few cases, until there were children of Christians to be trained, and until the Christians were strong enough to bear the expense of education. We have at present practically no subsidized schools in the country of primary or high school grade. Colleges and academies, which are of course more expensive, and in which foreign missionaries have been engaged as teachers, have been partially supported by the Mission. We have now 402 primary schools, having 9781 pupils in enrollment, 1769 of whom are girls. As a rule the girls are taught in separate girls' schools,

although in some cases boys and girls are taught together in the primary classes.

Men's College

Crowning the educational system we have a men's College at Pyeng Yang in union with other missions, with an enrollment this year of seventy-five pupils in the college proper and a preparatory department of over 360 pupils. A student who has finished the preparatory grades, Common School, Higher Common School, and the Academy will have been under training ten or twelve years at his entrance to the four years' College course, making from fourteen to sixteen years of school work before graduating from College.

Financial

The higher educational work necessarily demands the use of more foreign money. But the amount has been small, because the higher education is also partially self-supporting. The total amount for current expenses appropriated by the Board for educational work in 1912-1913 was ¥23,926, while the total amount given by the native church for support of their schools was ¥35,831, the total gifts of the church being practically 150% of that of the foreign gifts. In addition to these church contributions the current expenses of some high schools are half met by the tuition of the pupils.

Government and Control of School

The native church has a part in the government and control of all schools, and particularly of the primary schools, which are managed by local committees of control who usually consult with the pastor or some educational expert on the larger questions.

We distinguish between church schools and mission schools. Church schools are those financed and controlled by the native Church. They include almost all of the primary schools mentioned above, and are almost wholly self-supporting. They are located throughout the country wherever the Church is strong enough to support and control its own schools. They include common schools and higher common schools, each having a curriculum of four years. As yet there are but few of the latter that are able to complete the full four years' course.

The mission schools are those of higher grade, academies and college, chiefly supported by mission or Board funds, and more or less under direct mission control in connection with a mission station. Syen Chun, Pyeng Yang, Seoul, and Taiku have each a boys' and each a girls' academy, and Kangkei has also a boys' academy. The latter is a church not a mission school. These five boys' academies and four girls' academies are under foreign principals. They enroll 1,200 pupils, 833 boys and 367 girls.

Our Mission works in connection with the Educational Senate with which the six evangelical missions co-operate. By constitution of the Senate, agreed to by all the co-operating missions and Boards, the Senate has the power delegated to it by the missions, to control final examinations, to grant diplomas, to standardize curricula, to locate high schools and colleges and special schools, and to correlate the work of its schools.

By the Senate courses of study are prepared and schools are standardized. Dr. J. E. Adams, the General Secretary of the Senate, a member of our Mission, has by his visits to the schools of all missions greatly furthered the work of harmonization and standardization during the past year.

Results in Education

In the larger stations at least, for the better organization of the educational work, one missionary is appointed as school superintendent. He is the technical expert on school questions, advises about all school problems, acts as a go-between for the school with the provincial authorities, stimulates interest in founding and improving schools among the churches, and helps to co-ordinate the schools with the government requirements. Though this Mission has not allowed education to crowd out evangelism or to dominate its policies, yet we have been pioneers in educational work as well as in evangelistic.

In the Manual of Education, published by the Government's Bureau of Education in 1913 under the head of Religious Schools occurs this tribute; "The great service rendered by foreign missionaries to the cause of education in Chosen by their early establishment of schools and their

pioneer school work is fully recognized by the Government." From the first our Mission has done more than its full share of this pioneer work. While in the division of territory our Mission received only 36 per cent of the population, yet its student body forms more than 50 per cent (10,978 out of a total of 21,775 students) of all the students in the protestant mission schools in Korea, while its baptized constituency is more than 59 per cent of the baptized protestant believers in Korea. Almost all the pupils in our schools are either Christians or the children of Christians, practically Christians in training for service, and therefore they often become a valuable part of the missionary propaganda

Difficulties as to Teachers

One of the most serious difficulties has been that of preparing enough Christian teachers for all the schools as they advanced in number and in grade. All previously existing available teacher material has been drawn upon and used in so far as it was suitable. The output of our college and academies have also been largely used for a time as teachers in the various schools.

For eighteen years we have conducted teachers' training classes for short periods for the purpose of training the teachers of primary schools. In the larger stations the attendance on these classes sometimes reached more than two hundred, and the volume of work done in these classes in diffusing information and securing uniformity and system into the schools was very, very great. Since the coming of the Japanese Normal Schools some of our Christian teachers have attended them. These have been especially valuable for learning the Japanese language, which is now required in all schools, and which it is important that all should learn in order to be fitted for the new conditions of life.

Graduates

No record is available for the past fifteen years during which diplomas have been granted, of the number of graduates from all the primary schools. They probably number several thousands. They are to be found every where among the church people and church officers, elevating the average of general intelligence. Only a part of

them have entered the higher schools. The number of academy graduates is not at present known. But from our largest academy alone there have been 261 graduates, and from the College there have been twenty-two graduates with eight more to graduate in June. Our schools have now been conducted sufficiently long to have pupils who have taken the full course, beginning with the primary schools and graduating from the College. And some have later taken the Seminary course. Graduates of the Academy and College are engaged as teachers, helpers, and pastors, and in other useful work all over Korea. A large proportion of them are in some form of Christian work. In most cases the teachers in our academies are those who have been trained in our own academies or College.

Self-support has been a great desideratum in all our work, educational as well as evangelistic. We believe on principle that work carried on by the native Christians at their own expense produces a better type of Christian virility, than where the work is subsidized. The great danger in subsidized work of pauperizing and permanently weakening the Christian fiber is thus avoided.

CHAPTER III

EDUCATIONAL WORK OF THE METHODIST EPISCOPAL CHURCH

By A. L. Becker

History

As this is our first report, a brief history of our educational work will not be out of place. The first school in our Mission was opened at Pai Chai, Seoul, in the fall of 1886. This school was started for the study of English. For many years this was the only mission school of any importance. In 1903 we had 27 schools for boys and girls with a total enrollment of 567; in 1906, 54 schools with 1660 pupils; in 1909, we reached the high water mark in number of schools; we had three high schools with 413 students, and 194 primary and other day schools, with 5728 boys and girls enrolled in the same.

Our 1913 report gives 112 boys' schools and 67 girls' schools, with an enrollment of 5888. During this year the money raised locally among native churches for schools amounted to ¥19,440.

Up to the year 1910 the larger number of the country day schools were but the old style schools, in which the Chinese classics were taught with the addition of biblical instruction, and sometimes a little arithmetic. In 1910 the Educational Senate was organized, and began its efforts at the standardization of the curricula of all the Christian schools in such a way as would be satisfactory to the Goverment and would also conserve the Christian character of the schools.

In 1912 much was done in the way of standardizing our schools in accordance with the Senate's Educational scheme, but the great problem had not been solved as to

the supervision, government, and aid of all these Methodist Mission schools. So in the Annual Conference of 1913 the following recommendation of the Educational Committee was adopted :—The Committee recommends that the resolutions of the 1912 Conference appertaining to the mission primary schools be rescinded, and that the following be adopted as our church policy :

Policy

1. That we encourage the support of the lower primary schools wherever there is a church organization able to support the same, at least one to a county ; it being recommended that these be made as nearly self-supporting as possible. One strong well developed school should be preferred to two or more weak ones in the same vicinity. It is also urged that every effort be made to make these schools come up to the Senate and Government standards.

2. We recommend that higher common schools be immediately developed in the following places ; Seoul, Pyeng Yang, Kong Ju, Hai Ju, and Yeng Byen, and also ask the Church, Mission and Finance Committee to strain every nerve in the raising of money for the proper buildings, equipment and current expenses, as we must make these schools at least equal in efficiency to the splendidly equipped Government schools in each of the above places. It is our opinion that if we can not provide first class schools, the result will be disastrous to our Christian propaganda in Chosen.

3. It is further recommended that our Mission carry the two years of college preparatory only in the place where the Union College is to be located.

4. * * * * * * *

5. That an Educational Superintendent be appointed for each district, who in consultation with the District Superintendent and pastors shall have the power of supervision over the schools of said district ; all questions of educational policy being referred to this Superintendent and the administration of the Mission for final adjustment. This will be necessary if our Mission is to carry out the decisions of the Senate and the orders of the Government, and if our school system is to be dove-

tailed and co-ordinated so as to give a maximum of efficiency for the Mission and church expenditures.

In accordance with the above resolutions—Rev. B. W. Billings was appointed superintendent for the northern district and Rev. A. L. Becker for the southern district. The northern school district included the Pyeng Yang, Yeng Byen and Hai Ju church districts, had 57 boys' elementary schools, three grammer schools and the Academy and College located in Pyeng Yang. The southern school district included the Seoul, Chemulpo, Suwon, Kong Ju, and Won Ju church districts, and had 55 elementary boys' schools, two grammer schools and one Academy. The girls' schools of our Mission are directly under the control of the Woman's Foreign Missionary Society and do not come in the above.

The two educational superintendents are members of the Educational Senate, and harmonize their policies of school development by frequent conferences.

As soon as these superintendents came into close touch with the situation, they soon came to the conclusion that the number of pupils in the schools, the local government, the teaching force, and the equipment were totally inadequate in most places. Thus it was felt that the thing necessary to save the situation was to create a spirit of co-operation among the local constituency of each school. Each superintendent, in his own way, has set about to arouse this spirit of co-operation in each place where it seemed possible to save the school. Some things being done along this line may be interesting:—

Local Co-operation

In 1909 and 1910 a wave of enthusiasm for education swept through the churches, and on the crest of this wave, a large number of our schools were brought into existence. When the fervour began to wane, many churches began to feel the burden of sustaining the finances of the schools. This in connection with the demands for higher grade work and better teachers, had discouraged even the most enthusiastic, with the result that there was not much optimism regarding the future. To create enthusiasm and hearty co-operation, without which there is little hope for the success of the schools, the superintendents and their assistants

have attended church conferences and schools wherever possible, and have given addresses on the value of the schools to the church, and have suggested that much advance was possible although it might be slow at first. Also a system of monthly reports was inaugurated. Comparisons were made, and any advance was especially noted. The school principal was congratulated by letter and urged forward.

Backward schools were told that they were on probation, and that they must soon come up to standard or cease to be. It has seemed to us that there was nothing that the schools needed more than something to encourage them into feeling that it was possible for them to develop a school that would be satisfactory to the church and state. Buildings were mostly inadequate and without the form or appearance of a school, and with very few exceptions had no equipment, so there was nothing for the local school board or church to be proud of. The educational superintendents worked out a policy of financial aid for schools which was approved by the Mission Finance Committee.

The policy adopted was as follows :—

Financial

1. It shall be the policy of the Mission to concentrate on centers in educational work where additional financial help must be given, and because of the possibility of missionary supervision, these centers shall be as follows ; Seoul, Suwon, Chemulpo, Kong Ju, Won Ju, Hai Ju, Pyeng Yang and Yeng Byen.

2. To give mission assistance to other schools where the attendance exceeds 35, and on condition that there is a good proportion of self-support.

3. The appropriations for aid should be made by districts, leaving the distribution of the same to the district superintendent and educational superintendent in consultation.

4. Mission aid from regular appropriation shall be given only for teachers' salaries and school equipment, and shall in all cases be used as a stimulus to self-support.

The budget worked out according to this policy included a sum for the equipping of the important schools of each district to be used at the discretion of the educational

superintendent. At the time the policy of aid was announced, it was also announced that all schools already receiving aid, should receive the aid only month by month, and if any monthly report failed to come in, or the school did not come up to the requirements of the Educational Senate, Government, or Mission in any month, aid would be discontinued the following month. Then the superintendents met the local school committee of all central schools, and urged them to properly equip their schools, offering a small sum if they would raise the full amount necessary.

Buildings, repairs, preparation of grounds, desks, charts and maps were included in these estimates. The results thus far have exceeded our expectations. The prospect of having a school to be proud of has awakened the utmost enthusiasm, and in most places quite large sums have been raised. The enthusiasm has not stopped here, but plans for tuition and permanent endowment funds have gone forward showing that the school committee are looking ahead toward an effective plan for self-support.

CHAPTER IV

EDUCATIONAL WORK WOMAN'S FOREIGN MISSIONARY SOCIETY, METHODIST EPISCOPAL CHURCH

By Miss Lula E. Fry

Work under the Woman's Foreign Missionary Society of the Methodist Episcopal Church was organized in 1885 by its first representative Mrs. Mary F. Scranton, who gave twenty-four years of her life to service in Korea.

For convenience only does the work fall under three heads: educational, medical and evangelistic. It is difficult to distinguish, for in Korea all educational work has with it a strong evangelistic spirit, and all evangesistic work is also educational, while medical work is both edlucational and evangelistic in nature.

Educational Work

Ewa Haktang, situated in Seoul, is the oldest Girls' School. It now offers opportunities to girls from kindergarten age through College, having this year graduated its first college class, three very bright and promising young women who have become teachers in the same School.

The Pyeng Yang Union Academy is next in grade. It cares for both Methodist and Presbyterian girls of that section. Both these schools have been visited this year by revivals of unusual power. The aim of each is to train workers, especially Christian teachers. As yet the demand is beyond the ability to supply. In Hai Ju and Yeng Byen are two preparatory schools with boarding departments. Sixty day schools are scattered over districts in centers where the churches are strong enough to share in the expense of the schools.

In Seoul, the Woman's Bible Training School furnishes opportunity for the study of the Bible to those intending to be Bible women; to wives of students in the Theological Seminary; and to any other young women preparing for Christian work. Self-support is being pushed in all the educational work, about half of the boarding school students being pay-pupils, the other half receiving only partial support or help in the self-help departments.

Medical Work

The medical work has two centers, with hospitals and dispensaries in Seoul and Pyeng Yang. In connection with the Seoul Hospital is the Nurse's Training School, while a school for the blind, and the deaf and dumb, is the out-growth of the Pyeng Yang medical work. Opportunity for the study of medicine is also in the plan of the medical workers.

Evangelistic Work

The evangelistic worker does less itinerating and more class work than formerly. Bible classes are held in the large centers, the women coming long distances, bringing their own supply of rice. A regular course covering an indefinite number of years is followed. At the close of from two to four weeks' study, examinations are held and passing cards given. In the large centers of each district Bible normal classes are held usually twice a year. These are some times called "Titheing Classes" as the women of these classes afterward tithe their time, and without remuneration, go out and hold Bible classes in smaller churches, reproducing what they have just learned in the normal class. Through these volunteer workers the missionary can multiply her efforts. The results of these classes cannot be estimated.

What has been and is being accomplished through all these methods of Christian service in behalf of the Korean women, cannot be better expressed than in the words of one of the Bible women, who, at the close of a large woman's meeting in Seoul, said, "Oh, I just sat there so happy, thanking God first and second the missionaries, for a Korean woman presided over the meeting like a bishop. Korean women played the organ and Korean women sang, Korean women read the Bible and Korean women preached God's Word. I thanked God

over and over again for the opportunities He is giving the womanhood of Korea."

Results

Faithful seed-sowing, followed so soon by a marvelous out-pouring of the Holy Spirit, resulting in gracious revivals, has made the harvest in Korea early and abundant.

No. Mission Stations...	6
„ Missionaries (W.F.N.S.)	24
„ Church members (women)	13,661
„ Bible Classes held	51
Enrollment	3,849
No. Bible Training School...	1
Enrollment	42
No. Board Schools	2
Enrollment	438
No. Day Schools	60
Enrollment	2,139
No. Kindergartens	2
Enrollment	74
No. Hospitals with Dispensary	2
„ Patients	20,000
„ Nurse's Training School	1
Enrollment	7

CHAPTER V

HIGHER EDUCATION FOR GIRLS IN KOREA

Miss Ellasue Wagner

Because of the strict rules of seclusion that have kept them bound in ignorance for many centuries past, no provision whatever was made until quite recently for even the most elementary education for girls in Korea. This fact largely explains woman's subordinate position, and the possibility for man to lay down the maxim that "Such is the stupidity of woman's character that it is necessary for her in every particular to distrust herself and to obey her husband." The modern evolution in the minds of Koreans of the mere idea of trying to educate such a stupid creature, is the cause of the absence as yet of what would be known in Europe and America as "Higher Education," hence in this article the term is used to include all that above the primary and common schools.

Purpose of Education

Like their predecessors, the early pioneer teachers and preachers of America, the missionaries, have brought to Korea generous views on the subject of woman's education, and distinct and helpful encouragement to her ambition for a broader, happier and more useful life; they have realized that "The Keystone in the arch of education is the recognition of the fact that the religious and cultured life of the nation depends upon the home, and the type of home produced depends upon the woman who inhabits it." Thus the example of missionary educators has had a powerful influence in the gradual but radical change of opinion with regard to woman's ability and character within the last twenty years.

During the two years past much has been done by the

Educational Senate of the six Federated Missions toward bringing the Christian education of Korea into a single system so correlated and unified as to bring about a maximum of efficiency with a minimum of waste. Much remains to be done along this line, but material advance has been made in standardization and unification of policies and curricula.

There are at the present time in Korea seventeen mission schools of what is known as the higher common school grade. There are in Korea seven girls' academies, or schools using the four years' course of study, as prepared by the Educational Senate and sanctioned by the Government Bureau of Education, with an added year of special study.

The total enrollment reported in the various mission academies during the year past is something over five hundred.

Criticisms

The objections and criticisms to higher education of women in the Orient is strikingly similar to those formerly heard in the Occident, but Christian education must always prove a mighty force in the uplifting of womanhood everywhere, and will inevitably overturn former customs, and change the social status of woman from that of a slave and dependent to that of a helpmeet and equal with man, with a full realization of her powers and prerogatives, of her duties and obligations as a home-maker.

CHAPTER VI

THEOLOGICAL TRAINING

I—UNION METHODIST THEOLOGICAL SEMINARY

By R. A. Hardie.

Beginning of Biblical Institute

In June 1907 the Korea Conference of the Methodist Episcopal Church, and the Annual Meeting of the Methodist Episcopal Church, South, held four joint sessions in the city of Seoul. One of the results of these meetings was the organization of the Biblical Institute of the Methodist Episcopal Churches in Korea.

The first session of the Biblical Institute was held in Seoul in the autumn of 1907 with an attendance of thirty-seven students, most of whom had been under instruction for several years, in the annual Bible study and training classes. In 1910 the name of the Biblical Institute was changed, and called the Union Methodist Theological Seminary. In December 1911 the first class of thirty-nine students, and in June 1913, the second class of seventeen students were graduated. The Seminary has steadily improved and now has ninety-eight students registered in three classes.

Course of Study

The Theological Seminary is affiliated with the Arthur T. Pierson Memorial Bible School. All candidates for matriculation into the Seminary are required to present a certificate of graduation from the Arthur T. Pierson Memorial Bible School, or a certificate of an equal amount of work, accomplished in some other mission school, or to pass an entrance examination equal to the same. The

curriculum of the Pierson Memorial Bible School covers two years. Each year is divided into three terms of three months each. The purpose of this School is to instruct Korean Christians in the Bible and to train Bible teachers and Christian workers. This purpose is adhered to closely. The Bible being the only text-book used, and the course of study covering the whole of the Bible, believing that the foundation for the thorough knowledge of the Scriptures must be laid in a careful study of their purpose, in broad outline, the method followed is that of book studies, so arranged that those books and sections which may be properly grouped together are taken up in the same term. The Old and New Testaments are studied together. As far as possible the students are required to first read the books they are studying as a whole. In the class-room a book is taken up section by section and a running exposition of the more important parts is given. In preparing their lessons the students are required to read these sections one or more times, and to memorize selected parts or verses. As each book is studied, an introduction to it, and an outline of its contents is prepared, and before the close of the study a copy is supplied to each student.

Bible the only Text Book

In addition to the direct study of the Bible, lectures are given on Biblical Geography, Ancient History, and Old and New Testament Introductions. Regular lessons are given in singing, and each class is required to devote one period each day to the Japanese language under the direction of a competent Japanese teacher. Daily grades are given for recitation, and written examinations are given at the close of the study of each book of the Bible or subject.

Evangelistic Work by Students

The students in the Pierson Memorial Bible School finish their class-room work in the forenoon, and then having been previously assigned to the several churches of the city, they spend two hours of each afternoon in direct evangelistic work, street-preaching, Bible reading, book-selling, house to house visitation or personal work. In this work they are superintended by the pastors of the city churches. It is thus evident that most of the students who are admitted to the Theological Seminary have already

had considerable training in Bible study and in practical evangelistic work.

The curriculum of the Seminary covers three years' work. Each year is divided into two terms—the first opening in September, and the second in March. The first three months of each term is spent in regular class work in the Seminary, and the second half in the actual work of the ministry. The course of study in the Seminary includes Exegesis of selected Books of the Old and New Testaments, Old and New Testament Introductions, Practical and Systematic Theology, Ancient and Church History, Music and the study of the Japanese language. Each day's work begins with chapel exercises led in turn by members of the faculty. At these services an exposition of the Psalms, and devotional addresses on such subjects as sin, repentance, the atonement, sanctification, etc. are given.

Methods of Instruction

The methods of instruction in the class-room are in the lecture or expository method, all teaching being in the Korean vernacular. In the teaching of the Scriptures the books studied are taken up by chapters or sections, and the aim is to give not only a general exposition of each portion studied, but to enable the student to understand clearly its grammatical construction and meaning, as well as its connection with the context and its historical relationship. Special effort is made to impress the spiritual teaching of each lesson on the minds and hearts of the students. By prayer before and at the close of each study period, the fact of our dependence upon God for enlightenment and grace is kept prominently before students and teachers.

In the teaching of Theology and History the lectures are prepared in mimeograph form, and as each lesson is assigned, the material for study is thus placed in the hands of the students. This matter is then read in the class, with the teacher, who sees to it that the lecture is understood. The students are required to prepare the lesson outside the class-room, and to recite upon it the following day.

All the teaching is given with a view to the best possible practical results. For example, in teaching Homi-

letics, the students are required to prepare sermons as a part of their study exercises, and they are further required to concentrate attention on each division of the subject as it is taught. In taking up the subject of Introduction, they are expected to work only on the introduction of the sermon they are preparing; or if the Law of Division is the subject of the lesson that only demands their attention. In teaching Church Discipline, if the subject of the lesson is the class leader, each student is expected to imagine a concrete case, and in recitation, one or more students are asked to explain what they as pastors should require of their class leaders. In teaching Systematic Theology, the witness of the Scriptures to each subject is made the basis of exposition, and at the close false doctrines concerning the subject are dealt with. In every study a great part of the material is prepared in mimeograph form, and in this way commentaries on the Scriptures and textbooks on Theology and History are being prepared in the Korean language. Each day the lesson of the previous day is reviewed and brief written or oral examinations are given frequently.

Faculty

The faculty of the Seminary consists of five missionaries, one Korean minister, who is a graduate of the Seminary, and a Japanese language instructor. Of this number all but two of the missionaries and the Japanese teacher give their entire time to the work of teaching in the Seminary and the Pierson Memorial Bible School.

Plans for a new Seminary building of foreign construction, and dormitories of semi-foreign construction, all to be supplied with modern equipment have been approved by the home Boards, and the work of building is to begin in a few weeks.

II—PRESBYTERIAN THEOLOGICAL SEMINARY

By Samuel A. Moffett

The Presbyterian Theological Seminary of Korea located at Pyeng Yang, was developed as a natural outgrowth of the Bible Training Class System which is the most

marked and most distinctive feature of the work of the Presbyterian Missions in Korea. In these training classes the large body of unordained helpers and leaders of the church have received their equipment and inspiration for service.

Students

These men through a period of from five to fifteen years have yearly attended from one to five training classes of the Bible Institutes and have been leading the churches, studying and also teaching in classes, conducting church and prayer meeting services, preaching voluntarily in villages, doing personal work, receiving instruction in special classes for church officers, and bearing heavy responsibilities as helpers and evangelists, until there has developed a body of well-instructed, consecrated, efficient, helpful, tested and reliable men upon whom has rested the bulk and burden of the work of the Korean Church. It is from these men that have come most of the candidates for the ministry and the students in the Seminary, although each year is now seeing a larger number of students who have received their preliminary education in our academies and the College.

Seminary a Development

The Seminary was a natural development. The first candidates for the ministry were received in 1901,—two elders from the Central Church, Pyeng Yang. In 1903 four more were received, and this class of six given the first year's work, of a tentative course of instruction covering a period of five years, three months of each year being spent in class-room work and nine months in the care of churches, in conducting classes, and in a course of study and reading upon which examinations were given.

By 1906 there were three classes enrolled with 50 students therein, and June 1907 witnessed the graduation of the first class of seven men, all of whom at once were ordained by the Presbytery which was organized that year, constituting the Korean Presbyterian Church as an independent organization. This year also the Seminary was officially designated the Presbyterian Theological Seminary of Korea representing the four Presbyterian bodies at work in the country,—the Missions of the

Northern and Southern Presbyterian Churches of America, and those of the Canadian and Australian Presbyterian Churches.

Not until 1909 was there a full complement of five classes, when the enrollment reached 138 and a second class of eight men was graduated.

Each year since then has witnessed the graduation of from 16 to 33 men, making a total of 101 graduates.

The present year there is an enrollment of 195 students. Of the 101 graduates I believe all but two were ordained to the ministry, these two having been licentiates only.

Graduates at Work

One of the first class became the first missionary of the Korean Church, going to Quelpart where he has built up a succcessful work. Another was at once installed as pastor of the Central Church, Pyeng Yang, the largest church in the country, and still remains there, one of the greatest spiritual factors in the life of the whole church.

These men are in every province of Korea. Three are missionaries of the Korean Church labouring in the province of Shantung in China among the Chinese; four are ministering to the Koreans in Manchuria; one is in Siberia among the Koreans there; and one in Tokyo, the pastor of the Korean students there.

One has been deposed from the ministry, and while these men are men of varying gifts, all but this one, I believe, have been greatly blessed in their work,—the Spirit of God placing His seal upon their call to the ministry. For these graduates, post-graduate work of one month each year is provided and many are availing themselves of this. The faculty of the Seminary is selected from the four missions co-operating therein.

The Korean Church finds the support for all the men who are ordained to the ministry, and these men cordially co-operate with the missionaries in the policy of developing the church upon a self-supporting basis.

CHAPTER VII

BIBLE TRAINING CLASSES

By W. N. Blair

Unquestionably, Bible training class work is one of the most important and outstanding features of the Korean Church. Certain missionaries claim that the seed thought of this system was received from Dr. Nevius in the early days of the work; but the system as it now stands has not been invented by any one man or church, but has grown naturally out of the conditions in Korea, and the character of the Korean Christians themselves. The missionaries have been men who believed in the Bible as the foundation of all Christian belief and character, and have emphasized and encouraged its study wherever possible.

The first Bible study class was held in Seoul less than 25 years ago, with only seven men in attendance. From this small beginning the work has grown until now more than eighteen hundred Bible study classes are held annually. These classes may be classified under several heads.

Local Classes

It is customary for each church, large or small, to hold a Bible study class for one week or ten days at least once a year. February is the most popular month, this being the Korean New Year season, when not only the farmers but merchants as well have the most leisure for study. It has been customary for centuries to suspend all possible labour for at least two weeks at the New Year season. The Christians have turned this ancient holiday time of heathen sacrifice, feasting and carousal, into a veritable spiritual feast and nation wide annual revival.

Most of the larger churches have separate classes for men and women. Where the church is too small to

justify this, the women attend the men's class, seated in a separate room or divided from the men by a curtain. The ideal is for every Christian to attend at least his own local class. While this ideal is seldom reached, yet more than a majority will be found in attendance.

District Classes

In many districts the missionary in charge plans for a special district class beside the local classes. One of the larger churches is chosen as the place for the class, and invitations are sent to all the Christians in the district. This results in a large attendance and enthusiasm, and gives the missionary and Korean pastors an excellent opportunity to plan for the routine work of the district.

Station Classes

Besides the classes held in each church and the numerous district classes, each station where the missionaries live, has one or more station or general class. Representatives from all the churches in the station's territory assemble in the center and spend from ten days to two weeks in Bible study and conferences. A general invitation is extended, and the attendance is often large, running from one hundred in the smaller stations, to one thousand and more in the larger stations. The Syen Chun men's class this year totalled one thousand four hundred.

Separate station classes are held for men and women. The attendance at the Pyeng Young General Class for women held in March this year was eight hundred and ninety.

These general classes give invaluable opportunity to inspire and direct the whole church. The strongest Christians in the station's territory are in attendance. A new song taught in the station class will soon be sung throughout the whole territory. Every new thought and conviction sown bears fruit in a hundred churches.

Officers' Training Classes

Besides the general station classes, many statians also hold annually both for men and women, officers' and leaders' training classes, to which none but church officers and leaders are invited. The programme at these classes consists

largely of a discussion of practical and spiritual topics. All take part in the general discussion.

Bible Institutes

A very important part of the Bible study class system is the Bible Institutes held in most of the mission stations. The Bible Institute terms are one and two months, except the Pierson Memorial Bible School in Seoul, which is conducted by the local Presbyterian station and the Northern and Southern Methodist Missions with an average attendance of fifty students. This School has three terms annually of three months each. The Pyeng Yang Presbyterian Bible Institute reported an enrollment of two hundred and thirty-three last January. Separate Institutes are conducted for women in some centers. The Bible Institutes have a more thorough course than the station classes; but in general all that will be said below concerning the Bible study classes will apply to the Bible Institutes as well.

Finances

The question at once arises, how are the expenses of all these various classes and Bible Institutes met? And the answer may be given practically without exception that they are self-supporting, all expenses being met by those attending. In some cases a small amount of mission money is used in heating and caring for assembly buildings, and in defraying the travelling expenses of foreign missionaries who may come from a distance to assist in teaching.

The local classes have no special expenses, except heating and lighting the church building, and the board and travel of Korean teachers. These are easily met by an offering for the purpose taken some time during the class, or from the regular funds of the congregation.

The expense connected with the larger station classes is much heavier, yet those who attend not only pay the expense of their travel and board, but a small tuition also which is charged to cover the incidental expenses of the class. Thus a class of one thousand men held for two weeks, say in Pyeng Yang, will total not less than two thousand yen for expenses.

Daily Programme

The daily programme of an average Bible study class is something like this:—In the morning, 9:00 to 9:30 opening prayer service, 9:30 to 10:30 Bible study, 10:30 to 10:45 rest, 10:45 to 11:45 Bible study. Again in the afternoon Bible study from 2:00 to 3:00 followed by a singing lesson for half an hour, if any of the teachers are competent to teach singing. In many classes the time from 3:30 to 5:00 is spent in house to house visitation and preaching by the members of the class. In the evening a popular service is held with the double purpose of inspiring the Christians and converting unbelievers.

Divisions

In the smaller classes all who come, old and young, study together in one section and two teachers are sufficient. When the attendance reaches fifty or more, the class is divided into two or three sections, each studying that part of the Bible best suited to the advancement in Bible study of the members.

In the large station classes eight or nine divisions are frequently made, and sometimes these divisions have to be subdivided. All new believers enter the first section. At the end of the class each person receives a certificate of admission to the class above. Sometimes the members of the different divisions are given badges of various colours at the time of registration, which serve not only as a receipt for the registration fee but help to keep over-ambitious individuals in their proper sections. These badges are also a great advertisement for the class and the church A thousand men wearing badges going about the city from day to day arouse a general interest which is beneficial.

Course of Study

In some parts of the country all the classes local, district or station, follow a definite course of study. In other parts only the general classes follow a prescribed course. The smaller country classes arrange a schedule each year according to the circumstances of the church and the desires of the teachers. In any case the Bible itself is the text-book with a few allied subjects such as the Geography of Palestine, Church Catechisms etc. The method of teaching is that of the book method, verse by verse, chapter by chapter, with outline and explanation, clear

to the end of the book if possible. This method has given the Korean Christians a marvelous knowledge of the text of the Scriptures, as well as a grasp of the books as a whole.

Teachers

It is evident that all the teaching in these eighteen hundred and more Bible study classes cannot be done by missionaries. As a matter of course all Korean pastors and helpers, both men and women assist in the teaching, but this does not begin to to be a sufficient teaching force. Every strong man and woman is drafted in, elders and leaders, and men who make their living as merchants and farmers, are expected to be willing to leave their work and act as teachers in some of the classes, of necessity. Probably one-half of all the teaching in Bible study classes is done by laymen without salary or recompense other than the joy of serving Christ, and the personal benefit received in teaching others.

Beneficial Results

This development of strong leaders is one of the chief benefits of the Bible study class system. To teach others one must first study himself. In leading others to a high or spiritual plane, it is necessary for the teacher to go forward in advance. Hence the responsibility of teaching rapidly develops these men into good Bible students and strong spiritual leaders. An average missionary circuit in the neighbourhood of Pyeng Yang will have from fifty to seventy men, able and willing to teach in Bible classes in their own and neighbouring churches.

A second result of the Bible study classes is the restoration of those who have fallen into sin or grown cold. A church cannot lay aside all else and spend one week in Bible study and prayer without being quickened. The Bible class system guarantees to all the churches an annual revival of the best sort. Indeed it is difficult to understand how any church can go forward without some such Bible study system. The Sabbath services alone do not seem to be enough. How much Bible does a church get in two half hour addresses once a week? Moreover the six days in between may smother the small amount of truth that was received. But let a congregation come together and study God's Word day after day, to the exclusion of everything else, and we find that God's Word

has power. One week spent in prayerful study, with others, of an Epistle like Romans or First John will do more to change men's lives than a whole year of sermons.

A third result is a revival of preaching to unbelievers. The church being blessed, invariably turns its attention to the unsaved in the community. The Christians refreshed in spirit, begin preaching with renewed vigour. As has been said, house to house preaching is often carried on each afternoon of the class, and the night services are devoted entirely to preaching to unbelievers. A few days later the missionary pastor may receive a letter like this. "The class at Sook Chun has just finished, with one hundred and fifty attending. The whole church has received great grace and twenty others decided to believe in Jesus, for which we give thanks to God."

Most Important Result

But the most important result of the Bible study classes is the training of the whole church in the Scriptures; the securing of a Bible studying, a Bible loving church. All the things for which we have cause for gratitude to God in connection with the Korean Church, its continued zeal in preaching, its liberality in giving, its Sabbath observance, and the manifest outpouring of the Holy Spirit, are due to this honouring of God's Word by the Korean Church. The movement which resulted in the pledging of more than fifty thousand days of preaching in one year; the missionary movement in the Korean Church; and the great revival of 1906 and 1907, all grew out of Bible study classes.

A Fore-Cast

The question is sometimes asked: Will the Korean Church endure and continue to be blessed? I think we may confidently answer, yes, so long as it continues to love and study God's Word. But will this zeal for Bible study continue? I can only answer this. Thirteen years ago when I first came to Korea, some were saying, "Can we expect this interest in Bible study to continue? The Bible is new now and therefore interesting, but can we expect this enthusiasm to keep up year by year?" To-day what do we find? Much Bible study has not lessened but increased the Church's love of Bible study. Year by year

the classes have grown in numbers and interest, and this year report a standard never before reached. Reports are coming in from every quarter showing the largest Bible study classes we have ever known. The whole church is uplifted and rejoiced over the gathering in of a great harvest of new souls. So much for the past, so much for the present. As for the future, let us leave it with God, confident above all else that His promise still holds, "My Word.....shall not return unto me void."

KOREA

PART VI
MEDICAL WORK

REVIEW OF MEDICAL MISSION WORK IN KOREA

By O. R. Avison

Awaiting the development of Japan's policy in Korea with regard to medical matters, some degree of anxiety has been felt by some missionaries during the past two or three years as to the future of our medical work, some thinking that possibly the Government might show hostility to this work, others fearing that the many Government free charity hospitals which were being established, (many of them in the same towns in which mission hospitals were located and often in close proximity to them), would attract patients from our institutions where a fee was charged for medicines, and ultimately destroy our medical work.

Government Regulations

The past year has brought forth the somewhat stringent medical law which had been expected, but its provisions are evidently not aimed at prohibiting the work of medical missionaries, as a special provision has been inserted by which all qualified physicians may secure permission to practice in Korea, and so the first cause for anxiety has been removed and we can all go on with our work full steam ahead.

The second cause for fear has turned out also to have been a chained lion, or rather only a seeming lion for, in spite of the fact that the Government charity hospitals have been well patronized by Korean sick people, most of our mission hospitals have had larger clinics than ever before. This is but natural. The advantages of our Western Medical Science over the old Korean methods of practice have been more widely published and consequently more generally accepted, so that the total demand for treatment has been greatly augmented and our hospitals and dispensaries have shared in the general advance. And

now it would seem that the Government, having through its charity hospitals aroused an increased interest in scientific medical practice, is gradually reducing the amount of free attendance, and leading the people up to the idea of paying at least something for what they get.

This is good policy and will not only benefit the people but also the Government, and as a secondary result will make it easier for our medical institutions to secure some compensation for the benefits bestowed.

One net result, however, of the competition, if it may be so designated, has been to call our attention to the need for us to provide better buildings, more adequate equipment and facilities, and a better staff of attendants than has been common and it will be wise forethought for our missions to give careful thought to the question of how best to adapt our medical institutions to the changed conditions.

Value of Hospitals

The value of our hospitals and dispensaries as handmaids of Christianity, is just as great as ever, and they can be made even more valuable by increasing their medical efficiency, and it would seem that the opportunity for bringing Christ to an ever increasing number of people through this instrumentality is growing greater rather than smaller, and the doctors themselves are more than ever alert to this fact, and more than ever in earnest in getting the very best results out of this branch of Christian effort.

The following list of mission hospitals and dispensaries in Korea will show what is being attempted at present, and the appended statistics will show at least in part how many lives have been touched during the past year.

CANADIAN PRESBYTERIAN

- Hoiryung—Dispensary
- Sungjin—Hospital and Dispensary
- Hamheung—Hospital and Dispensary
- Wonsan—Dispensary

AMERICAN PRESBYTERIAN, SOUTH

- Kunsan—Hospital and Dispensary
- Chunju—Hospital and Dispensary
- Mokpo—Hospital and Dispensary
- Kwangju—Hospital and Dispensary
- Soon Chun—Hospital and Dispensary

AMERICAN PRESBYTERIAN, NORTH

- Kangkei—Hospital and Dispensary
- Syen Chun—Hospital and Dispensary

Pyeng Yang — Hospital and Dispensary
Chairyung—Hospital and Dispensary
Seoul—Hospital and Dispensary
Chungju—Hospital and Dispensary
Andong—Dispensary (Hospital to be built)
Taiku—Hospital and Dispensary
Fusan—Hospital and Dispensary

American Methodist, South
Wonsan—Hospital and Dispensary
Songdo—Hospital and Dispensary
Choon Chun — Hospital and Dispensary

American Methodist, North
Yung Byen—Hospital and Dispensary
Pyung Yang — Hospital and Dispensary
Haiju—Hospital and Dispensary
Wonju—Hospital and Dispensary
Kongju—Hospital and Dispensary

Society for the Propagation of the Gospel (English Episcopalian)
Chemulpo—Hospital and Dispensary
Chin Chun—Hospital and Dispensary

Australian Presbyterian
Chinju—Hospital and Dispensary
Tong Yung—Dispensary

Methodist Woman's Board
Pyeng Yang—Hospital and Dispensary
Seoul — Hospital and Dispensary

Seventh Day Adventist
Soon An

Nevertheless the changing times are making it more and more plain that if we are to do the very best that can be done by medical work, we must provide the country with as large a number as possible of thoroughly trained Korean medical men as soon as possible, so that emphasis is now being laid upon medical education as never before.

Severance Hospital The Severance Hospital Medical College of the Presbyterian Mission, North, has been gradually developed, each year adding to its efficiency, until last year it blossomed out as a comparatively well-developed and manned union teaching institution under the new name of The Severance Union Medical College, teachers being supplied by the following missions:—

American Presbyterian Mission,	North...4		
" " "	South...1		
" Methodist "	North...1		
" " "	South...1		
Australian Presbyterian "	.....1/3 of each of two men's time.		
S.P.G.	.....part of one man's time.		

Equipment The equipment of this College is thoroughly modern and is being constantly added to, and through the generosity of Mr. L. H. Severance, it has a large and solid building in which to carry on its operations. In every department of study the laboratory teaching method is pursued, so that practical physicians are being turned out.

Only active Christian young men are admitted to its classes, as it is carried on as an institution for the upbuilding of Christianity by adding Christian workers of influence to the Christian communities.

The first class of graduates, seven in number, received their diplomas in 1908, the second class of six men in 1911, the third class of five men in 1913, and fifteen men are to be graduated in March of 1914, and hereafter there will be a goodly class each year.

Aim In this institution the aim is to teach every department of Medical Science, and to build up in connection with each department a co-related business which shall produce a revenue with which to carry it on.

The basement of the building is occupied therefore by a pharmaceutical department where are located the drug dispensing room, a manufacturing room, where are made tablets, pills, and many kinds of pharmaceutical products with which to supply not only this institution but all the other hospitals which may care to use them; large and well-filled drug stock-rooms for supplying all the hospitals in Korea which care to make use of these facilities, and a class-room where the young men on this floor are taught Chemistry, Botany, Materia Medica, and such subjects as will together with the practical work, make them competent pharmacists, and added to this a training in buying and selling drugs which will make them practical business men, familiar with the markets of the world, and so able to conduct business for themselves when the proper time comes.

The second floor is devoted to the daily clinical work, divided into departments of Surgery, Medicine, Gynecology, Skin, Neurology, Eye, Ear, Nose and Throat, each subdivided into free, public, pay, and private clinics so that all

classes of sick people may be reached, and here the senior medical students are drilled in practical work so that when they go out they have already had to do much of the kind of work that will fall to them outside.

The third floor contains the business offices, private waiting rooms, private consulting rooms, a suite of rooms for the practice and teaching of dentistry, an electro-therapy room with X ray outfit partly installed, and to be soon finished, a room for hydrotherapy and massage, and a reading-room and library.

The fourth floor is devoted to teaching entirely, containing a general lecture room fitted with a Universal Balopticon and every convenience for demonstrating lectures, and laboratories for Chemistry, Physiology, Bacteriology, Pathology, and clinical work.

Here the students learn practically the sciences which are at the foundation of our modern medical knowledge, each student being required to do each kind of work himself.

The fifth floor has a well-equipped anatomical laboratory and dissecting room, beside a dark room for photography, an animal room, and a biological conservatory for growing material for experimental and research work.

Fundamental Idea

The whole idea of the College being to provide *Christian* medical men, we start in by accepting only Christian men well recommended by pastors of churches, and then we try to develop their Christian character and evangelistic spirit by supplying them with opportunities to preach to the patients both in dispensary and hospital; to hear a daily address on some moral or spiritual topic by a member of the faculty, and to engage in Sunday School and church work on Sundays.

KOREA

PART VII
OTHER CHRISTIAN ORGANIZATIONS AND ASSOCIATIONS

CHAPTER I

THE SALVATION ARMY

By Wilfred W. Twilley

Despite the various disquieting influences abroad, we have the pleasure of reporting all-round advance in our work during the past year. Naturally, the advance made is not all that might be desired, for as we see the Korean struggling to find the light, and realize the many things that dim his vision, the overwhelming longing that takes possession of one, and the prayer that falls from the lips, is "Come Lord Jesus, come quickly"—for if ever a people needed the coming of the Kingdom it is these amongst whom we are working.

Our work in Korea, apart from the city of Seoul, is directed from six different centres, with European oversight. With two exceptions these officers are married, and the wives give what time they are able to work amongst the women, showing considerable aptitude and zeal, and reaping great satisfaction from the eagerness with which the women listen to and accept the Gospel of the Lord Jesus. Mrs. Colonel Hoggard interests herself particularly in this branch of the work, doing a considerable amount of itinerating in the country.

System of Visitation

A regular system of visitation is aimed at. The districts covered by European and native officers are sought to be kept within such an area as to make it possible for frequent visits to be made. At these times Bible classes, evangelistic meetings, etc., are held, and in addition to this, during the stay in town, village or hamlet, a portion of the time is set apart in which to take up the work of house-to-house visitation. Whilst this work presents difficulties and oftimes takes the people by surprise, yet it arouses great interest, and often

results in the attendance of those visited at the meetings, and often their acceptance of Christ as their Saviour.

Children's Work

In many places there has been considerable development of the work among children during the past year. Meetings and classes have been organized apart from adult meetings, with those appointed who are especially suitable for this branch of work. It is expected shortly to set apart a European to take the general oversight of this work with the end in view of consolidating, what at present exists, and to get similar work on foot wherever possible.

Children's Schools

Lack of funds prevents our doing what we greatly desire in this direction, nevertheless a little is being done. We have in the country seven boys' day schools, several night schools for boys, and in Seoul we have a small day school for girls with 28 pupils. Each of these can only be said to be the beginnings of school work, but we trust that from these small efforts great results will come. A few months ago the writer, visiting a certain part of the country, noticed three little girls come early in the morning to the house of an officer. Enquiring what they wanted, I was told "Oh, this is my school,—I am teaching them to read and they come every morning when I am at home." One could scarcely imagine a smaller beginning, but who of us can see the end?

Open-Air Work

Open-air meetings are held four times per week in connection with our corps in Seoul. There is marked interest in this, and often it results in strangers being attracted to the Hall. Many striking conversions have resulted. In several instances where country people have been thus brought under the Gospel influence, they have returned home, glad to tell the story, and other small companies of Christians have been formed and a permanent work established.

On one occasion one of our Korean officers spoke to a man in the streets of the city. He decided to accept Christ,—went to his home 500 *li* away, and there passed on the messsage, and opened a little meeting-house. As a result of his preaching two other preaching-places in

neighbouring villages have been opened. The work we believe is still spreading.

New Magazine

The year has seen the publication of a new magazine for the help of our lay workers and others. It consists of some 45 pages of specially prepared matter, dealing with the Scriptures. Testimonies have been received of the help it has afforded. To the workers it is presented free of charge. A supply is also kept for others who may desire it at the nominal figure of ten sen per copy.

Loss of a Worker

Our ranks have been broken into by the passing away of a most promising woman officer, Captain Koyler, of Sweden. In the brief time she was with us she showed herself very apt in acquiring a good knowledge of the language, in addition to making good progress with the English tongue. She showed great love for the people, and was intensely zealous in her work. Her loss was a heavy blow When news of it reached Sweden, amongst the workers there, many volunteered to fill the gap left in our ranks. In consequence that country has given during the year, a company of seven. England has contributed five, Ireland one, and Denmark one,—so that with increased labourers, faith looks forward to a greater and richer harvest than has yet been reaped. Most of these are at present in Seoul busy with the language study. However, as soon as possible they will be drafted to the various country stations where that which is learned may be more readily used, and the actual contact with the Koreans will give the opportunity to serve and will quicken the desire to become efficient.

Improved Equipment

In several places where the halls have become delapidated, or by reason of the growing work have become too small, the local people have raised the necessary money amongst themselves, and have erected some very creditable buildings. One of the most pleasing features is the acceptance of this kind of responsibility by the people, bespeaking as it does, their desire for the spread of the Gospel amongst their neighbours and friends.

Our Training College, near West Gate, Seoul, has been

enlarged, which makes our accommodation in this direction sufficient for present needs.

At the opening ceremony, which was conducted by Colonel Hoggard, who is in charge of the work in Korea, members of various bodies spoke of their interest in, and good wishes for, our work in this land. A letter of congratulation from His Excellency, Count Terauchi, Governor-General of Chosen, was also read by Mr. K. Usami, Director of the Internal Affairs Bureau, in which he spoke of his interest in the Army's work, both here and in Japan.

Our work in Korea is young, but we are joyful in the knowledge that it is growing.

CHAPTER II

SUNDAY SCHOOL WORK AND METHODS

By J. G. Holdcroft

There is in Korea practically no distinction between the Church and the Sunday School save that the one is the preaching and the other the teaching service of the church. The strength and perhaps the distinctive feature of the Korean Sunday School work is that all the adults as well as all the children of the church attend the teaching service as regularly as they do the preaching service. In fact in many localities the attendance at the Bible study service outnumbers that at the preaching service. It may be said therefore that the Sunday School reaches all persons of the church alike.

The last three years, however, have witnessed the development of many Sunday Schools for non-Christian children by which the Church is now reaching many homes, in which the parents, through lack of knowledge or through indifference, had not themselves been willing to become Christians. This latter fact is by far the most important of the recent developments in the Sunday School in Korea. It has shown that the Sunday School may become a great evangelistic agency whose usefulness will be limited only by the strength and time which is possible to give to this form of work. It is adding to the church rolls each year hundreds of children and scores of parents, who are led by their children.

Literature

In respect to Sunday School literature, Korea is but now finding herself. For years the International Uniform lessons were followed when they were in the New Testament, and when they were in the Old Testament special lessons were

prepared, usually on some New Testament book. In 1913 lessons based on the International Graded Lessons were tried and found not acceptable.

A change was made Jan. 1st, 1914. There are now three courses in use: one in the New Testament intended principally for new believers; one in the Old Testament for Christians of some years' standing, and one of specially selected lessons for little children. The 1914 New Testament lessons are in the Gospel of John, and the Old Testament lessons are in Exodus. Both the Old and the New Testament lessons are prepared for adults and for children separately, so that any church may have uniformity in its study if it so desires.

As yet the use of helps is practically confined to the teachers, there being for the first quarter of 1914 a total of only 18,298 copies used, which is about one to every ten of the Sunday School membership. The New Testament lessons are the more popular. Three times as many people study them as study the Old Testament lessons.

Of other literature there is but little. A few tracts on Sunday School teaching and management have been published. A translation of "Teacher Training Lessons" by Rev. H. M. Hamill, D.D. is in use, and two other books are about ready for publication. There is the usual line of class and secretary's record books, certificates, birthday and reward cards.

Organization

All Sunday School work belonging to the Protestant Evangelical Churches in Korea is under the supervision of the Executive Committee for the Korean Sunday School Association which was formed in 1911, and is composed of thirteen members, representing each native church and each mission, and one member from the Federal Council to represent its publicational interests.

The fact that this Committee is called the Executive Committee *for* the Korean Sunday School Association does not imply that there is a Korean Sunday School Association at present, but that the nucleus for such an organization is formed if it ever seems advisable to have one. The officers of the Committee for the year 1914 are Chairman, Rev. B. W. Billings, Pyeng Yang; Vice-chairman, Mr. Shin

Kong Sook, Songdo; Secretary, Mr. Chung Tuck Saing; Treasurer, Rev. R. A. Hardie, M.D., Seoul; Acting General Secretary, Rev. J. G. Holdcroft, Pyeng Yang.

Sunday School Organization

It is the hope of the above Committee and of the churches generally that no distinction between the Church and the Sunday School, as such, may ever be made in Korea, and that all Sunday School organization be kept as simple as possible. The Executive Committee is in touch with each center throughout the country, and can easily spread Sunday School information. Admirable instruments for accomplishing the work usually done by Sunday School Institutes and Teacher Training Classes in America, are found in the system of Bible classes and in the Bible Institutes which have been a feature of the work in Korea. Instruction in Sunday School management and teaching is given in many of these classes.

Nevertheless it is often found advantageous to hold local Institutes for Sunday School teachers, and sometimes district and provincial gatherings. By these various means the work of the Sunday School is constantly emphasized, and with increasing strength. Attention is now being called to the need for and value of special instruction for teachers and those who ought to be teachers; of more thorough Sunday School organization in the local church, and to the great opportunity now before the church through the work for the children of unbelieving parents.

Statistics for the Sunday School work of Korea, which are the latest obtainable, are as follows:

Sunday Schools	2,392
Members	119,496
Attendants	184,493
Officers and teachers	6,631

CHAPTER III

YOUNG MEN'S CHRISTIAN ASSOCIATION

By H. G. Underwood

Relation to Missionary Work

Quite early in the history of mission work in Korea, the opportunity of reaching quite largely the young men of the land being apparent to a large number of missionaries in Korea, the idea of accomplishing this end through the agency of the Young Men's Christian Association movement, and the possibility of speedily organizing for this purpose an Association in the Capital, appealed very strongly to the writer, and the subject was broached with a number of the leading missionaries. Correspondence was entered into with the International Young Men's Christian Association in America, and a formal request sent by representatives of all the missionary bodies in Korea for such an organization.

Thus the close relationship in Korea between the foreign missionaries and their work in the native churches with the Young Men's Christian Association movement was brought about. Organizing along regular Young Men's Christian Association lines whereby each Association is independent and self-governing, with its membersip of course overwhelmingly Korean, there was no time since its organization that the Central Young Men's Christian Association of Seoul failed to have more than half of its membership from the various mission members, and at the recent triennial Convention, seven out of fifteen of the Union Committee selected at that time were foreign missionaries. This plainly shows the unique position occupied by the Korean Young Men's Christian Association. Although the foreign missionaries are but a small proportion of its

membership, the Association has the closest co-operation and help from these missionaries.

Following out the same lines, the religious committee of the Central Association of Seoul is made up almost entirely of the representatives of the native pastors and elders from the Korean churches, who are members of the Association in Seoul. Therefore while the Young Men's Christian Association movement is in a sense a distinct movement, and the Young Men's Christian Associations are autonomous, independent Associations, yet they are proving themselves most clearly the handmaid of the churches.

Official Approval

From its beginning until the present day the Seoul Young Men's Christian Association has had the uninterrupted support of the representatives of the American Government. Dr. H. N. Allen was American Ambassador to Korea at the time this institution was founded. He personally invited the nobility and highest officials, both native and foreign, to the meeting where the movement was launched, and after speaking in its favour headed a subscription list which went far to insure success. His successor, Mr. Morgan, showed his interest by contributing ¥5,000 toward the work. United States Consul-General Hon. Thomas Sammons became chairman of the Board of Trustees and guided the Association through some critical moments. His successor, Hon. G. H. Scidmore, came at once upon the Board and became its chairman, while Mr. O. C. Gould and Mr. E. L. Neville have aided greatly in lecturing and in teaching classes.

No less heartily has the work been backed by the American Embassy in Tokyo. Secretary Miller himself, now Consul-General in Korea, solicited from the friends of Prince Ito ¥11,700 toward the ¥100,000 endowment fund that is now being raised.

A number of Englishmen have rendered substantial aid; Ambassador Sir John Jordan was one of our constant counsellors, while Sir McLeavy Brown, Commissioner-in-Chief of Korean Customs, in addition to his private subscription, induced the Korean Government and the Emperor of Korea to contribute ¥26,000 toward starting the work. The Secretary of the Consulate, Mr. Oswald White,

has rendered excellent service as Treasurer of the Board of Trustees. The Right Reverend Bishop Turner of the Church of England was, until his death, president of the Board of Directors. The Right Reverend Bishop Trollope is now a member of the Board.

Support of Japanese

Japan has been no less generous in her support of the work. Prince Ito said that he considered the Seoul (Korean) Young Men's Christian Association his "co-labourer in the regeneration of Korea." He backed this statement by persuading the Finance Department of the Korean Government to contribute ¥10,000 a year toward current expenses, by soliciting from his personal friends in Japan for the endowment fund, by being present and assisting H. I. H. the Korean Crown Prince in laying the corner-stone of the new building, (the gift of ex-Postmaster General, John Wanamaker), by being present and making an address at the dedication of the building, and by entertaining at dinner at his official residence, the officers and visitors of the Association.

Prince Ito's policy toward our work has been carried out by all of the leading Japanese officials in Korea, and we have had the most cordial co-operation from all of them. The Korean Government itself has freely given support to the Association. His Majesty, the ex-Emperor, contributed from his private purse toward the endowment fund. His Imperial Highness, the Crown Prince, laid the corner-stone of the building, writing thereon in bold Chinese characters the year nineteen hundred and seven, and further showed his appreciation by contributing ¥10,000 toward the endowment fund. Nine members of the Royal Family have been members of the Association, while the Premier and some two hundred of the present officials are members, many of them serving on our committees and taking active part in the work.

The Religious Work Director and Korean General Secretary of the Association, Hon. Yi Sang Chai, is the Ex-secretary of the Imperial Cabinet, and through his efforts this department has become one of the most effective organizations for the moral development of these people. Frequently the large auditorium is crowded to hear the

religious lectures which are given by the pastors and missionaries of the city. The Bible Study Department alone has 724 different men in its classes; over 1,500 students gathered at the building on the Universal Day of Prayer for Students, while the young men themselves have formed debating classes and religious plays to show the effects of Christianity upon the ideals of morality.

Organization

The formal organization of the first Young Men's Christian Association of the city occurred on October 28th, 1903, with the following officers: J. S. Gale, President; H. B. Hulbert, Vice-President; Alex Kenmure, Recording Secretary; M. Takaki, Treasurer; T. McLeavy Brown, Chairman of the Board of Trustees. Temporary premises were secured on property belonging to the M. E. Church in the center of the city, and little by little every department of Young Men's Christian Association work was started. Although the workers were few, and the Secretary, Phillip Gillette, was studying the language, the activities of the Association were as usual varied, and its membership and officiary were strenuously seeking any possible way to help on the regular Christian work of Korea, both among the Koreans and other nationalities. During the time when the American soldiers were present in the capital as a guard for the American Legation and American interests here, considerable activity was manifested in the work for the American soldiers that were here at that time.

On September 15th, 1904, Mr. Kim Chang Sik, now Secretary of the Korean Young Men's Christian Association in Tokyo was chosen as Assistant Secretary of the Central Association in the city of Seoul. The membership steadily grew, and it soon became very apparent that efforts must be made in the near future to provide permanent quarters for the Association.

Plant Secured

The International Committee made the promise to the Association that for every dollar raised by people of Korea they would give one from America. Active and energetic steps were taken to see that the cause was properly presented to all classes in Korea. General interest was stirred up throughout the city, and subscriptions poured in at such a rate that the

Committee in America were compelled to limit the amount they were ready to give. It was absolutely essential that a site should be obtained somewhere near the center of the city where the price of land was highest. The Hon. John Wanamaker of New York, afterwards Postmaster General of the United States, gave $40,000 towards the building.

Korean Gifts

When plans were drawn, it was found necessary to secure an extension of our road frontage if we were to be able to build the building contemplated. The property it was found was owned by Gen. Hyun In Taik, and the writer together with Secretary Gillette waited upon him with the view to securing as reasonable a price as possible. We knew that it was not customary in Korea to approach land owners directly in this way, but our needs were such that we thought it would be best to approach the General directly.

We introduced the subject by telling him of what John Wanamaker had given for the young men of Korea, and told him of the need we had of securing about one half of the next lot to ours which we understood was owned by the General. It seemed that General Hyun at this interview heard for the first time of Mr. Wanamaker's generous gift, and he expressed great surprise that a foreigner should be so generously disposed towards the young men of Korea, and completely surprised us by adding that if an outsider was doing so much for the Koreans the least he could do would be to present the lot to the Association.

In due time the ground was broken, and the new building was started, and the corner stone, as referred to above, was laid by His Imperial Highness, the Crown Prince, assisted by Prince Ito on November 7th, 1907.

Foreign Secretary

Mr. F. M. Brockman arrived in October 1905, and after putting considerable time on language study undertook temporarily the beginning of the development of the educational work of the Association, until a Director could arrive. This place was taken later by Mr. Gregg who arrived in the latter part of 1906, and was chosen educational director. Under his guidance the educational work

of the Association was vigorously pushed, and the demand at this time was so great on the part of the Koreans that it advanced rapidly.

Educational Features

Mr. Lloyd H. Snyder came out in 1907 as head of the English Department of the School. After his term of service of three years he became a member of the Secretarial Staff. From the beginning almost, the educational features of the Central Association have predominated.

Mr. Gregg while steadily pushing forward the regular educational lines, was also most active in the development of the industrial plant of the institution, until at the present time we have an industrial school that is not only practically self-supporting, but assists in no small way in providing for the expenses of the running of the Association. The industrial plant has developed to such an extent that it demands more than the entire time of Mr. Gregg, and during the past year Mr. Yuk Chung Su, who so ably assisted in the educational work, was made the head of the educational department, while Mr. Gregg retained charge of the industrial work. The following statistics show the work that the educational department is engaged in at the present time.

ATTENDANCE AT THE DAY AND NIGHT SCHOOLS, 1913.

DEPARTMENT.	ENROLLMENT.	ATTENDANCE.
General 1st	41	37
" 2nd	24	19
" 3rd	12	12
" 4th	10	10
Total	87	78
English 1st	59	49
" 2nd	28	22
" 3rd	15	14
Total	101	85
Japanese	39	34
DAY SCHOOL TOTAL	227	197
Industrial	45	45
Night, English 1st	91	70
" " 2nd	29	25
" " 3rd	10	8
Total	130	103

Night, Japanese A.	38	14
" " B.	34	21
NIGHT SCHOOL TOTAL..	202	138
Total	429	335
Working Boys' Night School	269	250
Grand Total	743	630

Work for Koreans in Tokyo

On July 3rd 1906, the General Committee on Young Men's Christian Association work was asked to investigate the Korean student condition in Tokyo, and it was soon discovered that a Young Men's Christian Association among the thousand Korean students in that city was an immediate necessity. At a great sacrifice to the Central Association of Seoul, Mr. Kim Chang Sik was detailed to have charge of this work, and from that day to this the Korean Students' Association in Tokyo has been wielding an influence for good among the students that are there, that has been felt through all Korea.

Already nine student Associations with a membership of 532 are thus co-operating in Korea, and through the union of Korean Young Men's Christian Associations, are linked up to the World's Student Christian Federations, which includes student movements in forty-two nations with a total membership of 168,000 students and professors.

Bible Study

The Bible is the foundation stone of all the work of these Associations. Many Associations, in addition to their own Bible study classes, report the organization of Bible classes in the villages near the schools. These Associations are also doing general community service by establishing Sunday Schools in villages where no services are held. Evangelistic deputations consisting of groups of students are co-operating with the pastors in reaching boys and men of whole communities.

School Associations

Notably, in connection with the Student Young Men's Christian Association work, should be mentioned the Association of one of the large Middle Schools of the city of Seoul which not only provided out of funds

raised by themselves for the salary of a native missionary to work under the direction of the local evangelistic committee of its church, but also sends the boys out in groups of five, to almost a dozen of the villages surrounding the city of Seoul, in which at present there are no churches, in the effort to start Christian work. It is a remarkable feature of this work that the students are not only trying to reach young men, but are trying to push out into all classes and to reach everybody with whom they come in contact.

Summer Conference

For the past six years a Summer Conference has been held annually. These conferences are attended by picked student leaders. Inspirational addresses, training in Association methods, and in the leadership of Bible study groups, and a series of life work addresses, together with the fellowship and outdoor life of the Conference, make a deep impression upon the delegates.

A beginning has been made in creating a literature which shall make available the experience of the successful Associations. The following pamphlets have been adapted and published:

Dr. John R Mott: "Religious Department of the Student Association."
" " " " "The Morning Watch."
" " " " "Work for New Students."
" " " " "President of the Students' Young Men's Christian Association."
"Outline Studies on the Life of Jesus."

From the Cleveland Young Men's Christian Association's yearly course, covering 52 weekly studies, by
Wm. D. Murray: "Daily Studies on Gospel of Mark."

The following books are now in process of translation and publication:

Dr. W. W. White: "Old Testament Characters."
Dr. Wright: "The Will of God."
Dr. John R. Mott: "Intercessors the Primary Need."

Korean Students Abroad

There are at present more than 500 Korean students studying in Tokyo. They are largely picked men whose

influence will be disproportionately great when they return to their native homes. The Korean Young Men's Christian Association has since September 7th 1907, been working directly, and in co-operation with the Chinese and Japanese Young Men's Christian Associations to bring these students to a vital faith in Jesus Christ.

Besides the voluntary help given by the students themselves, three Korean Secretaries give their entire time to supervising this work. This year a lot has been secured, and an Association building with class-rooms and dormitories is in the process of erection.

Dr. Sigman Rhee, the first Korean Student Secretary, has this year organized a Korean Young Men's Christian Association in Honolulu, and Mr Choi Sang Ho, one of the secretaries of the work in Tokyo, has been sent there to aid in the completion of the organization.

Enlargement of Plant

The past year has been noted in the Central Association chiefly for the extension of the plant of the Korean Young Men's Christian Association. The campaign carried on some three years ago made possible the site for the building, and the friends of the Camden Young Men's Christian Association and the Grand Rapids Young Men's Christian Association have promised $34,405. for the erection of the Junior Department, including a gymnasium, and an industrial building. The latter has been completed and will be dedicated in the spring. The gymnasium is expected to be completed by September. The industrial building is a three story brick building of slow burning mill construction. The first floor is occupied by the wood working department which last year did ¥4,418 worth of business, the products being mainly chairs, desks, office furniture, etc. This department almost entirely furnished a hospital, and also one of the schools of the city. The second floor is devoted to the printing department, and to work in iron. During the year the iron receipts increased from ¥200 to ¥1,845.00 while the printing department more than doubled its receipts. The third floor is devoted to work in leather; ¥4,000 worth of shoes were made and sold during the year.

Junior Department

The Junior Department is under roof. It has a 91 foot frontage, giving the Association a 204 foot frontage on the main street. The first floor when completed will contain a beautiful lobby and game room, club and educational rooms, and in the special wing, shower and baths. The gymnasium is 41 × 70 upon the second floor, while a spacious photographic gallery occupies the third floor. During the year the Educational Department has been able to secure Mr. Yuk Chung Soo as Director of the Day and Night Schools. Mr. Yuk has a corps of 26 teachers, two English, one Japanese, and thirteen Koreans. In addition to the special Japanese, and language courses, a regular Middle School course is conducted. The total number of students enrolled during the year in the above is 253. The Association also conducts a Working Boys' Night School which has an enrollment of 168 students.

Social Features

The Social Department, in addition to its monthly social, has given moving picture and other lantern exhibitions, musicals, and concerts. Twenty entertainments were given during the year, with a total attendance of 6,574. Clubs in vocal and orchestral music have been conducted through the year.

Although without a gymnasium, the Physical Department has been able, in addition to its military calesthentics and fencing work, to carry on work in base-ball, basket-ball, and foot-ball.

Triennial Conference

During the year, however, the most notable event in the Young Men's Christian Association movement was the organization of the first purely Korean Triennial Young Men's Christian Association Conference. Heretofore the Korean Association movement had been associated first with China, with Hongkong, and latterly with Japan, but the time having arrived, after a conference with the Japanese National Committee, it was decided to organize a Korean Young Men's Christian Association union and the first Convention was called to meet in Songdo, April 2, 1914. The Conference was most harmonious, and the new constitution, based upon the one that had been entered

into with the National Committee of Japan, was adopted, and the following Committee of fifteen was chosen as the Union Committee of the Korean Young Men's Christian Association Union. Dr. H. G. Underwood, Chairman; Mr. Yi Sang Chai, Vice-Chairman; Mr. Hong Chong Sook and Mr. W. G. Cram, Secretaries; Mr. Hugh Miller, Treasurer; Dr. O. R. Avison, Dr. J. S. Gale, Mr. Kim Chung Sik, Dr. Hugh Weir, Mr. D. M. Lyall, Mr. Hugh H. Cynn, Mr. Oh Kung Sun, Mr. Oh Ki Sun, Mr. Song Euu Yong, Mr. Pak Seung Pong. The members' Conference was favoured with the presence of Mr. L. Wilbur Messer and Mr. Gerald Birks of Toronto, as well as by Mr. Phelps of Tokyo, and especially by Dr. Ibuka who was the invited guest of the Conference.

The following is Secretary Brockman's report of the Convention:

"The wisdom of the choice of location of Songdo was apparent from the beginning. The Southern Methodist Church gave to the Convention the use of its school buildings, and admirably entertained the Korean and foreign guests in true southern style. The personnel of the Convention showed representatives from Japan proper, from Canada, from the States and China, besides representatives from ten Korean Young Men's Christian Associations in Korea.

"Dr. Ibuka, Chairman of the Japanese National Committee of the Young Men's Christian Associations was present throughout the entire Convention.

"The Convention opened Thursday evening, April the 2nd, with a welcome address from the pastor on behalf of the churches, and the Rev. Mr. Cram on behalf of the schools. Responses were made by Rev. Yu Choi and Yuk Chung Soo in behalf of the schools, Dr. Ibuka in behalf of the guests.

"Dr. Underwood, the chairman of the Convention then spoke upon the purpose of the Convention, and pastor Yang of Syen Chun gave an address on the reality of Jesus Christ.

"Friday the Convention was favoured with an address by Mr. C. S. Kim, General Secretary of the Young Men's

Christian Association in Tokyo, upon the need of Jesus Christ in the lives of students. Mr. G. S. Phelps representing the National Committee of Japan spoke upon the work that the Association is doing in Japan, and Mr. F. S. Brockman, representing the National Committee of China, spoke upon the work of the Young Men's Christian Association in China. This was followed by an address by Mr. Yi Sang Chai upon the future of the Young Men's Christian Association in Korea. Mr. Gerald Birks, member of the International Committee of Young Men's Christian Associations, spoke in the afternoon upon the power of prayer, while Mr. W. L. Messer, General Secretary of the Chicago Young Men's Christian Association, spoke upon Jesus Christ as the basis of our movement. Mr. Yi Sang Chai and Rev. Mr. Choi of Seoul, spoke in the evening upon the topic of how to make Christ increasingly real to non-Christian and Christian men.

"Dr. Van Buskirk led the devotions on Saturday morning, and then followed the most deliberate and statesmanlike consideration of the Constitution that the writer has been able to witness during his stay in Korea. The admirable way in which these delicate questions were mooted, brought forth the warmest commendations from all the visitors present.

"Saturday afternoon Mr. Messer again addressed the Convention, his topic being the relation of the Association to the church in making Christ real. Saturday evening Pastor Oh spoke upon Christ's teaching concerning prayer.

"Sunday morning the Convention met in a union meeting of all the churches, in the North Ward Church, where Dr. Ibuka addressed the Convention upon Jesus Christ's conception of the Kingdom of God and Dr. K. S. Oh upon the possibilities of a life completely surrendered to Jesus Christ. The meeting was presided over by Pastor Choi, the Chairman of the Convention.

"The farewell address on Sunday evening was given by Professor Hugh H. Cynn on the topic of men needed in our Christian schools to make Christ real. All came away feeling that Christ had been most real at the Convention, that we had seen Him face to face. His guiding hand

had been felt throughout the entire deliberations of the Convention."

The future of the Young Men's Christian Association movement in Korea bids fair to be directly contributary to the building up of the Church of Christ, and as all the Associations working here at the present time are so harmoniously united in their efforts to accomplish this end, they will have no small part in the bringing in of the Kingdom.

CHAPTER IV

KOREAN LANGUAGE SCHOOL

By Mrs. W. M. Baird

Beginning of Systematic Study

Beyond a few desultory attempts in various places to provide short classes for the instruction of newcomers in the Korean language very little had been done in this direction until four years ago. Older missionaries were deep in the work with what linguistic attainments they had, and were very apt to consider their duty done by later comers when they had provided them with a so-called teacher, usually a Korean gentleman who had never taught or really been taught anything in his life, and whose idea of his calling often seemed to be to offer a dignified resistance to anything like indecent haste on the part of the new missionary to acquire the language. But in 1909 a growing feeling manifested itself among some who had reached midway of the race, and could stop to draw breath and take a backward look over the toilsome way by which they had come, that something more definite and systematic should be undertaken for new students in the language. To this end Mrs. Baird of Pyeng Yang was appointed by her mission to hold a language class of a month in the spring of 1910. Ten students from four stations were in attendance. Two periods were held each day, one in forms and idioms, and one in a vernacular novel. The sessions were held around Mrs. Baird's dining-room table. The small number made it possible to be entirely informal, and the good times we had are still affectionately remembered by at least one of the circle.

The next year saw substantial advance. Sixteen students were in attendance, Methodists as well as Presbyterians, representing six stations. They were

divided into two grades, and Mrs. Morris and Mrs. Noble rendered assistance in the teaching. The sessions were held in the Academy building, and free use was made of the blackboard and other school methods. The church paper was used as a text-book, and the students were encouraged to attempt original composition.

Advance

The year 1912 saw a great acceleration in language study all over our portion of the mission field. Commission V of the Edinburgh Conference had come out with a report said to have "proved beyond a doubt that a very small per cent of the missionary body now on the field has attained proficiency in the language." Missionaries themselves knew this better than anyone else, and Shanghai, China, led off with five language schools for the month of March, one of which, I believe has become a permanent institution. Korea followed suit with a call issued by the Pyeng Yang station of the M.E. and Presbyterian Missions to missionaries of all ages and attainments to gather at that place for the month of June for language study. More than seventy responded, and the Committee on Arrangements was taxed to the utmost to provide entertainment, teaching force, &c., for the increased number. The new College building was available for class-room purposes, and for the first time we felt that from a language Class we had become a Language School. Special emphasis was laid upon phonetics, and the free and correct use of the spoken language.

The class of 1913 showed a still larger number of applicants, a larger and more representative teaching force, and a much enlarged and advanced course of study. Another grade was added, making four in all, and courses were offered in Japanese and Chinese. The school was held from the 10th of June till the 10th of July, but in spite of the heat, good work was done and enthusiasm ran high. Phonetics was again made the subject of special attention. Emphasis was also laid on methods of study, composition, translation, Chinese characters, and last, but by no means least, the acquisition of the vernacular.

Advantages of Course of Study

That the Language School has been of great profit to all concerned, teaching force and student body alike, I think few will doubt. That it has as yet accomplished to any highly satisfactory degree the purpose of its being, is perhaps too much to expect at this early stage of its evolution. Up to the present there have been great obstacles in the way of perfection. The teachers have perforce been missionaries themselves with very much to learn about the language, as well as the best methods of inducting others into its use. The continual tendency has been to accumulate facts about the language instead of acquiring the free and perfect use of the language itself. Grammar, analysis, fine etymological distinctions have often led us away from the infinitely more important subjects of absolutely correct pronunciation, right euphonic changes and characteristic idioms, and until trained and qualified Korean teachers can be secured we are likely to have this tendency to combat.

The fact that the number of trained Korean teachers, preachers and evangelists, is increasing yearly, taken with the unprecedented call for workers from the great neighbouring mission field of China, makes it very probable that new recruits will not reach us in great numbers in the future. What is the prospect, then, for the permanence of the Language School? Personally I think that until we missionaries, of any and all lengths of service, can read the vernacular paper and story with ease and pleasure, can understand without difficulty practically all that is said to us, and can express ourselves in free, idiomatic and edifying Korean, we cannot do better with a twelfth of our time than to apply it wholly to the acquisition of more and better language. True, we can do this in our own homes, and if we are to be anything more than mediocre workmen, there will go on in the case of each one of us a continual process of language acquisition. At the same time the greatest help and inspiration for most of us is found in laying everything else aside and gathering together in numbers for the specific purpose. In this way the best help available is brought within reach of all. Healthy emulation is

established, and that deadly lethargy which so easily creeps over us to stifle further linguistic effort, is more likely to be thrown off. The time is past in Korea when "good enough" will do. We have trained up for ourselves formidable rivals in these educated men and women around us. Leadership is no longer granted us simply because we are missionaries. If we are to continue to hold the high position of teachers and leaders, we must command the unqualified respect of our people, and certainly one of the first requirements to this end is the easy and skilful use of their mother tongue.

APPENDICES

APPENDIX I

CONSTITUTION AND BY-LAWS OF THE CONFERENCE OF FEDERATED MISSIONS IN JAPAN

CONSTITUTION

Article I.—Name

This Conference shall be called the Conference of Federated Missions in Japan.

Article II.—Functions

1. This Conference shall serve as a general medium of reference, communication and effort for the co-operating missions in matters of common interest and in co operative enterprises. On application of interested parties, and in cases of urgent importance on its own initiative, the Conference may give counsel:

(a) With regard to the distribution of forces for evangelistic, educational and eleemosynary work, especially where enlargement is contemplated;

(b) With regard to plans for union or co-operation on the part of two or more missions for any or all of the above forms of missionary work, and in general

(c) With a view to the prevention of misunderstandings and the promotion of harmony of spirit and uniformity of method among the co-operating missions.

2. The work of this Conference may include:

(a) The formation of plans calculated to stimulate the production and circulation of Christian literature;

(b) The arranging for special evangelistic campaigns, for the services of visitors from abroad as preachers or lecturers, and for other forms of co-operative evangelistic effort, and

(c) In securing joint action to meet emergencies affecting the common interests of the co-operating missions.

3. In serving as a means of communication between the

co-operating missions the Conference shall be authorized to publish at least once a year a record of social and religious conditions and progress.

Article III.—Basis of Representation

1. This Conference shall be composed of representatives of as many of the evangelical Christian missions in Japan as may choose to co-operate with it on the following basis, to wit:

(a) Five missionaries (including wives) shall represent one Unit.

(b) All missions having one or more Units shall be entitled to full membership.

(c) Missions having from one to three Units shall be entitled to one representative.

(d) Missions having from four to eight Units shall be entitled to two representatives.

(e) Missions having nine or more Units shall be entitled to three representatives.

(f) Unless a vote by Units is called for by at least two representatives, voting shall be by the ordinary method.

(g) When a vote by Units is called for by two or more representatives, the vote of each representative shall count in ratio to the number of Units represented in his Mission.

(h) Missions having less than one Unit may be represented by one corresponding member who shall possess all the rights of a full member except that of voting.

2. Two or more missions without regard to their size may at their discretion combine to form a group. In such cases each group shall, so far as the purposes of this Committee are concerned, be counted as a mission, and shall be entitled to representation accordingly.

3. The full members and the corresponding members shall be the media of communication between the Conference and the missions, or groups of missions, which they respectively represent.

4. The members of this Conference shall be chosen by the missions or groups of missions, which they respectively represent, or shall be appointed by the proper authorities in their respective missions or groups, to serve for such terms as said missions or groups may individually determine.

Article IV.—Withdrawal

A Mission may at any time withdraw from co-operation with the Conference by notifying the secretary in writing of its decision to do so.

Article V.—Officers

The officers of this Conference shall be a chairman, a vice-chairman, a secretary and a treasurer, who shall hold office for one year, or until their successors are elected. They shall be chosen by ballot.

Article VI.—Meetings

1. Regular meetings of the Conference shall be held annually at such times and places as the Conference shall determine. Special meetings many be held at any time at the call of the chairman, or, if he be unable to act, the vice-chairman, in case five or more full members, representing at least three missions or groups of missions, shall so desire.

2. A quorum for the transaction of business shall include representatives from at least two-thirds of the co-operating missions, or groups of missions, having full members.

Article VII.—Expenses

1. The ordinary expenses of this Conference, including the cost of attendance of full members at its meetings shall be met by an annual levy upon the several co-operating missions of ¥20/ for each full member of the Committee.*

2. Extraordinary expenses shall be incurred only as special provision may be made by the missions or otherwise for meeting them.

Article VIII.—Amendments

Amendments to this Constitution may be proposed at any time either by the Conference or by any one of the co-operating missions, and said amendments shall take effect when the missions, represented by not less than three-fourths of the full members of the Conference, shall have given notice to the secretary of their consent.

BY-LAWS

1. All meetings shall be opened and closed with devotional exercises.

2. All resolutions shall be submitted in writing.

* It is understood that travelling expenses to the annual meeting shall be interpreted as including second class rail fare with sleeper when necessary. In the case of Sub-Committees the Chairman or whoever may be appointed to report for the Committee at the Annual Meeting shall, if not a member of the Conference, be eligible to receive travel expenses.

3. Questions of parliamentary procedure shall be decided in accordance with Roberts' Rules of Order.

4. The following standing committees of not less than three members each shall be appointed at each regular annual meeting:

(a) On Christian Literature.
(b) On Co-operative Evangelistic Work.
(c) On Educational Work.
(d) On Eleemosynary Work.
(e) On Industrial Welfare.
(f) On Bible Study.
(g) On Sunday Schools.
(h) On Temperance.
(i) On International Peace.
(j) On Publicity.
(k) On School for Japanese Language (Europoan Language Course).
(l) On School for Foreign Children.
(m) On Statistics, including a Statistician and Necrologist (who need not be a member of the Standing Committee), and
(n) On General Business (Executive Committee).

It shall be the duty of the last named Committee to authorize disbursement of funds to provide for the next annual meeting, to appoint a special business committee for each annual meeting, and attend to all other *ad interim* business not otherwise provided for.

5. A call for a special meeting shall be issued at least one month in advance of the meeting, and, except by the unanimous consent of those present, the business shall be limited to that stated in the call.

6. The secretary shall furnish each member of the Conference with copies of the proceedings of each meeting of the Conference.

7. These by-laws may be amended by a two-thirds vote at any regular meeting.

APPENDIX II

THE 13TH ANNUAL MEETING OF THE CONFERENCE OF FEDERATED MISSIONS IN JAPAN

By John Lincoln Dearing

The thirteenth Annual Conference of the Federated Missions in Japan was held in the Ginza Japan Methodist Church, January 7th and 8th, 1914. The chairman, Dr. D. R. McKenzie, called the meeting to order at 9.30 a.m. and after singing "A Mighty Fortress is our God," Dr. A. D. Hail led in prayer.

The roll-call of the Conference showed that of the 50 members of the Conference only four were absent. Of these, Miss Dickerson was represented by Miss A. B. Sprowles as alternate. Miss Hargrave was represented by Miss Blackmore; Mr. Fisher was represented by Mr. Phelps; the Hepzibah Faith Mission being the only one without representation.

The agenda for the Conference was then presented by the Secretary and adopted. The Business Committee reported through Mr. G. S. Phelps, and outlined the method of Conference procedure. The rules of procedure which were adopted last year, were approved.

Fraternal delegates from the Korean Federal Council, Rev. S. A. Moffett, D.D. and Rev. W. A. Noble, D.D. were introduced to the Conference by the chairman. The secretary, Rev. J. L. Dearing, D.D. presented his annual report and the report of the Executive Committee.

Report of Secretary

One new mission organization has been added to our list during the year. The Woman's Board of the West Japan Mission of the M. E. Church South, has for the first time applied for representation, and Miss Louise Bangs has been elected as its representative. The Y.M.C.A. has increased its representation by one. The Conference now numbers 49 full members, and one corresponding member, thus representing 31 different organizations or missions. If the Conference be thought

of by groups, however, this number is reduced to 18 distinct bodies.

A very considerable change in the personnel of the Conference, however, has taken place during the year, as the following roll of full members of the Conference will show. It is a matter worthy of thoughtful consideration whether some of the missions by their very frequent and complete change in representation are securing the best results to themselves, or are assisting the Conference to accomplish the very largest results possible. In order that our standing committees should do their very best work there seems to be a need of some measure of permanence in the representation of the various missions. Otherwise, there is danger that a large number of the full members of the Conference and of the permanent committees come to their tasks with so light familiarity with the duties before them, that they shall be unable in one brief year to do their best work. A considerable change is of course inevitable and quite necessary, but when the change becomes so universal as it does in the case of some of our missions represented, it is a question whether we may not be endangering the best results of the Conference.

Probably the most important work of the year undertaken by the Federated Missions was the planning and arranging for the Continuation Committee Conference under Dr. Mott in April. The very important work done by the Federated Missions in arranging for this Conference should be remembered as one of the splendid contributions to Christian progress which justify the existence of the Federated Missions.

The Federated Missions have met with a very profound loss during the year in the death of Dr. D. C. Greene, who from the beginning has been so closely associated with the work of this organization. Reference to this is made elsewhere in the reports of the Executive Committee.

Closer relationship with the Missions in Korea has been secured during the year, and the sending of fraternal delegates to meet with the Korean Federated Council, and the presence of delegates from that body in our annual meeting is a most encouraging result.

The relation of the Conference of Federated Missions to the Continuation Committee of Japan, and the work which shall be committed to the Continuation Committee is an important problem before us.

The following is a brief report of the work of the Executive Committee.

Report of Executive Committee

The Committee has held nine meetings during the year. Matters of general interest considered were as follows:—At the meeting of January 17th the minutes of the annual meeting were read and approved. A committee consisting of Dr. Greene and Mr. Place was appointed to follow out the resolution of the annual meeting relative to St. Luke's Hospital. The action of the Conference concerning the School for Foreign Children was referred to the committee on Tokyo School to bring in resolutions. The resolutions regarding co-operation with the Sunday School Association was referred to a committee consisting of Messrs. Coleman and Pedley who should confer with the National Sunday School Association, relative to the plan of securing a foreign expert to assist in the work of the Association. The Secretary was ordered to publish the minutes in booklet form and place the same on sale, as well as circulate them among members of the Conference and Mission Boards represented in Japan. Rev. E. R. Miller was elected necrologist for 1913.

The publisher of THE CHRISTIAN MOVEMENT was instructed to provide for the circulation of the Missionary List as a separate pamphlet under the auspices of the Federated Missions. He was also authorized to secure representation of the Korean work in THE CHRISTIAN MOVEMENT provided that it be done as far as possible with the general consent and approval of Korean missionaries.

Feb. 7th. At this meeting a report was received from the committee on St. Luke's Hospital. Investigation had revealed some of the difficulties in the way of large concerted action, and it was recommended that no action be taken in the matter beyond that already taken in the annual meeting. Reports of progress were received from other sub-committees. The name of Rev. H. B. Benninghoff was added to the Bible Study committee. A sub-committee was appointed to assist the Secretary in preparing the Constitution of the Federated Missions for the press, introducing into the Constitution changes which shall be in accord with action taken by the Federated Missions at various times. Messrs. Buncombe and Greene were appointed on this committee.

April 3rd. Correspondence was read by the Secretary from Korean missionaries regarding admission to the Federated Missions. It was voted on the motion of Dr. Greene that in view of the recent communication from the chairman of the executive committee of the Korean Mission of the Presbyterian Church in the U.S.A. regarding their joining the Conference, that the secretary be instructed to assure the said mission of our deep interest in the proposal, and that he forward a copy of the constitution, with the assurance that that mission and other missions will be cordially welcomed to membership in the Conference on the terms indicated in the constitution as applicable to missions in Japan. On motion of Mr. Draper it was voted to extend to Formosan Missions similar assurances. The chairman and secretary were instructed to confer with representatives from these missions in the coming conference with Dr. Mott.

A request having been received from the committees on Temperance and Peace, for an appropriation to each committee of *Yen* 20 for committee expenses, it was voted that while we feel unable to make such appropriations without authorization of the Conference of Federated Missions, yet we see no objection to the committee's making any

temporary arrangement to secure funds from other sources, and assure them that we will lay the whole matter before the Conference for action at the next annual meeting.

April 12th. In accordance with a request from the Continuation Conference held with Dr. Mott it was voted to elect by ballot 15 missionaries from among the bodies represented in the Federated Missions to serve on a Japan Continuation Committee, said Committee to be made up of 15 missionaries elected by the Federated Missions, 15 Japanese elected by the Federation of Churches, and 15 others adopted by this first 30. The result of the ballot was the election of the following committee to represent the Federated Missions—Messrs. Imbrie, G. W. Fulton, Schneder, Dearing, Pieters, Greene, Gulick, Buncombe, Hamilton, Place, Berry, McKenzie Umbreit, Winther, G. M. Fisher.

A committee was appointed by request to consider the arranging for a summer school for children at Karuizawa, and Mr. Outerbridge, Mrs. Misener and Mrs. Benninghoff were appointed.

Drs. Avison and Underwood from Korea were introduced to the committee and a very helpful and informal discussion took place in regard to the matter of relationship between the missions in Korea and Japan.

The inviting of visitors or fraternal delegates from one body to the other, as providing better understanding and good feeling between the bodies represented was cordially favoured.

May 20th. The resignation of the committee on Tokyo Grammar School was presented and a new committee was appointed, consisting of Messrs. Buncombe, Bowles and Cosand. It was voted in accordance with recommendation of the Sunday School committee that we elect Rev. F. Herron Smith as Sunday School secretary, subject to the approval of the executive committee of the Sunday School Union, and that his mission be asked to assign him to this work and provide for his support. Voted that we express our endorsement of the Sunday School Convention in extending an invitation to the World's Sunday School Convention to meet in Japan in 1916. Voted that the future meetings of the Executive Committee be held in the Japan Methodist Church, Ginza, if it can be secured.

July 3rd. In accordance with a request of the promoting committee of the Japanese Language School that we appoint five members from the Conference of Federated Missions to serve on the Board of Direction for that school, whose Board is to be made up of 18 members variously appointed, it was voted that we express our apppoval of the constitution, and the following five persons were elected as Directors:—

Messrs. Greene, Coates, Oltmans, Tenny and Bowles.

A report was received from the Editor of THE CHRISTIAN MOVEMENT concerning the edition of 1913 which had been recently published. The committee expressed its general satisfaction at the work and proceeded to elect the editor and associate editors for the coming year, 1914. Dr. Dearing, together with the same board of associate editors, was elected. It was voted that a letter of sympathy be sent by the secretary to Dr. Greene on the occasion of his illness.

August 8th. It was voted to appoint provisional delegates to attend the Federal Council of Korea if such fraternal delegates would be welcomed; the expenses of travel, however, not to be assumed by the

Executive Committee of Federated Missions, and it was also voted to extend an invitation to the Federal Council to send delegates to the annual meeting of the Federated Missions to be held in Tokyo in January. Rev. G. W. Fulton, D.D. and Rev. J. C. C. Newton, D.D. were elected as delegates. Rev. J. G. Dunlop, D.D. and Rev. A. Pieters were elected as alternates. The committee endorsed action looking toward the election of an associate editor from Korea to represent Korean work in THE CHRISTIAN MOVEMENT.

Resignation of Rev. A. D. Berry from the Continuation Committee was presented, and accepted. Rev. A. W. Place resigned from the Executive Committee on account of his early return to America, and his resignation was accepted.

September 30th. The chairman and secretary were appointed a committee to draw up appropriate resolutions on the death of Dr. Greene. It was voted to recommend to the annual meeting of the Federated Missions that fraternal delegates be sent to attend the annual meeting of the Federal Council of Korea and that the Conference provide for the travelling expenses of the same. A brief report was received from Dr. Newton of his visit as fraternal delegate. It was voted that the Executive Committee express its pleasure and appreciation of the kindly reception granted by the Federal Council to our delegate, Rev. J. C. C. Newton, D.D. at their recent meeting, and our gratification at the action of the Federal Council in appointing fraternal delegates to attend our annual meeting in January, and also in electing an associate editor on THE CHRISTIAN MOVEMENT. Voted that we recommend that the annual meeting consider the question of the future relation of THE CHRISTIAN MOVEMENT to the two bodies.

The vacancies on the Executive Committee occasioned by the death of Dr. Greene and the resignation of Mr. Place were filled by the election of Rev. J. Cosand and Rev. Wm. Axling.

Three vacancies on the Continuation Committee occasioned by the death of Dr. Greene, and the resignation of Messrs. Place and Berry were filled by the election of Bishop M. C. Harris and Messrs. Pedley and Bowles.

October 30th. The following resolutions prepared by the subcommittee on the death of Rev. D. C. Greene, D.D., LL.D. were read and approved :—

"The Executive Committee of the Federated Missions in Japan wishes to place on record its recognition of the great loss which the Committee as well as the entire Christian community in Japan suffers in the recent death of the Rev. D. C. Greene, D.D., LL.D.

"From the time when the Federated Missions was first contemplated, up to the time of his death, Dr. Greene was a constant and valued supporter of the organization, and took a large share in its work. He was a continuous member of the Executive Committee from the beginning, with the exception of one year when in America. He served as editor of THE CHRISTIAN MOVEMENT for seven years, and was a generous contributor to every volume. He was the Chairman of the first annual meeting, and gave liberally of his time to numerous important committees in shaping the work of the organization; he thus in every way was ready to assist in making the institution effective.

"His optimistic and sympathetic outlook will long influence Christian thought in Japan. The cause of Christian unity will long remain indebted to him for wise and practical counsels. All departments of

Christian service have felt the inspiration of his life and been moved by his counsels.

"To his family we extend our most sincere sympathy and order that this tribute to his memory be spread upon our minutes."

The vacancy in the trustees of the Japanese Language School occasioned by the death of Dr. Greene was filled by the election of Mr. Pedley. Rev. Wm. Imbrie was elected a Trustee in the place of Dr. Oltmans whose return to America occasioned a vacancy. It was voted that Dr. McKenzie be requested to give the annual address before the annual meeting of the Federated Missions in January.

It was voted that the secretary and treasurer constitute a committee to make arrangements for the annual meeting.

Rev. Christopher Noss, D.D. and Rev. G. M. Rowland, D.D. were elected as a Business Committee, Rev. C. L. Brown was elected as assistant secretary.

A report from the Sunday School committee of the Federated Missions recommending that the World's Sunday School Association be requested to undertake the salary of Rev. F. Herron Smith as Sunday School Secretary including travelling expenses and the expense of a period of study in America, was received and it was voted that the committee endorse the recommendation of the Sunday School committee.

December 4th. A ballot was taken to fill two vacancies in the nominating committee of the Federated Missions, caused by the death of Dr. Greene, and the return to America of Dr. Oltmans, resulting in the election of Messrs. Pedley and S. P. Fulton.

It was voted to invite the Federation of Churches to send fraternal representation to attend the annual meeting.

Dr. Noss having resigned from the Business Committee, Mr. Phelps was elected to fill this vacancy.

Signed: J. L. DEARING,
Secretary.

On motion of Rev. H. Pedley it was voted that the name of Rev. W. C. Buchanan be substituted for that of Rev. S. P. Fulton, D.D., on the Nominating Committee.

Report of Treasurer The treasurer, Mr. H. E. Coleman, then presented his report.

ANNUAL REPORT OF TREASURER OF FEDERATED MISSIONS OF JAPAN
January 7th, 1914

RECEIPTS	*Yen*	*Yen*
Christian Literature Fund to former Treas.	8,421.96	
Christian Literature Fund from Missions as units...	5,417.88	13,839.84
Sunday School fund to balance	93.71	
Sunday School fund Contributions fr. mis.	500.00	593.17
General fund to balance	295.29	
General fund Publicity Committee balance	121.55	
General fund Loan from Christian Literature Soc.	170.00	
General fund Interest in bank	5.71	

General fund last year CHRISTIAN MOVEMENT ...	4.67	
General fund memberships from missions	934.00	
General fund CHRISTIAN MOVEMENT refunded ...	300.00	1,831.22
Total		16,264.77

EXPENDITURES

Christian Literature Soc. Treas....	...13,820.84	13,839.84
Sunday School by Sunday School Assn.		593.71
General fund by travel for members	589.31	
General fund by Publicity Com.	100.00	
General fund by miscellaneous exp....	10.36	
General fund by rental	30.00	
General fund by CHRISTIAN MOVEMENT	500.00	
General fund by lunches for annual mtg.	60.20	
General fund by Expenses of Sec'y per Dr. Dearing	68.14	
General fund by Printing Minutes per Dr. Dearing	25.00	15,816.56
Cash balance		448.21
Total		16,264.77

Respectfully submitted,

H. E. COLEMAN,
Treasurer.

Examined and found correct

Auditors { CHARLES BISHOP.
JNO. C. BALLAGH.

The report as approved by the audit committee was adopted.

At 10.30 a.m. the Rev. Barclay F. Buxton conducted the half hour devotional service.

At the close of the devotional hour, the Conference stood while the Necrology for 1913 was read by the Rev. E. R. Miller.

The Conference was then led in prayer by the Rev. J. C. C. Newton, D.D.

Rev. S. H. Wainright, D.D. then presented the report on behalf of the Christian Literature Society.

The report on Distribution of Forces was presented by Rev. G. W. Fulton, D.D.

The first recommendation of the committee was laid upon the table. The second recommendation was adopted, as follows :—

"That the several missions having determined their respective responsibilities with reference to the unoccupied territory, take steps to lay before their Boards and constituencies the need for re-enforcement and for increased resources; that the plans for enlarged aggressive work may be carried into effect without delay."

The third recommendation was also adopted as follows :—

"That the Executive Committee of this body be requested to appoint from among the missionaries expecting to be on furlough the coming year a strong representative committee who shall officially present to the missionary societies, the Conference of the Boards, the Student Volunteer Movement, the Executive Committee of the Laymen's Missionary Movement, and such other organizations as may be deemed necessary, the urgent needs of evangelistic work in this country."

The fourth recommendation was adopted, as follows:—

"That missionaries throughout the country be urged to give renewed attention to the duty of laying before Japanese young men and women the privileges and claims of Christian service as a life work, and to observe with greater faithfulness the command of the Master 'Pray ye the lord of the harvest that he send forth labourers into his harvest.'"

The report of the committee on Eleemosynary Work was read by Rev. J. H. Pettee, D.D. and adopted.

In view of the serious illness of Mr. Ishii of the Okayama Orphanage, the Conference stood while Rev. J. W. Saunby and Rev. J. C. Robinson led in special prayer. It was voted that the Secretary be instructed to send a telegram of sympathy to Mr. Ishii.

The Conference voted that the chairman be asked to appoint a committee on Relief work among the famine sufferers in the North.

The morning session was then brought to a close with prayer by the Rev. G. F. Draper.

Afternoon Session

The afternoon session opened with Rev. H. Pedley, the Vice-chairman, presiding. Prayer was offered by Rev. David Thompson, D.D.

Fraternal delegates from the Federation of Japanese Churches, Dr. K. Ibuka and Bishop Y. Hiraiwa were introduced to the Conference. The address of Dr. Ibuka will be found among the reports.

Address of Bp. Hiraiwa

Bishop Hiraiwa said in substance that in all parts of Japan he finds the condition of the church most encouraging, and that Christian workers have a most optimistic outlook He appealed to the members of the Conference to make larger efforts at evangelization of all classes of society. At present the church is doing successful work among the educated classes, but seems to be making little headway among the merchants and other classes.

He divided Tokyo into two parts, the Yamanote or up-town section and the Shitamachi, or down-town section. He showed that the churches in the former part are much more successful

than the down-town churches, but he maintained that the whole country is now longing for spiritual life.

The fraternal delegates from the Federal Council of Korea briefly addressed the Conference. Dr. W. A. Noble brought encouraging reports of the 250,000 Korean Christians, and of their evangelistic spirit. Dr. Noble does not favour organic union between the Korean and Japanese churches, or the Federation of Missions and the Korean Council, but urged the fullest co-operation.

Dr. S. A. Moffett dwelt upon the necessity of missionaries of Japan and Korea working together in the most cordial co-operation. In Korea the present generation is growing up to read and speak Japanese; it is therefore of vital interest to the Korean workers what kind of literature is produced in Japan. The Japanese workers should have a vital interest in Korea because of the influx of Japanese into Korea.

Exchange of fraternal delegates between the two bodies, was he said most cordially welcomed by the Korean Council. The Conference expressed its appreciation of the presence and addresses of these brethren by a rising vote.

The annual address was given by Rev. D. R. McKenzie, D.D. chairman of the Conference.

The report of the Industrial Welfare Committee was presented by the chairman, Rev. A. D. Hail, D.D.

The chairman announced the following as the Famine Relief Committee, Rev. E. K. McCord, Rev. W. T. Johnson, Rev. F. W. Steadman.

The afternoon session closed with prayer by Dr. Wainright.

January 8th, Morning Session

The session opened at 9.30 a.m. with prayer by Rev. D. B. Schneder, D.D. The order of business being changed, the Committee on International Peace reported through Mr. Gilbert Bowles. The report was adopted.

The Hon. T. Ando was then introduced to the Conference and made a brief address concerning the Temperance Movement in relation to the coming Exposition in Tokyo. The Committee on Temperance reported through Mr. Gilbert Bowles, and the report was adopted.

Report of the Committee on Christian Education was read by Rev. D. B. Schneder, D.D.

At 10.30 a.m. the devotional hour was conducted by Rev. G. Chapman Jones, D.D. pastor of the Yokohama Union Church.

Following the devotional hour, the report on Christian Education was after discussion, adopted.

The following resolution was presented by Dr. Newton, and adopted:—

"Resolved that the Conference takes pleasure in noting that progress is being made that looks towards the establishment of a Christian University, and a Central College for women."

An informal report on the work of the Continuation Committee and its plans for raising funds was then presented to the Conference by Drs. Dearing and Fulton.

The following resolution was presented by Dr. Van Dyke and passed:—

"Resolved that the Conference endorses the action of its Executive Committee in appointing 15 members as requested by the Edinburgh Conference Continuation Committee to represent this body on the Continuation Committee for Japan."

The following resolution was presented on motion of Dr. Newton and adopted:—

"Resolved that the matter of allotment of the terms of service of the representatives of this Conference on the Continuation Committee be referred to the Nominating Committee."

The committee on a Summer School for Missionaries then reported through its secretary, Miss Macdonald, and the report was adopted.

The committee on Bible Study presented its report through Mr. Coleman, and the report was adopted.

Rev. E. K. McCord reported concerning the situation in the famine district, and an offering amounting to ¥417.26 was taken. The Conference adjourned with the benediction by Dr. David Thompson.

Afternoon Session

The afternoon session was called to order by the chairman Dr. McKenzie, and prayer was offered by the Rev. W. P. Buncombe. The following resolution was presented by Dr. Van Dyke and adopted:—

"Resolved in view of the famine distress now prevailing and sure to increase in the north of Japan, this Conference authorizes its Publicity Committee to appeal to the Christian churches throughout the world for help; said help when received to be administered by the Relief Committee already appointed."

It was further voted that all funds collected through the efforts

of the Committee pass through the hands of the Conference Treasurer.

It was further voted that the name of Rev. J. C. Ambler be added to the Famine Relief Committee.

The recommendations of the Industrial Welfare Committee were then considered. The first recommendation was referred to the Nominating Committee as follows:

"That the appointment of a committee composed of Y. M. C. A. secretaries and other missionaries who have had training in social investigation to collect facts and statistics of social conditions for the benefit of the missionary body, be approved."

The second recommendation was adopted as follows:—

"That where missions can furnish the forces, more attention be given to the development of settlement in congested centres of the cities."

The third recommendation was also adopted as follows:—

"That Y. W. C. A. and Y. M. C. A. and the various evangelistic training schools seek for tactful Christian men and women from the industrial classes and help to train them for work among their own respective classes."

The fourth recommendation was also adopted as follows:—

"That special attention be given to the preparation of simple Gospel tracts suited to these various classes in the different localities where industrial work is carried on."

The report of the Editor and Publisher of THE CHRISTIAN MOVEMENT was then presented by Dr. J. L. Dearing, and was adopted.

It was voted on the suggestion of Dr. Dearing.

That all questions arising out of the new relation of the Federal Council of Korea to THE CHRISTIAN MOVEMENT should be referred for the present to the Editor in conference with the Executive Committee of the Federated Missions and the Federal Council of Korea.

The committee on the Sunday School work reported through Rev. F. E. Hagin, and the report and its recommendations were adopted.

The recommendations were as follows:—

First, that Mr. H. E. Coleman be appointed Sunday School specialist for Japan, and the Friends' Mission be requested to release him for this work after his return from furlough for as large a portion of his time as may be possible.

Second, that Mr. Coleman be requested to arrange his special studies while on furlough, with a view to the best possible preparation for his work.

Third, that the World's Sunday School Association be requested to make the $1,000 a year promised for the work of a foreign Sunday School specialist available from January 1st, 1914, for immediate use for the studies and investigation for the Sunday School specialist while on furlough, and for advance work in the districts under the members of the Sunday School Committee.

Fourth, that the number of members of the Sunday School Committee which has hitherto been 8, be increased to 10, and that in compliance with the request of the National Sunday School Association the Sunday School committee be appointed as the representative of the Conference of Federated Missions on the general committee of the World's Convention in 1916.

The report of the Summer School for Foreign Children was presented by Mrs. H. B. Benninghoff and its recommendations were referred to the Executive Committee for consideration.

The report of the Board of Examiners on the Uniform Course of Study was presented by Rev. G. F. Draper and adopted.

The report of the Board of Directors of the Japanese Language School was made through Rev. H. H. Coates, D.D. and the report and its recommendations were referred to the Executive Committee for consideration.

The foreign director of the Language School, Prof. Frank Müller, was introduced to the Conference and made a brief statement concerning the plans for the School.

The report on the Tokyo Grammar School was presented by Rev. W. J. Buncombe and adopted.

Dr. Wainright reported verbally for the Publicity Committee and the report was adopted.

The Committee on Statistics reported through Rev. C. K. Cumming.

"Mr. Landis, as members of the Conference well know, is the statistician of this body, and he is also chairman of this committee, but as he is now at home on furlough, it is necessary that some other member of the committee represent him. Before he left, however, he compiled the statistical report. Mr. Gressitt of the committee formulated the three lists of the missionaries, alphabetically, and also according to missions, and according to towns. Mr. Stanford compiled the report on schools, and the thanks of this body are therefore due to these three members of the committee. Statistics are always more or less inexact. They are a composite work, so much depends on the original sources of information. If this information is inexact or incomplete, the final results will also be incomplete and inexact, and so this committee urges that the whole missionary body respond to the request for statistics, by making them as complete and accordingly, as exact as possible. The report of this committee is its work in THE CHRISTIAN MOVEMENT for 1913.

Rev. J. C. C. Newton, D.D. fraternal delegate to the Federated

Council of Korea in 1913 reported upon the cordial reception which he received at the hands of the brethren in Korea.

It was voted according to recommendation of the Executive Committee that fraternal delegates be appointed to the next meeting of the Federal Council, and that their expenses, as well as the expenses of the delegates last year, be paid by the Federated Missions.

The following resolution was presented by Dr. Newton, as a substitute for the first recommendation in the report of the Committee on Distribution of Forces, and it was adopted:—

"Resolved that the Committee on Distribution of Forces be continued under the name of Committee on Survey and Occupation; that it be requested to undertake further survey of the evangelistic field as may be helpful to the work, and that in particular it be requested to report the successful carrying out of plans of the several missions or of the district conferences for fuller occupation of the unoccupied territory."

With this substitution the report on Distribution of Forces was adopted as a whole. The appointment of the Committee was referred to the Executive Committee.

Dr. Wainright here announced that Rev. E. N. Walne, D.D. had been elected distributing agent of the Christian Literature Society. Dr. Walne was introduced to the Conference, and made a brief statement concerning the proposed work.

It was voted that the Executive Committee be authorized to provide such expenses as may seem to be needed by the various sub-committees in their work so far as the funds at their disposal may permit.

On motion of Dr. Dearing, it was voted that the following by-law be added to the by-laws of the Federated Missions:—

"Any mission or group of missions may appoint an alternate to serve with the rights and privileges of a full member during the temporary absence of the full representative."

This was carried by a two-thirds vote of the Conference, and becomes a by-law of the body.

The following resolution was presented by Dr. Van Dyke and adopted:—

"Resolved; First, that this Conference of Federated Missions in Japan hereby declare its vigourous and unqualified protest against the desecration of the Sabbath or Lord's Day, commonly called Sunday, by any and all baseball or other athletic teams coming from Christian lands, as has been witnessed here during last year.

"Second, that we earnestly appeal to the institutions and organizations sending out such teams, to the World's Student Christian Federation, the Intercollegiate Christian Association, and our larger constituencies

in Europe and America, to put forth their best efforts to the end that such desecration may cease.

"Third, that a copy of these Resolutions be presented by the secretary of this body to the headquarters of the World's Student Christian Federation, and the Intercollegiate Christian Associations of Europe and America, and to the leading Christian publications as far as possible throughout the world."

It was moved by Mr. Myers and seconded by Dr. Gorbold that this Conference request the Christian Literature Society to edit and publish a monthly Christian evangelistic paper to be sold at cost of printing, such paper to be suitable for the use of the Student Christian Literature Supply Society, and for distribution in mission and Government schools. It was voted to refer this resolution to the Christian Literature Society.

Resolutions were presented by Dr. Van Dyke relating to more stringent regulation of marriages:—

It was voted that the resolutions be referred to the Executive Committee with general approval and authority to act.

The following resolution regarding THE JAPAN EVANGELIST was presented by Dr. Van Dyke:—

"Whereas, it is the feeling of many that this body and the missions co-operating with it should conduct a periodical which should be an organ of the interests and activities of the Christian movement in Japan, and whereas, there is already existing THE JAPAN EVANGELIST which is edited by an interdenominational board and by the *Kyobunkwan*, be it Resolved that we hereby authorize the Executive Committee to enter into negotiations with the *Kyobunkwan* looking toward the transfer of THE JAPAN EVANGELIST to the Conference of Federated Missions, and that we give the Executive Committee power to act in the matter."

It was voted to refer this resolution to the Executive Committee for consideration.

The report of the nominating committee was presented.

The secretary was instructed to cast a ballot for the Conference for the four officers of the Conference, who were accordingly elected. The nominations for the various committees were elected by acclamation. The Conference proceeded to ballot for the nominating committee for the following year, resulting in the election of the following committee:—

Rev. D. S. Spencer, D.D., Rev. E. H. Van Dyke, D.D., Rev. G. M. Rowland, D.D., Rev. D. R. Mckenzie, D.D., Rev. Wm. Axling.

A vote of thanks was extended to the assistant secretary, Rev. C. L. Brown, D.D. and to the business committee—Mr. G. S. Phelps and Rev. G. M. Rowland, D.D. for their very efficient assistance in the work of the Conference.

The Conference finally adjourned with a hymn, and prayer by Rev. S. A. Moffett, D.D. of Korea.

JOHN L. DEARING,
Secretary Conference of Federated Missions.

ROLL OF FULL MEMBERS OF CONFERENCE OF FEDERATED MISSIONS

BAPTIST GROUP

American Baptist Foreign Missionary Society
Rev. W. Axling — Captain Luke W. Bickel
Rev J. L. Dearing, D.D.
Southern Baptist Convention
Rev. C. K. Dozier

EPISCOPAL GROUP

C.M.S.
Rev. W. P. Buncombe — Rev. George Chapman
Rev. O. H. Knight
Canadian C.M.S.
Rev. J. C. Robinson — Rev. C. H. Shortt

METHODIST GROUP

Japan Mission of the M.E. Church, North
Rev. Gideon Draper — Rev. D. S. Spencer, D.D.
Woman's Board
Miss A. Dickerson — Miss R. J. Watson
West Japan Mission of the M. E. Church, North
Rev. F. N. Scott
Woman's Board
Miss Louise Bangs
Japan Mission of the M.E. Church, South
Rev. James T. Myers — Rev. J. C. C. Newton, D.D.
Japan Mission of the Methodist Church of Canada
Rev. D. R. McKenzie, D.D. — Rev. J. W. Saunby
Woman's Board
Miss I. M. Hargrave

PRESBYTERIAN GROUP

Japan Mission of the Pres. Church, U.S.A.
Rev. R. P. Gorbold, D.D. — Rev. G. P. Pierson, D.D.
Rev. G. W. Van Horn
Japan Mission of the Pres. Church in U.S.A., South
Rev. C. K. Cumming — Rev. S. P. Fulton, D.D.
Mission of Reformed Church in America, Dutch (North Japan)
Rev D. C. Ruigh — Rev. E. R. Miller
Mission of Reformed Church in America, Dutch (South Japan)
Rev. W. G. Hoekje

Mission of the Reformed Church in U.S. (German)
Rev. H. K. Miller — Rev. D. B. Schneder, D.D.
Woman's Union Missionary Society of America
Miss Mary E. Tracy
American Board of Commissioners of Foreign Missions
Rev. George Allchin — Rev. Hilton Pedley
Rev. G. M. Rowland, D.D.

American Christian Convention
Rev. E. K. McCord
Churches of Christ
Rev. C. F. McCall — Rev. C. E. Robinson
Evangelical Association
Rev. J. S. Umbreit
Free Methodists
Rev. A. Youngren
Hepzibah Faith Mission
Rev. F. L. Smelser
Lutheran Missions
Rev. C. L. Brown, D.D.
Methodist Protestant
Rev. E. H. Van Dyke, D.D.
Woman's Board
Miss Olive I. Hodges
Omi Mission
Rev. Paul B. Waterhouse
Society of Friends
Mr. Gurney Binford
United Brethren
Rev. J. Cosand
Y.M.C.A.
Mr. G. M. Fisher — Mr. George Gleason
Y.W.C.A.
Miss A. Caroline Macdonald

CORRESPONDING MEMBER

Bible Societies
Rev. H. W. Schwartz, M.D.

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Chairman—Rev. H. Pedley
Vice-Chairman—Rev. W. Axling
Secretary—Rev. J. L. Dearing
Treasurer—Rev. H. K. Miller

EXECUTIVE COMMITTEE

Rev. H. Pedley — Rev. W. Axling
" J. L. Dearing — " H. K. Miller
" J. Cosand — " W. P. Buncombe
" G. F. Draper — " D. R. McKenzie
Mr. G. M. Fisher

Continuation Committee

For 1 Year

Rev. C. L. Brown
„ W. P. Buncombe
„ W. Imbrie
Rev. D. B. Schneder
„ S. J. Umbreit

For 2 Years

Rev. J. L. Dearing
Mr. G. M. Fisher
Rev. S. L. Gulick
Rt. Rev. Bishop H. J. Hamilton
„ H. Pedley

For 3 Years

Mr. Gilbert Bowles
Rev. G. W. Fulton
Rt. „ Bishop M. C. Harris
Rev. D. R. McKenzie
„ A. Pieters

Christian Literature Society

For 1 Year

Rev. A. D. Berry
„ C. Noss
Rev. J. C. C. Newton

For 2 Years

Rev. W. Imbrie
„ G. Chapman
Mr. G. M. Fisher

For 3 Years

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„ E. N. Walne
Rev. J. M. T. Winther

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„ F. A. Lombard
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Miss C. B. DeForest

Statistics Committee

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Rev. S. Heaslett
„ C. S. Davison
Rev. A. W. Stanford
Mr. J. F. Gressitt

Industrial Welfare Committee

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„ A. K. Faust
Mr. J. M. Davis
Miss Bauernfeind
Rev. M. C. Madden
„ W. Axling
Miss A. Adams
„ A. C. Macdonald

School for Foreign Children Committee

Rev. W. P. Buncombe
„ J. Cosand
Mr. Gilbert Bowles

Temperance Committee

Rev. B. Chappell
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„ T. N. MacNair
Rev. R. E. McAlpine
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" F. N. Scott
" S. E. Cooper
" H. V. S. Peake
Rev. G. Allchin
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" L. S. Halsey
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" A. K. Faust
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" C. B. Olds
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" J. P. Moore
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Mr. F. Parrott

NECROLOGIST

Rev. B. Chappell

APPENDIX III

ELEEMOSYNARY INSTITUTIONS UNDER CHRISTIAN DIRECTION *

I—ORPHANAGES

By James H. Pettee

Sumire Gakko (Violet School) 83 Bluff, Yokohama, 1873. Mother St. Lutgarde s. 186 girls. Rom. Cath.

Girls' Orphanage, Sarugaku-cho, Kanda, Tokyo, 1881. Sister Joseph s. 76 girls. Rom. Cath.

Seibo Gakko (Holy Mother School) Dai-machi, Koishikawa, Tokyo, 1887. Father Demangelle s. 67 boys. Rom. Cath.

Okayama *Kojiin* (Orphanage), Head Office, Kadota-yashiki, Okayama Branch offices, Deiri-bashi, Kitaku, Osaka. Chausubara, Hyuga. Founded by J. Ishii who died Jan. 30, 1914. Mrs. Ishii s. of farm colony. 450 children. *Kumiai* (Congl.).

Hakuaisha, 11 Kamitsu Mura aza Mitsumuro, Nishinari Gun, Osaka Fu. Founded Jan. 1, 1889. Mr. Jitsunosuke Kobashi s. 130 children, Epis.

Kobe Orphanage, Bangai No. 94 Ichi-chome, Nakayamate-dori, Kobe, May 23, 1890. Mr. Y. Yano s. 126 children (54 boys 72 girls) *Kumiai* (Congl.)

Jomo Kojiin, 149 Iwagami cho, Maebashi. June 30, 1892. Mr. Hisao Kaneko s. 68 children (49 boys 19 girls) *Kumiai* (Congl.)

Nagasaka (Azabu) Orphanage, 5 Nagasaka, Azabu, Tokyo, 1893. Miss I. S. Blackmore s. 22 children. (W.M.S. of M.C.C.)

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* It is requested by the committee that errors and omissions be reported to Rev. James H. Pettee, Okayama.

Kwassui Jo-En, Omura, 1893, Miss Elizabeth Russell s. 35 girls. W.F.M.S. of M.F. Church.

Matsue *Ikujiin*, 48 Kitada, Matsue Feb. 5, 1896. Mr. Heiji Fukuda s. 45 children (23 boys 22 girls.) Epis.

Blackmer Girls' Home, 50 Takata, Oimatsu-cho, Koishikawa, Tokyo, 1896. Miss C. M. Osborne s. Supported girls 10, Univer. Miss.

Nihon Ikujiin, formerly *Nohi* (*Mino* and *Hida*) *Ikujin* 1905, Head office, Kano-Machi suburb of Gifu. Branches at Kofu Yamanashi ken, and Tokachi Hokkaido. Mr. (Yoshihiro) Igarashi s. 160 children. (Presbyt.)

Kanazawa *Ikujiin*, 27 Kami-takajo-machi, Kanazawa July 1, 1905. Rev. J. W. Saunby s. 99 children. Canad. Meth.

Tottori *Ikujiin*, No. 1 of 94 Higashi Machi, Tottori. Jan. 13, 1906. Mr. Shintaro Osaki s. 70 children (51 boys 19 girls) *Kumiai* (Congl.)

Sendai Christian Orphanage, 160 Kita Yobancho, Sendai Feb. 1906. Miss Louisa Imhof. s. 135 children. Interdenominational.

Shizuoka Home, 183 Azainomiya, Shizuoka, Apr. 5, 1907. Rev. A. T. Wilkinson s. 54 children (29 boys 25 girls.) Canad. Meth.

Tamba *Ikujiin*, 18 Sannomiya Mura aza Mizunomi Nishida, Tamba, Kyoto, June 27, 1907. Mr. Mitsuji Tsujihara s. 12 children and 6 others apprenticed. *Kumiai* (Congl.)

Hoku-sei-en (North Star Farm) Hitomai, Kamikawa-cho, Tokachi, Hokkaido, Aug. 1, 1910. 23 children. Interdenom.

Seiseikai Yojoin, 11 Nakanocho, Azabu, Tokyo. Miss L. Neville and K. Suenaga s. 9 girls. Eng. Epis.

Eight Orphanages for girls in Diocese of Nagasaki. Rom. Cath. Sisters s. 248 girls.

II—SCHOOLS FOR THE POOR

Matsuyama *Ya-gakko* (Night School) 27 Nagaki Cho, Matsuyama, Jan. 1891. Mr. Kiyoo Nishimura s. 77 boys. *Kumiai* (Congl.)

Okayama *Hakuaikwai* (Philanthropic Society) 37 Hanabatake, Okayama. Miss A. P. Adams s. Congl. Prim. schl. 1896. 31 boys 38 girls. Sewing schl. 1896, 25 girls. Day Nursery, 1910. Daily average, 12 children.

Nippon Rikko-kwai (Soc. to help poor young men and women to secure an education) 51 Kago-machi, Koishikawa, Tokyo. Tel. No. 1248 P.O. Exch. No. 6881. Founded 1897. Dr. H. Shimanuki s. 100 students. Independent.

Jiei Kan (Self Help Soc.) Bazu Machi, Sendai, Nov. 26, 1899. Rev. C. Ross s. 9 (Sendai Missionary Com.) Interdenom.

Katei Gakko, Sugamo Mura, Tokyo Fu. Nov. 3, 1899. Mr. Kosuke Tomeoka s. 50 boys. *Kumiai* (Congl.)

Joshi Jijo Gakkwan, Higashi Sanban Cho, Sendai, 1899. Miss G. J. Hewett s. 36 girls. Meth.

Kochi *Jo Gakkai* (Industrial school for poor girls) Kochi Tosa. Miss A. Dowd s. 38 girls. Presbyt.

Futaba Yochien (Kindergarten) 66 Motomachi, Yotsuya, Tokyo, 1900. Miss Yuka Noguchi s. 250 children and 10 teachers. Independ.

Airin Jojuku (Night school for poor girls) No. 14 Reinanzaka, Akasaka-ku, Tokyo, 1903. Mrs. C. Kozaki s. 15 girls. *Kumiai* (Congl.)

Shin-ai Yochien, Kindergarten for poor children, 59 Shimo Kurumazakacho, Shitaya, Tokyo, 1907. K. Goto s. 90 children. Epis.

Midori Kindergarten, 50 Takata-Oimatsu cho, Koishikawa, Tokyo, 1908. 76 Univ.

Boys' Industrial School, Nagasaki. 20 boys. Rom. Cath.

III—SCHOOLS FOR THE BLIND

Yokohama Christian Blind School, 105 Horai-cho, Yokohama. The School Dormitory, 3260 Negishi-cho, Yokohama, Oct. 1891. Mrs. VanPetten s. 20 inmates. Meth.

Gifu *Kumno-in*, Umegae-cho, Gifu. March 9, 1893. Mr. Kanji Mori s. 40 inmates. Epis.

Sakonjo Home for the Blind, Okuhirano, Kobe, 1901. Mrs. Sakonjo (widow of founder) s. 26 inmates. *Kumiai* (Congl.)

Doai Kumno-In, Higashi Mitsugi-cho, Asakusa, Tokyo, 1904. Leigh Layman s. 45 inmates. Meth. Prot.

IV—HOSPITALS AND DISPENSARIES

St. Barnabas Hospital, 7 and 8 Kawaguchi-cho, Osaka, 1883. H. Laning M.D., s. 4 physicians (2 foreign, 2 Japanese) 2 apothecaries, 4 nurses, 7 other employees, in-patients 9, and out-patients 40 daily. Amer. Epis.

The Akasaka Hospital, 17 Hikawa-cho, Akasaka, Tokyo, 1883. Dr. William R. Watson s. In-patients 8 (4 charity) Out-patients 66 (50 free) (Friends.)

Women's Dispensary and Hospital, Nagasaki Sept., 1893. Mary A. Suganuma M.D. s. Foreigners from Manila or China mostly (Meth.)

St. Luke's Hospital, 37 Tsukiji, Tokyo, 1901. Dr. R. B. Teusler s. 60 In-patients, Dispensary Dept. 100 to 150 daily, 35 nurses, 3 foreign doctors, 10 Japanese doctors. (Amer. Epis.)

Okayama *Hakuai-kwai Seryo-in*, (Free dispensary) 37 Hanabatake, Okayama, Feb., 1905. Miss A. P. Adams s. Dr. Ofuji in charge. 2 in-patients. Daily average out-patients 40. *Kumiai* (Congl.)

The *Ho-on-Kwai* (Soc. in aid of indigent consumptives) 34 Shimoshibuya, Tokyo, Jan. 1, 1909. Rev. K. Matsuno s. 20 patients are now cared for at their own homes. 1,026 sustaining members at present (Interdenom.)

Salvation Army Hospital and Free Dispensary, 45, 3 chome, Mitono-cho, Shitaya-ku, Tokyo. 1912. Out-patients7,676.

V—LEPER ASYLUMS

Fukasei (Leper Asylum) Koyama, Shizuoka ken, 1887. Father Bertram s. 76 patients. Rom. Cath.

Ihai-en, 956 Shimo-meguro, Ebara-gun, Tokyo Fu, Oct. 1893. Mr. M. Otsuka s. 93 (74 men 19 women). The Mission to Lepers in India and the East.

Kwaishun Byoin, (Resurrection of Hope Hospital) Fujioka Mura, Kumamoto, 1895. Post Exch. No. Tokyo 7190. Miss H. Riddell s. 67 inmates of whom 4 are Americans. Eng. Epis.

Biwasaki Leper Hospital near Kumamoto. 32 Inmates. Rom. Cath.

VI—HOMES FOR EX-CONVICTS

Airin-Kwan, 133 Kusutani-cho, Hirano, Kobe, Jan. 1897. Mr. A. Muramatsu s. 39 at present. *Kumiai* (Congl.)

Home for Ex-convicts, 30 Moto Yanagiwara-cho, Kanda-ku, Tokyo Post Exch. No. 1 Tokyo, 1897. Mr. Taneaki Hara f. and s. Inmates 16. *Kumiai* (Congl.)

Ex-convicts' home, Osaka, 1902 K. Aikawa f. and s. inmates 16. *Kumiai* (Congl.)

Prison Gate Home, Ushigome, Tokyo, 1909. Staff-Captain Yamada s. 30 Salvation Army.

VII—RESCUE HOMES

Jiai-kan, (Florence Crittenden Rescue Home) 356 Naka Hyakunin Machi, Okubo, Tokyo, 1888. Christiane Penrod s. 24 W.C.T.U.

Old Women's Home (*Yoro-In*) Ryudocho, Azabu, Tokyo, 1891. Hisa Oda s. 14, Episcopal.

Dojo-kan, (Matsuyama Factory Girls' Home) Kasaya-cho, Matsuyama, 1901. Sinjiro Omoto s. 25 *Kumiai* (Congl.)

Dalny Rescue Home (For women and orphanage for children) Dalny, 1904. Mrs. Adj. Taguchi s. 23 women and children Salv. Army.

Tokyo Rescue Home, Azabu, Tokyo, 1909. Mrs. Capt. Muramatsu s. 14 Salv. Army.

VIII—WORKMEN'S HOMES ET CETERA

Kanda Workman's Home, Kanda, Tokyo, 1904. Envoy Nikki s. 53, Salv. Army.

Asakusa Workman's Home, Tsukijima, Tokyo, 1910. Capt. Morikiyo s. 30. Salv. Army.

Tsukiji Workman's Home, Tsukijima, Tokyo, 1911. Capt. Aoki s. 90 Salv. Army.

Workman's Home, No. 4 Dalny, 1911. Adjutant Taguchi s. 18, Salv. Army.

Kyurei-dan, Kitaloni-machi 2 chome, Kobe, 1911. Mr. T. Kagawa s. Befriends the poor in various ways (Presbyt.)

Yurin-En Settlement Work, Tenjin shrine, Yodobashi, Tokyo, 1911. Mr. Omiri s. Kindgtn. 14, Boys' Club, 16, Young Men's Club 7. Interdenom. Union work of Christians, Buddhists and others.

Kinro Kwai (Savings Bank for the Poor) Branches in Hongo, Fukagawa and Iriya, Tokyo S. Kishida s. Day labourers put in few *sen* weekly for emergencies. Interdenom.

APPENDIX IV

LIST OF CHRISTIAN WORKERS AMONG THE JAPANESE IN KOREA

Yamamoto Chubi...	...Kumiai	...Keijyo.
Inoguchi Yasuo	...Nihon Kirisuto Kyokwai.	„
Fujioka Kiyoshi	...Japan Methodist	„
Miyazawa Kumazo	...Seikokwai...	„
Sakai Masai, B.W.*	„	„
Rev. A. L. Sharpe	„	„
Rev. and Mrs. F. Herron Smith...	M. E....	„
Niwa S.	...Y.M.C.A.	„
Akimoto Shigeo	...N.K.K.	...Fusan.
Nakayama Chujo	...Japan Methodist	„
Shiozaki Shinkichi	...Seikokwai...	„
Miss Elrington	„	„
Miss Pooley	„	...Jinsen.
Kurose Fumi, B.W.	„	„
Ono Hajime	„	„
Sekita Rev.	...Japan Methodist	„
Rev. and Mrs. F. S. Curtis...	...Presbyterian	...Taiden.
Takahashi Yozo	...Kumiai	...Heijo.
Shiroto Yasaka	...Japan Methodist	„
Miss Grosjean	...Seikokwai...	...Taikyu.
Hisanaga Shigeo	...Nihon Kirisuto Kyokwai.	„
Ito Harukichi	„	...Ryuzan.
Kawakami Kageyoshi...	„	...Chinju.
Kudo Shigeshi	...Japan Methodist	Ranan.
Takenouchi Torao	...Nihon Kirisuto Kyokwai.	Mokpo.
Kamiya T.	...Japan Methodist ...	...Chinnampo.
Kubota Kan	...Nihon Kirisuto Kyokwai.	Shingishu.

* B.W. Bible woman.

APPENDIX V

STATISTICS OF JAPANESE WORK IN KOREA

	Nihon Kirisuto Kyokwai. (Presbyterian.)	Kumiai. (Congregational)	Nihon Mesojisuto Kyokwai. (Methodist.)	Seikwai (Episcopal)
Japanese Preachers ...	7	2	7	3
Missionaries	2	—	2	4
Church Organizations	8	3	7	5
Church Buildings ...	3	2	3	3
Communicants	531	353	503	312
Catechumens	—	45	74	21
Total Membership ...	531	398	578	333
Self Support	¥3,915	¥1,750	¥4,274	¥1,364
Buildings and Repairs	—	¥ 434	¥2,139	¥ 120
Other Purposes ...	¥5,325	¥ 731	¥ 537	—
Total...	**¥9,270**	**¥2,915**	**¥6,950**	**¥1,484**

APPENDIX VI

SOUTH FORMOSA

The following figures for 1913 were received too late to include in their proper place on page 340 but are here introduced to illustrate the encouraging development of self-support in Formosa Mission work.

To Balance in hand Dec. 31, 1912	¥ 1,901.86	By Pastors' Salaries...	1442.14
To Cash received during 1913	27,568.40	„ Preachers' „ ...	5778.40
		„ Primary School Teachers	722.53
		„ Help to Other Churches	1,101.17
		„ Help to Poor ...	288.82
		„ Church buildings...	13,244.15
		„ Presbytery Expenses	425.22
		„ Preachers' Augmentation	1,858.50
		„ General Sundries...	2,960.98
		Total Expenditure	¥27,821.91
		„ Balance forward ...	1,648.35
	¥29,470.26		¥29,470.26

The total income of ¥27,568.40 for 1913 works out an average of ¥6.805 per church member in full communion.

APPENDIX VII

CONSTITUTION AND BY-LAWS FEDERAL COUNCIL

CONSTITUTION

Art. 1. Name:—The name of this body shall be the Federal Council of Protestant Evangelical Missions in Korea.

Art. 2. Object:—The object of this Federal Council shall be:

Sec. 1.—The prosecution of work which can better be done in union than in separation.

Sec. 2.—To express the fellowship and catholic unity of the Christian Church in Korea.

Sec. 3.—To bring the constituent bodies into united service for Christ.

Sec. 4.—To secure large combined influence in all matters affecting the moral and social conditions of the people.

Art. 3. Powers:—Sec. 1.—The Federal Council shall have advisory powers and such powers as may be delegated to it by the various Missions.

Sec. 2.—With regard to such matters as may be referred to it by the various Missions in proper form, no decision of the Council shall be binding upon, or interfere with the autonomy of the Missions as regards the standing of individual missionaries, their Mission methods, the application of Mission funds, and the instructions and regulations of the home boards, or home assemblies and conferences under whose direction the various Missions work.

Sec. 3.—It has no authority to draw up a common creed or form of government or worship or in any way to limit the full autonomy of the Christian bodies adhering to it.

Art. 4. Membership:—Sec. 1. The bodies constituting the General Council, viz., Missions of the Presbyterian Church U.S.A., Presbyterian Church U.S., Methodist Episcopal Church, Methodist Episcopal Church, South, Australian Presbyterian Church, Canadian Presbyterian Church, each Bible Society working in Korea, and the British Evangelistic Mission, shall be entitled to representation on the Federal Council.

Sec. 2.—Other Protestant Evangelical bodies may be admitted into membership of the Federal Council on their request if approved by ⅔ vote of the members voting at a session of this Federal Council.

Sec. 3.—The Council shall have power, if it think fit, to elect from outside its membership its Treasurer, Business Manager, Statistician, and Editors of Papers, and those thus elected shall have the right of membership ex-officio in the Council.

Sec. 4.—All bodies belonging to the Federal Council shall be entitled to a representation not exceeding $\frac{1}{5}$ of its total missionary body, including wives of missionaries, providing that each body shall be entitled to at least one delegate.

Art. 5.—This Federal Council shall meet annually at place and time agreed upon. The members present shall constitute a quorum.

Art. 6.—Its officers shall be chairman, vice-chairman, secretary, treasurer and statistician, who shall be elected for a term of one year, excepting the secretary who shall be elected for a term of three years.

Art. 7.—The expenses of the Council shall be met by a pro rata assessment on the bodies composing the Council according to the membership of each.

Art. 8.—Sec. 1. There shall be an Executive Committee consisting of one member from each of the various Missions entitled to at least two delegates to the Council. Those serving on the Committee shall be appointed by the various Missions.

Sec. 2.—This Executive Committee shall have power to arrange for all meetings and to execute plans agreed upon by the Council; and also to recommend ad interim concerning any question of comity or other matters pertaining to the work of the Federal Council which shall be submitted to it by any Mission. Such recommendations shall be communicated to the Missions concerned for their consideration.

Art. 9.—Amendments:—Notice of amendment or amendments to this constitution shall be given in writing at an Annual Meeting and the Federal Council shall not consider the proposed amendment or amendments before the following Annual Meeting. A $\frac{2}{3}$ vote of the members present at an Annual Meeting shall be necessary to amend the constitution.

RULES AND BY-LAWS

1.—The day preceding the date set for the Council shall be appointed for the final meeting of the various Committees of the Council.

2.—Each Committee shall elect its own Chairman and report to the Secretary of the Council before adjournment in order that the names may be printed in the Minutes.

3.—Each Committee shall submit its report type-written in duplicate.

4.—Officers and Committee-men not returned as delegates by the various bodies shall be ex-officio members of the Council without vote until their term expires or their successors are elected.

5.—Vacancies ad interim on standing committees shall be filled temporarily by the Chairman of the Council.

APPENDIX VIII

OFFICERS OF THE FEDERAL COUNCIL, 1913-14

Chairman ... ...W. G. Cram.
Vice-Chairman ... ...F. G. Brockman.
Secretary ... ...J. F. Preston.
Treasurer ... ...S. A. Beck.
Statistician ... ...F. K. Gamble.

COMMITTEES

Executive.—O. R. Avison, G. Engel, W. C. Swearer, W. D. Reynolds, A. R. Ross, R. A. Hardie.

Arrangements.—E. H. Miller, C. S. Deming, Hugh Miller.

Rules and By-Laws.
1914. Wm. C. Kerr, M. B. Stokes.
1915. N. MacKenzie, J. F. Preston.
1916. W. D. Reynolds, E. H. Miller, Chairman.

Union Hymn Book.
G. Engel, Chm.
W. F. Bull
A. Pieters
A. F. Robb
} Representing Presbyterian Council.
W. C. Swearer
J. D. Van Buskirk
} Representing M. E. Mission.
W. T. Reid, representing Southern Meth. Mission

Legal.
1914. D. A. Bunker, L. B. Tate.
1915. W. R. Foote, D. M. Lyall.
1916. H. G. Underwood, S. A. Moffett.

Sunday School.—B. W. Billings, Chairman, J. K. S. Kim, Vice-Chairman, Chung Tuk Saing, Recording Sec'y., R. A. Hardie, J. G. Holdcroft, Gen'l Sec'y., W. A. Noble, J. F. L. Macrea, D. M. McRae, Choi Pyeng Hyen, Sin Kong Suk, Kim Sun Du, Lim Chong Sun, W. G. Cram.

Language School.—Messrs. Gale, Reynolds, Bernheisel, Becker, Hardie.

Fraternal Delegates to Tokyo.—S. A. Moffett, W. A. Noble.

Business Manager of Publications.—Gerald Bonwick.

Editor of Korea Mission Field.—A. F. DeCamp.

Editor of Sunday School Literature.—J. S. Gale.

Editor of Prayer Calendar.—Gerald Bonwick.

Associate Editor CHRISTIAN MOVEMENT,—W. G. Cram.

APPENDIX IX

PARTIAL LIST OF BOOKS ON KOREA

Fifteen Years among the Topknots	Underwood, Mrs. H. G.
With Tommy Tompkins	" "
The Call of Korea	Underwood, H. G.
A Modern Pioneer	Griffis, Rev. W. T.
Corea	" "
The Unmannerly Tiger	" "
Corea the Hermit Nation	" "
The Vanguard	Gale, Rev. J. S.
Korean Sketches	"
Every-day Life in Korea	Gifford
Village Life in Korea	Moose
Life of Mgnr. Bernent (translated)	L. Abbe Pichon
Korea, from its Capital	Gilmore
Quaint Korea	Miln
Things Korean	Allen
Korean Tales	"
The Tragedy of Korea	Mackenzie
Korea and Her Neighbours, (2 vols)	Mrs. Bishop
Koreans at Home	Taylor
Korea: Fact and Fancy	Allen
A Forbidden Land	Oppert
Manchuria and Korea	Wingham
The Passing of Korea	Hulbert
Chosen	Lowell, Percival
Korea and the White Mountain	Cavendish
Korean Games	Culin
Corea: Its History, Manners and Customs.	Ross
The Story of Korea	Longford
Korea	Hamilton
Corea	Landor, S.
Life in Corea	Carles
History of Korea (2 vols.)	Hulbert
The Voyage of the Alceste	McLeod
An Account of the Shipwreck of a Dutch Vessel (Translated from French)	
Corean Treaties	
Report of Currency Adjustment in Corea ...	
Ewa	Noble, Rev. W. A.
Kim Su Bang	Wagner
The Happiest Girl in Korea	Guthapfel

Pokjamie	Wagner
Uncle Mac.	Perry
The Man in Grey	,,
Chilgoopie	,,
William Jas. Hall	Mrs. Hall
Transactions, Royal Asiatic Society	

JAPAN MISSIONARY DIRECTORY
June, 1914

All communications concerning the Directory should be addressed to the Editor of Directory, 75 Bluff, Yokohama, Japan

LIST OF MISSION BOARDS

With names of Secretaries on the field

JAPAN

1.— A.B.F.M.S.—American Baptist Foreign Mission Society, C. H. Ross.

2.—A. B. C.—American Board of Commissioners for Foreign Missions, Otis Cary.

3.— A. C. C.—American Christian Convention, E. K. McCord.

4.— A. E. C.—Episcopal Church, U.S.A.
North Tokyo Diocese, Bishop McKim.
Tokyo Diocese, Bishop Tucker.

5.— B. S. —Bible Societies.
(A. B. S.) —American Bible Society, James Cuthbertson.
(B. B. S.) {—British and Foreign Bible Society / —National Bible Society, Scotland} F. Parrott.

6.— C. C. —Churches of Christ (Disciples), C. F. McCall.

7.— C. of E. —Church of England.

8,— C. of E. C.—Missionary Society of Church of England, Canada, Bishop H. J. Hamilton.

9.— C. M. A. —Christian and Missionary Alliance, A. E. Lucas.

10.— C. M. S. —Church Missionary Society.
Hokkaido Mission, D.M. Lang.
Central Japan Mission, Bishop H. J. Hamilton.
Kyushu Mission, J. Hind.

11.— E. A. —Evangelical Association, Paul S. Mayer.

12.— F. M. —Free Methodist Church, Miss Minnie K. Hessler.

13.—G. E. P. M.—General Evangelical Protestant Missionary Society, (German and Swiss), E. Schroeder.

14.— H. F. —Hepzibah Faith Mission, F. L. Smelser.

15.— Ind. —Independent of Mission Boards.

16.— J. E. B. —Japan Evangelistic Band, Paget Wilkes.

17.— J. B. T. S. —Japan Book and Tract Society, Geo. Braithwaite.

18.— Luth. (A.) —Evangelical Lutheran Mission, including (1) Evangelical Lutheran Church, United Synod, South (U.S.A.); (2) United Danish Evangelical Lutheran Church of America; (3) General Council (U.S.A.), F. D. Smith.

(B.) —Finnish Lutheran Gospel Association of Finland, D. Minkkinen.

19.— M. C. C. —Methodist Church of Canada, D. R. McKenzie.

20.— M. E. C. —Methodist Episcopal Church, East Japan Mission, G. F. Draper. West Japan Mission. F. N. Scott.

21.— M. E. S. —Methodist Episcopal Church, South, W. K. Matthew.

22.— M. P. —Methodist Protestant Church, E. I. Obee.

23.— N. C. —Nazarene Church, Miss C. G. Snider.

24.— N. K. K. —Nippon Kirisuto Kyokwai; (P.M. P.M.S., R.A.C., R.C.F.S., W.U.M.) K. Mori.

25.— N. M. K. —Nihon Methodist Kyokwai (M.C.C., M.E.C., M.S.S.) Bishop Hiraiwa.

26.— N. S. K. —Nippon Seikokwai (C. of E., A.C.).

27.— O. M. —Omi Mission, W. M. Vories.

28.— O. M. S. —Oriental Missionary Society, E. A. Kilbourne.

29.— P. M. —Presbyterian Church in the United States of America. J. E. Detweiler.

30.— P. M. S. —Presbyterian Church, U.S.A., South, C. A. Logan.

31.— R. C. —Roman Catholic Church, F. Evrard.

32.— R. C. A. —Reformed Churches in America, (Dutch).
North Japan Mission, L. J. Shafer.
South Japan Mission, Albertus Pieters.

33.— R.C.U.S. —Reformed Church in the U.S., (German) J. P. Moore, D.D.

34.— R. O. C. —Russian Orthodox Church, (Greek) Bishop Sergie.

35.— S. A. —Salvation Army, J. W. Beaumont.

36.— S. B. C. —Southern Baptist Convention, C. T. Willingham.

37.— S. D. A. —Seventh Day Adventists.

38.— S. F. —Society of Friends, Miss Alice G. Lewis.

39.— S. J. A. —Scandinavian Japan Alliance, Joel Anderson.

40.— S. P. G. —Society for the Propagation of the Gospel, So. Tokyo, A. F. King.

41.— U. B. C. —United Brethren in Christ, J. Cosand.

42.—Unit. Unitarian Mission, Clay McCauley.

43.—Univ. Universalist Mission, Miss M. A. Hathaway.

44.— W. U. M. —Woman's Union Mission, Miss Florence Wells.

45.— Y.M.C.A. —Young Men's Christian Association, (American International Committee), G. M. Fisher.

46.—Y.M.C.A.T.—Young Men's Christian Association Teachers.

47. – YW.C.A. —Young Women's Christian Association (World's Committee) Miss Gwendolyn R. Watney.

FORMOSA

48.— C. P. —Canadian Presbyterian, Duncan MacLeod.

49.— E. P. —English Presbyterian, D. Ferguson.

ALPHABETICAL LIST

A

Acock, Miss Amy A., 1905, A.B.F.M.S., 2 Nakajima Cho, Sendai.
Adair, Miss Lily, 1913, C.P., Taihoku, Formosa.
Adams, Miss Alice P., 1891, A.B.C., (*absent*).
Adams, Mr. Frank C., 1913, Y.M.C.A.T., Hagi, Yamaguchi Ken.
Ague, Miss Pearl E., 1902, C.M.A., 22 Shimonaka, Hiroshima.
Alcorn, Miss E.H., 1896, M.C.C., Kofu, Yamanashi Ken.
Aldrich, Miss Martha, 1888, A.E.C., Bishamon cho, Tonodan, Imadagawa, Kyoto.
Alexander, Miss Bessie, 1899, M.E.C., 9 Naka Kawarage cho, Hirosaki.
Alexander, Rev. R.P., & W., 1893, M.E.C., 2 Aoyama Gakuin, Tokyo, (F.C. Tokyo 13,801)
Alexander, Miss Sallie, 1894, P.M., (*absent*), c/o 156 Fifth Ave. New York, U.S.A.
Allchin, Rev. Geo., & W., 1882, A.B.C., 31 Kawaguchi Cho, Osaka.
Allen, Miss A.W., 1905, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Alling, Miss H.S., 1887, M.E.C., (*absent*), 917, Lafayette Park Way, Chicago, Ill., U.S.A.
Alvares, Prefet Apostolique, R.C., Tokushima.
Alward, Miss Clara, 1907, W.U.M., 212 Bluff, Yokohama, (*absent*).
Ambler, Rev. J.C., (& W. *absent*), 1889, A.E.C., 33 Niokoji, Morioka.
Anchen, L'Abbé P., 1903, R.C., Hakodate.
Anderson, Mr. Alfonso, & W., 1913, S.D.A., 293 Sanya, Yoyogi, Tokyo Fu.
Anderson, Ensign Antonia, 1913, S.A., 11 Honmura Cho, Ushigome, Tokyo.
Anderson, Miss H., 1891, S.J.A., (*absent*), Albert City, Iowa, U.S.A.
Anderson, Rev. Joel & W., 1900, S.J.A., 920 Nakano, Tokyo Fu.
Andrews, Rev. E.L., C. of E., Abashiri, Hokkaido.
Andrews, Mr. John B., 1912, Y.M.C.A., 22 Gochome, Fujimi Cho, Kojimachi, Tokyo.
Andrews, Mr. K.L., 1913, Y.M C.A.T., 22 Kawaguchi Cho, Osaka.
Andrews, Rev. R.W., and W., 1899, A.E.C., Maebashi.
Andrews, Rt. Rev. Bishop W., D.D., & W., C.M.S. 43 Yachigashira Machi, Hakodate.
Andrieu, L'Abbé, 1911, R.C., Tokyo.
Archer, Miss A.L., 1899, C. of E.C., Ichinomiya, Aichi Ken.
Armbruster, Miss Rose T., 1903, C.C., Akita.
Armstrong, Miss M.E., 1903, M.C.C., 274 Sogawa, Toyama, Etchu.
Armstrong, Rev. R.C. & W., 1903, M.C.C., Kwansei Gakuin, Kobe.
Asbury, Miss Jessie J., 1901, C.C., (*absent*).
Ashbaugh, Miss A.M., 1908, M.E.C., (*absent*), Mt. Vernon, O., U.S.A.
Ashmore, Mrs. Wm., 1873, A.B.F.M.S. 211 Bluff, Yokohama.

Atchinson, Rev. R., & W., 1905, Ind. (*absent*), c/o A. W. Roffe, 274 Bathurst St., Toronto, Can.
Atkinson, Miss Anna P., 1882, M.E.C., Seiryu Jo Gakko, Chikusa Machi, Nagoya.
Atkinson, Miss M.J., 1899, P.M.S., Takamatsu, Shikoku.
Auger, Rev., 1908, R.C., Sendai.
Aurell, Rev. K.E., & W., 1899, O.M.S. Yodobashimachi, Kashiwagi, Tokyo Fu.
Aurientis, L'Abbé P., 1878, R.C., Kyoto.
Austen, Rev. W.T., & W., 1873, S.M., Sunnyside, 60c, Bluff, Yokohama.
Axling, Rev. William, and W., 1901, A.B.F.M.S., 10 Rokuchome, Fujimi Cho, Kojimachi, Tokyo.
Ayres, Rev. J.B., & W., 1888, P.M., Maruyama Cho, Shimonoseki (F.C. Osaka 21, 950).

B

Babcock, Miss B.R., 1897, A.E.C., Koriyama.
Bacon, Miss Mabel, 1909, A.E.C., (*absent*),
Baker, Miss Mary C., 1913, Y.W.C.A., 12 Sanchome, Tamachi, Ushigome, Tokyo.
Baldwin, Rev. J.M., & W., 1899, C. of E.C., Higashi Kataha Cho, Nagoya, (*absent*).
Balette, L'Abbé Justin, 1877, R.C., Tokyo.
Ballagh, Mr. J.C. (& W., *absent*), 1875, P.M., Meiji Gakuin, Tokyo.
Ballagh, Rev. J.H., D.D., 186', R.C.A., 48c Bluff, Yokohama.
Ballard, Miss S., 1892, S.P.G., care of S.P.G. House, Tufton St., London.
Band, Rev. E., 1912, E.P., Tainan, Formosa.
Bangs, Miss Louise, 1911, M.E.C., Kwassui Jo Gakko, Nagasaki.
Barclay, Rev. T., E.P., 1875, Tainan, Formosa.
Barnett, Miss Margaret, 1888, E.P., Tainan, Formosa.
Barrows, Miss M.J., 1876, A.B.C., 59 Rokuchome, Nakayamate Dori, Kobe.
Batchelor, Ven. Archdeacon, J., D.D., F.R.G.S., & W., 1879, C.M.S. 1 Kita San Jo, Nishi Shichichome, Sapporo.
Bates, Rev. C.J.L., & W., 1902, M.C.C., Kwansei Gakuin, Kobe.
Bates, Miss R.C., 1909, A.B.C., 52 Niban Cho, Matsuyama.
Baucus, Miss Georgiana, 1890, M.E.C., 37 Bluff, Yokohama.
Bauernfeind, Miss Susan M., 1900, E.A., 84 Sasugaya Cho, Koishikawa, Tokyo.
Beam, Mr. Kenneth S. & W., Y.M.C.A.T., Iwakuni, Suwo, (*absent*).
Beath, Mr. S. S., 1913, Y.M.C.A.T., 31 Kawaguchi Cho, Osaka.
Beatty, Miss Rose, 1907, M.C.C., (*absent*), Parry Sound, Ontario, Canada.
Beaumont, Major John W., & W., 1909, S.A., 618 Shimo Shibuya, Toyotama Gori, Tokyo Fu.
Beecher, Mr. John, Y.M.C.A.T., 718 Noda, Yamaguchi.
Bennett, Rev. H.J., & W., 1901, A.B.C., Higashi Cho, Tottori.
Bennett, Miss Nellie, 1910, M.E.S., 35 Shichome, Nakayamate Dori, Kobe.
Benninghoff, Rev. H. B., and W., 1907, A.B.F.M.S., (*absent*), 908 W. Walnut St., Kokomo, Ind., U.S.A.
Benson, Mr. H.F., & W., 1909, S.D.A., Matsuyama.
Bergstrom, Rev. F.O.C., & W., 1893, S.J.A., (*absent*).

Berlioz, Rt. Rev. Bishop, 1875, R.C., Sendai.
Berner, Miss Natalia, 1912, E.A., 84 Sasugaya Cho, Koishikawa, Tokyo.
Bernsten, Lieut. Bror, 1913, S.A., 11 Honmura Cho, Ushigome, Tokyo.
Berry, Rev. Arthur D, 1902, M.E.C., 9 Aoyama Gakuin, Tokyo.
Bertrand, L'Abbé Fr., 1890, R.C, Kokura.
Bertrand, L'Abbé J., 1890, R.C., Leper Hospital, Fujioka Mura, Kōyama, Gotemba, Shizuoka Ken.
Beuve, L'Abbé J., R. C, Kofu, (*absent*).
Biannic, L'Abbé Jean, 1897, R.C., Sambongi Machi, Aomori Ken.
Bickel, Capt. Luke W., and W., 1898, A.B.F.M.S, 120 Goken Yashiki, Himeji.
Bickers, Miss, S.P.G., 337 Okuhirano Mura, Kobe.
Bickersteth, Mrs. Edw., 1890, S.P.G., 3 Yarai Cho, Ushigome Ku, Tokyo.
Bigelow, Miss Florence J., 1907, P.M., Shimo Tatekoji, Yamaguchi.
Bigelow, Miss G.S., 1886, P.M., Shimo Tatekoji, Yamaguchi.
Billing, L'Abbé L, 1895, R.C., Numazu, (*absent*).
Binford, Mr. Gurney, 1893, & W., 1899, S.F., 26 Bizen Machi, Mito.
Bird, Miss F., M.C.C., 12 Agata Machi, Nagano.
Birraux, L'Abbé J., 1890, R.C., Tsu, Ise.
Bishop, Rev. Charles, & W., 1876, M.E.C., 2 Aoyama Gakuin, Tokyo.
Blackmore, Miss I.S., 1889, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Bliss, Dr. T., & W., 1909, A.E.C., (*absent*).
Boehrer, L'Abbé J.F., R.C., Fukuoka.
Bois, L'Abbé F.L.J., R.C., Nagasaki.
Bois, Rev. J.F., 1900, R.C., Hibosashi Mura, Hirado, Nagasaki Ken.
Bonnell, Miss Maud, 1899, M.E.S., 35 Shichome, Nakayamate Dori, Kobe.
Bonnet, Rev. F., 1893, R.C., Oshima, Kagoshima Ken.
Booth, Rev. E.S., & W., 1879, R.C.A., 178 Bluff, Yokohama.
Bosanquet, Miss A.C., 1892, C.M.S., (*absent*), c/o C.M.S., Salisbury Sq., London, E.C.
Bosanbuet, Miss N.M, 1908, S.P.G., 337 Okuhirano Mura, Kobe.
Bouige, Rev. L.H., 1894, R.C., Oshima, Kagoshima Ken.
Bouldin, Rev G.W., & W., 1906, S.B.C., c/o Baptist Shingakko, Koishikawa, Tokyo.
Boulton, Miss E.B., 1883, C.M.S., Osaka.
Bousquet, L'Abbé M.J., R.C., Osaka.
Boutflower, Rt. Rev. C.H., D.D., (Bishop Cecil), 1909, S.P.G., 11 Sakae Cho, Shiba, Tokyo.
Boutflower, Miss M.M., 1909, S.P.G., 11 Sakae Cho, Shiba, Tokyo.
Bowles, Mr. Gilbert, 1901, & W., 1893, S.F., 30 Koun Machi, Mita, Shiba, Tokyo.
Bowman, Miss N.F.J., 1907, C. of E.C., Arigasaki, Matsumoto.
Boyd, Miss, S.P.G., 16 Hirakawa Cho, Rokuchomo, Kojimachi, Tokyo.
Boyd, Miss L.H., 1902, A.E.C., (*absent*), c/o Church Missions House, 281 Fourth Ave., New York, U.S.A.
Bradshaw, Miss A.H., 1889, A.B.C., 6 Minami Rokken cho, Sendai.
Braithwaite Mr. Geo. & W., 1886, J.B.T.S., 5 Hikawa Cho, Akasaka, Tokyo.
Brand, Mr. Herbert G. & W., 22 Naka Rokuban Cho, Kojimachi, Tokyo.
Brand, Rev. J.C., 1890, A.B.F.M.S., 2 Kotohira Cho, Shiba, Tokyo.
Brenguier, Rev. L., 1894, R.C., Hitoyoshi, Kumamoto Ken.

Breton, Rev. M.J., 1899, R.C., Kuroshima, Nagasaki Ken.
Brick, Miss Ollie A., 1911, R.C.U.S., Miyagi Jo Gakko, Sendai.
Briggs, Rev. F.C., and W., 1895, A.B.F.M.S., 120 Goken Yashiki, Himeji. (F.C., Osaka 16,722)
Bristowe, Miss L.M., 1889, A.E.C., Aomori.
Brokaw, Rev. H., & W., 1896, P.M., Inari Cho, Kure. (F.C., Osaka 19,197)
Brown, Rev. C.L., D.D., & W., 1898, Luth., 388 Shin Yashiki, Kumamoto.
Brown, Mr. F.H., & W., 1913, Y.M.C.A., 22 Gochome, Fujimi Cho, Kojimachi, Tokyo.
Brown, Miss Winnifred, 1913, C.C., 354 Nakazato, Takinogawa Mura, Tokyo Fu.
Bryan, Rev. A.V., 1882, & W., 1887, P.M., Port Arthur, Manchuria.
Bryant, Miss E.M., 1896, C. of E., (*absent*), c/o C.M.S., Salisbury Sq., London, E.C.
Buchanan, Rev. W.C., (& W., *absent*), 1891, P.M.S., 64 Shirakabe Cho, Itchome, Nagoya.
Buchanan, Rev. W.McS., D.D., & W., 1895, P.M.S., Kobe Shingakko, Kumauchi, Kobe.
Bull, Rev. Earl R., & W., 1911, M.E.C., 9 Aoyama Gakuin, Akasaka, Tokyo.
Bull, Miss Leila, 1888, A.E.C., 6 Kawaguchi Cho, Osaka.
Bullen, Rev. W.B., and W., 1904, A.B.F.M.S., (*absent*).
Buncombe, Rev. W.P., (& W. *absent*), 1888, C.M.S., 52a Tsukiji, Tokyo.
Burden, Rev. W.D., & W., 1898, S.D.A., 846 Sendagaya, Toyotama Gun, Tokyo Fu.
Butler, Miss A.E., 1885, E.P., Shoka, Formosa.
Buxbaum, Mr. Chas. H. & W., Ind., 48 Naka no Maru, 3 Yarai Cho, Ushigome, Tokyo.
Buxton, Rev. B.F., & W., J.E.B., "The Firs," Shinomiya, Kobe.
Buxton, Mr. Murray B., 1913, Kobe.
Buys, Miss Jennie, 1909, R.C.A., (*absent*), 53 Packard St., Grand Rapids, Mich., U.S.A.
Buzzell, Miss A.S., 1892, A.B.F.M.S., 2 Nakajima Cho, Sendai.

C

Cadilhac, L'Abbé H., 1882, R.C., 13 Matsugamine, Utsunomiya.
Callahan, Rev. W.J., & W., 1891, M.E.S., Beppu, Oita Ken, (F.C., Fukuoka 3,575)
Caloin, Rev. E., 1897, R.C., Kofu, Yamanashi Ken.
Campbell, Miss Edith, 1909, M.C.C., Kofu, Yamanashi Ken.
Campbell, Rev. Wm. & W., 1871, E.P., Tainan, Formosa.
Carlsen, Miss V.D., 1909, A.E.C., (*absent*).
Carlson, Rev. C.E., & W., S.J.A., 920 Nakano, Tokyo Fu.
Carlyle, Miss E.A., C.M.S., 1 Hitotsugi Cho, Aka-saka, Tokyo.
Carpenter, Miss M.M., 1895, A.B.F.M.S., 10 Fukuro Machi, Surugadai, Tokyo.
Cary, Rev. Otis, D.D., & W., 1878, A.B.C., Karasumaru Dori, Ichijo sagaru, Kyoto.
Castanier, L'Abbé B., 1899, R.C., Osaka.
Cavaignac, L'Abbé Ed., 1901, R.C., Kagoshima.
Cecil, Bishop, S.P.G., 11 Sakae Cho, Shiba, Tokyo.

Cesca, Rev. Father, R.C., Niigata.
Cesselin, L'Abbé C., 1907, R.C., Kisennuma Machi, Miyagi Ken.
Cesselin, L'Abbé G., 1894, R.C., Kita Fukashi, Matsumoto, Shinshu.
Cettour, L'Abbé J., 1895, R.C., Yamaguchi.
Chabagno, L'Abbé J., 1906, R.C., 9 Wakaba Cho, Yokohama.
Chambon, L'Abbé J.A., 1900, R.C., Hakodate.
Chandler, Miss A.B., 1899, Ind., Asahigawa.
Chapdelaine, Rev. A., 1896, R.C., (*absent*).
Chapin, Mr. L.G., 1910, O.M., (*absent*).
Chapman, Rev. G., (& W., *absent*), 1884. C.M.S., 4 Kawaguchi Cho, Osaka. (F.C., Osaka 14,556).
Chapman, Rev. J.J., & W., 1899, A.E.C., Nara.
Chappell, Rev. B., D.D., 1890, M.E.C, 1 Aoyama Gakuin, Aoyama, Tokyo.
Chappell, Miss Constance S., M.C.C., Aoyama Gakuin, Aoyama, Tokyo.
Chappell, Rev. J., & W., 1895, A.E.C., Naka Machi, Mito.
Chappell, Miss Mary H., 1912, M.E.C., 1 Aoyama Gakuin, Aoyama, Tokyo.
Charron, L'Abbé T., 1891, R.C., Himeji.
Chatron, Rt. Rev. Bishop J., 1873, R.C., Osaka.
Cherel, Rev. J.M., 1892, R.C., Sarugaku Cho, Kanda, Tokyo.
Cholmondeley, Rev. L.B, 1887, S.P.G., 25 Iwato Cho, Ushigome, Tokyo.
Clagett, Miss M.A., 1887, A.B.F.M.S, 30-a Tsukiji, Tokyo.
Clark, Rev. C.A., & W., 1887, A.B.C., (*absent*).
Clark, Mr. Chas, 1912, O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
Clarke, Rev. W.H., & W., 1899, S.B.C., c/o S.B.C, Foreign Mission Board, Richmond, Va., U.S.A.
Clawson, Miss Bertha, 1898, C.C., Joshi Sei Gakuin, Takinogawa, Tokyo Fu-ka.
Clazie, Miss Mabel, C.P., Tamsui, Formosa.
Clelaud, Mr. Gail, & W., 1911, Ind, Sapporo.
Clemens, Mr. M.L., & W., 1911, Y.M.C.A.T., Kagoshima,
Clement, L'Abbé, 1913, R.C., Otemachi, Shizuoka.
Coates, Miss A.L., 1895, M.P., 10 Motoshiro Cho, Hamamatsu.
Coates, Rev. H.H., & W., 1890, M.C.C., Aoyama Gakuin, Aoyama, Tokyo.
Cobb, Rev. E.S., & W., 1904, A.B.C., Karasumaru Dori, Imadegawa agaru, Kyoto.
Cockram, Miss M.C., 1893, C.M.S., Kagoshima.
Coe, Miss Estelle, 1911, A.B.C., Kobe College, 60 Shichome, Yamamoto Dori, Kobe.
Colborne, W.W., M.D., & W., 1897, Independent, Hojo, Boshu.
Colby, Miss A.M., 1879, A.B.C., 18 Hamadera Koen, Osaka Fu.
Coleman, Mr. H.E., & W., 1907, S.F., (*absent*)
Coles, Miss A.M., 1910, J.E.B., Matsuye.
Collins, Mr. Harrison, 1913, Y.M.C.A.T., Keiryu Bashi Higashi, Kyoto.
Combaz, Rt. Rev. J.C., 1889, R.C., Nagasaki.
Connell, Miss Hannah, 1905, C.P., Tamsui, Formosa.
Connolly, Rev. W.G., & W., 1907, M.C.C., (*absent*), Watford, Ont., Canada.
Converse, Miss C.A., 1889, A.B.F.M.S., 3131 Kanagawa Machi, Yokohama.

Cook, Rev. H.H , & W., 1902, R.C.U.S., Chitose-en, Shinchiku, Yamagata.
Cook, Miss M.M., 1905 M.E S., Hiroshima Girls' School, Hiro-hima.
Cooke, Rev. A.W., & W,, 1899, A.E.C., Ikebukuro, Tokyo Fu.
Cooke, Miss M.S , 1913, C. of E.C., Shirakabe Cho, Nagoya.
Cooper, Rev. S.E , (& W. *absent*), 1906, F.M , 80 Kyo Machi, Kobe.
Corgier, L'Abbé F., 1897, R.C., Wakamatsu.
Cornier, L'Abbé A., 1900, R C , Otaru.
Cornish, Miss Etta, 1909, S.D.A., 30 Oiwake Cho, Hongo, Tokyo.
Cornwall-Leigh, Miss M.H , C. of E , 2121 Minami Ota Machi, Yokohama.
Correll, Miss Ethel, 1908, A.E.C., Akita.
Correll, Rev. I.H., D.D., & W., 1872, A E C., 211 Atago Cho, Tsu, Ise.
Cosand, Rev. Joseph & W , 1885, U.B C , 1929 Shimo Shibuya, Tokyo Fu.
Cotrel, L'Abbé, 1902, R.C., Nakatsu, Oita Ken.
Couch, Miss S.M. 1892, R.C.A., Sturges Seminary, Nagasaki.
Courtice, Miss Sybil, 1910, M.C.C., (*absent*) Clinton, Ont., Canada.
Cowman, Rev. C.E., & W., 1901, O.M.S., Kashiwagi, Yodobashimachi, Tokyo Fu.
Cox, Miss A.M., 1900, C.M.S., Ashiya, Muro Muka Gun, Hyogo Ken.
Cozad, Miss Gertrude, 1888, A.B.C., 59 Rokuchome, Naka Yamate Dori, Kobe.
Cragg, Rev. W.J M., & W , 1911, M C C., 59 Ikuta Cho, Kobe.
C aig, Miss M., 1903, M.C.C., 8 Toriizaka, Azabu, Tokyo.
Cribb, Miss E.R., J E.B., 37 Denbo Cho, Kita Nichome, Nishinari Gun, Osaka Fu.
Crombie, Miss E., M.C.C., Eiwa Jo Gakko, Shizuoka.
Cronise, Miss E., 1913, M.P., 244-b Bluff, Yokohama.
Crosby, Miss Amy R., 1913, A.B.F.M.S., 101 Hara Machi, Koishikawa, Tokyo.
Crosby, Miss J.N., 1871, W.U.M., 212 Bluff, Yokohama.
Cumming, Rev. C.K., & W., 1889, P.M.S., Toyohashi.
Cunningham, Rev. W.D., & W., Ind., 6 Naka Cho, Yotsuya, Tokyo.
Curd, Miss Lillian, 1912, P.M.S., 172 Terashima Machi, Tokushima.
Curtis, Miss Edith, 1912, A.B.C., Niigata.
Curtis, Rev. F.S., & W., 1887, P.M., Taiden, Korea.
Curtis, Rev. W.L., A.B.C., Gakko Cho, Nichome, Niigata.
Cuthbert, Rev. W.J., & W., 1902, A.E.C., Maruta Machi, Hiromichi Kado, Kyoto.
Cuthbertson, Mr. James & W., 1905, J.E.B., 9 Fukuro Machi, Kanda, Tokyo.

D

Dalidert, L'Abbé Desiré, 1884, R.C., Yamagata.
Damson, Mr. W.J., 1906, S.M., Nagasaki.
Daniel, Miss N. Margaret, 1898, M.E.C., *absent*: Traer, Iowa, U.S.A.
Danielson, Miss Mary, 1902, A B.F.M.S., 11 Kami Dori, Shichome, Minami Horie, Nishi Ku, Osaka.
Daridon, Rev. H., 1886, R.C., Tottori.
Daughaday, Miss M.A., 1883, A.B.C., Kita Sanjo, Higashi Shichome, Sapporo.
Davey, Rev. P.A., & W., 1899, C.C., 72 Myogadani Machi, Koishikawa, Tokyo.

Davis, Mrs. J.D., 1883, A.B.C., 60 Yamamoto Dori, Shichome, Kobe.
Davis, Mr. J. Merle, & W., 1905 Y.M.C.A., 22 Fujimi Cho, Gochome, Kojimachi Tokyo.
Davis, Rev. W.A., (& W., *absent*), 1891, M.E.S., Sosui Hama, Hiromichi no Nishi, Kyoto. (F.C. Osaka 16,097).
Davison, Rev. C.S., & W., M.E.C., 3 Aoyama Gakuin, Aoyama, Tokyo.
Davison, Rev. J.C., D.D., & W., 1873, M.E.C., 435 Furushinyashiki, Kumamoto.
Dawson, Miss Elizabeth, M.P., 330 Ura Monzen Cho, Nagoya.
Dearing, Rev. J.L., D.D., and W., 1889, A.B.F.M.S., 75 Bluff, Yokohama (F.C., Tokyo 23,264).
Deffrenes, Rev. Jos., 1892, R.C., Sendai.
DeForest, Miss C.B., 1903, A.B.C., Kobe College, Kobe.
DeForest, Mrs. J.H., 1874, A.B.C., 7 Minami Rokken Cho, Sendai.
Delahaye, L'Abbé, 1900, R.C., Maebashi.
Demangelle, Rev. A.H., 1892, R.C., 19 Sekiguchi Daimachi, Koishikawa, Tokyo.
Demaree, Rev. T.W.B., (& W., *absent*), 1889, M.E.S., Matsutama, Iyo.
Demarest, Miss May B., 1912, R.C.A., 178 Bluff, Yokohama.
Denton, Miss Mary F., 1888, A.B.C., Doshisha Jo Gakko, Kyoto.
Deruy, L'Abbé, 1909, R.C., Matsuye.
Detweiler, Rev. J.E., & W., 1910, P.M., Fukui.
De Vinney, Mr. F.A., S.D.A., 291 Sanya, Yoyogi, Toyotama Gun, Tokyo Fu.
DeVinney, Rev. F.H., S.D.A., 291 Sanya Yoyogi, Tokyo.
De Wolfe, Miss H.E., 1904, M.C.C., 75 Hirosaka Dori, Kanazawa.
Dick, Miss Florence E., 1912, R.C.A., 178 Bluff, Yokohama.
Dickerson, Miss Augusta, 1888, M.E.C., Iai Jo Gakko, Hakodate.
Dickinson, Miss Emma E., 1897, M.E.C., 37 Bluff, Yokohama. (F.C. Tokyo 15,403).
Dithridge, Miss H.L., 1910, A.B.F.M.S., 101 Hara Machi, Koishikawa Ku, Tokyo.
Dixon, Miss E.M., 1906, A.E.C., Maebashi.
Dooman, Rev. Isaac, (& W. *absent*) 1887, A.E.C., Wakayama.
Dorsey, Mr. F.L., 1913, Y.M.C.A.T., Higher Commercial School, Kobe.
Dossier, L'Abbé R., 1901, R.C., Morioka.
Dowd, Miss Annie, 1888, P.M.S., 180 Takajo Machi, Kochi.
Dowie, Mr. Kenneth W., 1913, C.P., Tamsui, Formosa.
Dozier, Rev. C.K., & W., 1906, S.B.C., 47 Yohano Cho, Fukuoka.
Drake, D., Esq., Ikebukuro, Tokyo Fu.
Drake, Miss Katherine I., 1909, M.C.C., Ueda, Shinshu.
Draper, Rev. G.F., & W., 1880, M.E.C., 4 Aoyama Gakuin, Aoyama, Tokyo.
Draper, Miss Winifred F., 1912, M.E.C., Higashi Shichome, Kita Ichijo, Sapporo.
Drouart de Lezy, L'Abbé F.L., 1873, R.C., 19 Daimachi, Sekiguchi, Koishikawa, Tokyo.
Drouet, L'Abbé, 1910, R.C., Nagasaki.
Duke, Rev. M.O.M., C.M.S., Ota.
Dunlop, Rev. J.G., D.D., & W., 1887, P.M., (*absent*) c/o Pres. Board Foreign Missions, 156 Fifth Ave., N.Y., U.S.A.
Dunning, Rev. M.D., & W., 1902, A.B.C., Karasumaru Dori, Ichijo agaru, Kyoto.

Durand, Rev. J. E., 1885, R.C, Iwojima, Nagasaki Ken.
Duthu, L'Abbé J. B., 1885, R C, Okayama.
Dyer, Mr A. L, & W., 1905, J.E.B., 58 Goken Yashiki, Himeji.

E

Edmeades, Miss E, 1904, J.E.B., (*absent*), 31 Bankburn Rd., The Brook, Liverpool, Eng.
Elliot, Miss Isabel, 1913, C P, Taihoku, Formosa.
Elliot, Miss M., 40 Yocho Machi, Okubo, Ushigome, Tokyo.
Ellis, Mrs Chas. 1913, P.M.S., 180 Takajo Machi, Kochi.
Ellis, Miss Sarah, 1902, S F., 30 Koun Cho, Mita, Shiba, Tokyo.
Elwin, Rev. W. H, & W., 1907, C M.S., 7 Sasugaya Cho, Koishikawa, Tokyo.
Ensor, Miss E. V, C.M.S., (*absent*).
Erffmeyer, Miss Edna L, 1906, E.A., 15 Nichome, Yojo Dori, Nishi Ku, Osaka.
Erffmeyer, Miss Florence E., 1911, E.A., 15 Nichome, Yojo Dori, Nishi Ku, Osaka.
Erickson, Rev. S. M., & W, 1905, P.M.S., 127 Hamano Cho, Takamatsu.
Erskine, Rev. W. H., & W., 1904, C C, 2395 Minami Kawahori Cho, Minami Ku, Osaka.
Evans, Miss A, 1901, C. of E., (*absent*), Hope Cottage, Llanfallteg, South Wales.
Evans, Rev. Chas. H., & W., 1894, A.E.C., Hodono Naka-cho Akita.
Evans, Miss Elizabeth, 1913, P.M., Kanazawa.
Evans, Miss Sila, 1893, P.M S., Sakawa Machi, Kochi.
Evrard, L'Abbé F., Vicar Gen., 1867, R.C., 44 Bluff, Yokohama.

F

Fage, L'Abbé F., 1883, R.C., Kobe.
Faurie, L'Abbé U., 1873, R.C., (*absent*)
Faust, Rev. A. K., Ph. D., & W., 1909, R.C.U.S., 162 Higashi Sambau Cho, Sendai.
Ferguson, Rev. D., & W., 1899, E P., Tainan, Formosa.
Ferguson, Rev. J. Y., M. D., & W., 1905, C.P., Taihoku, Formosa.
Ferrand, Rev. P. C., 1890, R.C, Taiku, Korea.
Ferrie, Rev. J. B., 1880, R.C., (*absent*).
Finlay, Miss L. Alice, 1905, M.E.C., 224 Yamashita Cho, Kagoshima.
Fisher, Rev. C. H. D., & W., 1882, A.B.F.M.S., 58 Bluff, Yokohama.
Fisher, Mr. Galen M., & W, 1898, Y.M.C.A., 22 Gochome, Fujimi Cho, Kojimachi Ku, Tokyo.
Flaujac, L'Abbé, 1909, R.C., Tsukiji Cathedral, Tokyo.
Foote, Rev. J.A., & W., 1912, A.B.F.M.S, Rokumantai Cho, Tennoji, Osaka.
Forrest, Miss Annie L, 1889, M.P., (*absent*), Littlestown, Adams Co., Pa., U.S.A.
Foss, Rt. Rev. Bishop H. J, D. D., & W., 1876, S.P.G., (*absent*).
Foxley, Rev C. L, & W, 1909, S.P.G., 37 Goken Yashiki, Himeji.
France, Rev. W. F., 1909, S P.G., Numazu.
Francis, Miss R M., C.M.A., Shiobara Hiroshima, Ken.

Francis, Rev. T.R., & W., 1913, C.M.A., 24 Shimo Naka Machi, Hiroshima.
Frank, Rev. J.W., & W., M.E.S., Nakatsu, Buzen.
Freeth, Miss F. M., 1896, C.M.S., (*absent*).
French, Miss R.D., 1910, A.B.F.M.S., 3131 Kanagawa Machi, Yokohama.
Fressenon, L'Abbé M., 1903, R.C., Oshima, Kagoshima Ken.
Fretts, Miss Milicent N., 1911, M.E.C., Higashi Shichome, Kita Ichijo, Sapporo.
Fry, Rev. E.C., & W., 1894, A.C.C., Utsunomiya.
Fryer, Rev. W.O., & W., 1911, M.C.C., 319 Hyakkoku Machi, Kofu, Yamanashi Ken.
Fryklund, Capt. Marie, 1914, S.A., 11 Honmura Cho, Ushigome, Tokyo.
Fugill, Miss E.M., 1893, C.M.S., Yonago, Hoki.
Fullerton, Miss (nurse) 1911, E.P., Tainan, Formosa.
Fulton, Rev. G.W., D.D., & W., 1889, P.M., 22 Kawaguchi Machi, Osaka. (F.C. Osaka 13,828).
Fulton, Miss Jane, 1912, M.E.S., Hiroshima Girls' School, Hiroshima.
Fulton, Rev. S.P., D.D., & W., 1888, P.M.S., 135 Sanchome, Kitano Cho, Kobe.
Fyock, Miss A.M., 1909, A.E.C., (*absent*) c/o 281 Fourth Ave., N.Y., U.S.A.

G

Gaines, Miss N.B., 1887, M.E.S., (*absent*) Leesburg, Fla., U.S.A.
Gale, Rev. W.H., 1912, C. of E.C., Shinta Machi, Matsumoto.
Galgey, Miss L.A., 1899, C.M.S., (*absent*) Ulster Bank House, Omagh, Ireland.
Gardener, Miss F., 1907, C.M.S., (*absent*).
Gardiner, Mr. J.M., & W., 1880, A.E.C., 32 Dote Sanban Cho, Kojimachi, Tokyo.
Gardner, Miss Minnie, 1913, M.E.C., Aoyama Jo Gakuin, Akasaka, Tokyo.
Gargnier, Rev. L.F., 1885, R.C., Sakitsu, Amakusa, Nagasaki Ken.
Garman, Rev. C.P., & W., 1906, A.C.C., (*absent*) 9741 Woodward St., Cleveland, O., U.S.A.
Garner, Miss Virginia, 1905, M.E.S., (*absent*) Stevens, Ark., U.S.A.
Garst, Miss Gretchen, 1912, C.C., Akita.
Garvin, Miss A.E., 1882, P.M., Onomichi.
Gauld, Rev. William, & W., 1892, C.P., Taihoku, Formosa.
Gauntlett, Prof. E.L., & W., Yamaguchi.
Geley, Rev. J.B., 1895, R.C., Wakayama.
Gemmill, Rev. W.C., 1895, S.P.G., 11 Sakae Cho, Shiba, Tokyo.
Gerhard, Miss Mary E., R.C.U.S., 60 Kozenji Dori, Sendai.
Gerhard, Prof. Paul L., & W., 1897, R.C.U.S., 60 Kozenji Dori, Sendai.
German, Miss C.E., 1913, M.C.C., 8 Toriizaka, Azabu, Tokyo.
Gibbons, Miss K.A., 1903, P.M., (*absent*) 902 S. Florence St., Kirksville, Mo., U.S.A.
Gifford, Miss Alice C., 1911, S.F., 30 Koun Machi, Mita, Shiba, Tokyo.
Gillespy, Miss J.C., 1902, C.M.S., 108 Nobori Cho, Kure.
Gillett, Miss E.R., 1896, Ind., 125 Kashiwagi, Yodobashi Machi, Tokyo Fu-ka.
Giraudias, L'Abbé, 1903, R.C., Odawara, Kanagawa Ken.

Gleason, Mr. Geo., & W., 1901, Y.M.C.A., Sumiyoshi, Hyogo Ken.
Glenn, Miss Agnes, 1901, H.F., 105 Take Cho, Koya, Choshi, Shimosa.
Gorbold, Rev. R.P., D.D., 1905, & W., 1892, P.M., Ichijo Dori, Muro Machi, Nishi ye Iru, Kyoto.
Gordon, Mrs. M.L., 1872, A.B.C., Tera Machi Dori, Nashinoki Cho' Kyoto.
Govenlock, Miss Isabel, M.C.C., 8 Toriizaka, Azabu, Tokyo.
Gracy, L'Abbé L., 1897, R.C., Nagasaki.
Grant, Mr. J.P., 1913, Y.M.C.A.T., Kagoshima.
Gray, A.A., M.D., & W., 1913, C.P., Taihoku, Formosa.
Gray, Rev. W.R., (& W., *absent*), 1886, C.M.S., 3324 Hiratsuka Cho, Hiroshima.
Gregson, Miss D., S.P.G., Okayama.
Gressitt, Mr. J.F., & W., 1907, A.B.F.M.S., (*absent*) 2410 Linden Ave., Baltimore, Md., U.S.A.
Grey, Rev. Wm. T., 1905, S.P.G., 11 Sakae Cho, Shiba, Tokyo.
Griffin, Miss A., 1902, C. of E., Konya Cho, Kokura.
Griffiths, Miss Mary B., 1889, M.E.C., (*absent*).
Grinnand, L'Abbé A., 1902, R.C., Kyoto.
Griswold, Miss Fannie E., 1889, A.B.C., 132 Iwagami Mura, Maebashi.
Grover, Mr. Dana I., & W., 1904, A.B.C., Karasumaru Dori, Imadegawa sagaru, Kyoto.
Gulick, Rev. Sidney L., D.D., & W., 1888, A.B.C., (*absent*).
Gundert, Rev. W., & W., 1906, Ind., Muramatsu, Niigata Ken.
Guppy, Miss Florence, 1911, A.B.C., Kobe College Kobe.
Guppy, Miss Mabel, A.E.C., Okazaki Cho, Maruta Machi, Hiromichi Kado, Kyoto.
Gymer, Miss M. H., 1913, J.E.B., Hamada.

H

Haden, Rev. T. H., & W., 1895, M.E.S., Kwansei Gakuin, Kobe.
Hager, Rev. S. E., & W., M.E.S., 2 of 135, Shichome, Kitano Cho, Kobe.
Hagin, Rev. F. E., (& W., *absent*) 1900, C.C., 65 Miyashita Cho, Koishikawa, Tokyo.
Hail, Rev. A. D., D.D., 1878, P.M., 33 Kawaguchi Cho, Osaka.
Hail, Rev. J. B., D.D., 1877, P.M., Wakayama.
Hail, Mrs. J. E., 1900, P.M., Tsu, Ise.
Halbout, Rev. A. 1888, R.C., Akaogi Mura. Oshima, Kagoshima Ken.
Haller, Miss Cora E., 1908, E.A., (*absent*): Erie, Pa., U.S.A.
Halsey, Miss L. S., 1904, P.M., Joshi Gakuin, Kojimachi, Tokyo.
Hamblen, Rev. S. W., & W., 1889, A.B.F.M.S., (*absent*) Granville, Ohio, U.S.A.
Hamilton, Rt. Rev. Bishop H. J., & W., 1892, C. of E. C., 43 Higashi Kataha, Sanchome, Nagoya.
Hamilton, Miss L. C., 1887, C.E.Z.M.S., 12 Kawaguchi Cho, Osaka.
Hampton, Miss Mary S., 1881, M.E.C., Iai Jo Gakko, Hakodate.
Hansee, Miss Martha, 1907, 39 Koun Machi, Mita, Shiba, Tokyo.
Hansen, Miss Kate L., 1907, R.C.U.S., Miyagi Jo Gakko, Sendai.
Hansen, Lieut. Marie Louise, 1913, S.A., 11 Honmura Cho, Ushigome, Tokyo.
Hargrave, Miss I.M., 1889, M.C.C., 8 Toriizaka, Azabu, Tokyo.
Harnois, Rev. F. D., 1894, R.C., (*absent*).

Harrington, Rev. C. K., D.D., (& W., *absent*), 1886, A.B.F.M.S., 29 Sanai Cho, Ushigome, Tokyo.
Harris, Miss Bertha L., 1913, P.M., 33 Kami Niban Cho, Kojimachi, Tokyo.
Harris, Rt. Rev. Bishop M. C., D.D., LL.D., M.E.C., Seoul, Korea.
Harris, Mr. Richard W., & W., 1909, J.E.B., 13 of 105 Oku Hirano Mura, Kobe.
Hart, Miss C.E., 1889, M.C.C., Ueda, Shinshu.
Hartshorne, Miss A.C., 1893, Ind., 16 Goban Cho, Kojimachi, Tokyo.
Hassell, Rev. A.P., & W., P.M.S., Hama no Cho, Takamatsu, Shikoku.
Hathaway, Miss M.A., 1905, Univ., 50 Oimatsu Cho, Koishikawa, Tokyo.
Head, Miss Jane, 1890, C.M.S., Hamada.
Heaslett, Rev. S., & W., 1900, C.M.S., Shin Gakuin, Ikebukuro, Tokyo.
Heaton, Miss C.A., 1893, M.E.C., 2 Samban Cho, Sendai.
Hebert, L'Abbé E.J., R.C., Shimonoseki.
Heckelman, Rev. F.W., & W., 1906, M.E.C., 207 North Sandusky St. Delaware, Ohio.
Heicher, Rev. M.K.W., & W., M.E.C., (*absent*).
Hennigar, Rev. E.C., & W., 1905, M.C.C., 216 Sengoku Machi, Toyama, Toyama Ken.
Henty, Miss A.M., 1905, C.M.S., Kyomachi, Gifu.
Hepner, Rev. C.W., 1913, Luth., 4 Shiken Cho, Kumamoto.
Herboltzheimer, Mr. J.N., & W., S.D.A., 2180 Minami Ota Machi, Yokohama.
Hereford, Rev. W.F., & W., 1902, P.M., 189 Kokutaiji Mura, Hiroshima.
Hermann, Rev. Father, R.C., Toyama.
Hertzler, Miss Verna S., 1912, O.M.S., Yodobashi Machi, Kashiwagi, Tokyo Fu.
Hervé, L'Abbé, 1897, R.C., Ichinoseki, Iwate Ken.
Hessler, Miss Minnie K., 1907, F.M., (*absent*) c/o F. A. Brewer, R.F.D., E. Syracuse, New York, U.S.A.
Heuzet, Rev. A. E., 1895, R.C., Kirinoura, Goto, Nagasaki Ken.
Hewett, Miss E.J., 1884, M.E.C., 2 Samban Cho, Sendai.
Heywood, Miss G., 1904, A.E.C., (*absent*), c/o 281 Fourth Ave., N.Y., U.S.A.
Hibbard, Mr. C.V., & W., 1902, Y.M.C.A., (*absent*) 124 E. 28th St., N.Y., U.S.A.
Hill, Miss Anna L., A.B.C., Doshisha Jo Gakko, Kyoto.
Hill, Rev. G.W., & W., 1895, A.B.F.M.S., (*absent*) c/o Pacific Bapt. Theol. Sem., Berkeley, Cal., U.S.A.
Hind, Rev. J., & W., 1890, C.M.S., 107 Higashi Kaji Machi, Kokura. (F.C. Fukuoka 5,899).
Hiscox, Miss Marjorie, 1912, A.B.F.M.S., 47 Shimotera Machi, Himeji.
Hodder, Commissioner H.C., & W., 1908, S.A., (*absent*).
Hodges Miss Olive I., 1902, M.P., 244-b Bluff, Yokohama.
Hoekje, Rev. W. G., & W., 1907, R.C.A., 16 Higashi Yamate, Nagasaki, (F.C., Fukuoka, 1081).
Hoffman, Rev., B. P., & W., S.D.A., 180 Sanya, Yoyogi, Tokyo Fu.
Hoffsommer, Rev. W. E., & W., 1907, R.C.A., Meiji Gakuin, Shirokane, Shiba, Tokyo, (F.C., Tokyo 13,361).
Hogan, Miss F. M. F., 1892, S.P.G., (*absent*), c/o S.P.G., Tufton St., Westminster, Eng.

Holland, Miss J. M., 1888, C. of E., Ind., 12 Kawaguchi Cho, Osaka.
Holmes, Rev. C. P., & W., 1906, M.C.C., Ind., (*absent*), c/o Meth. Mission Rooms, Toronto, Can.
Holmes, Rev. Jerome C., & W., 1913, A.B.C., 12 Honmura Cho, Azabu, Tokyo.
Holtom, Rev. D. C., & W., 1910, A.B.F.M.S., Tokyo Gakuin, 29 Sanaizaka Machi, Ushigome, Tokyo.
Horn, Rev. E.T., & W., Luth., 434 Shinyashiki, Kumamoto.
Horne, Miss A.C.J., 1906, C.M.S., Byoin Dori, Nogata Machi. Kurata Gun, Fukuoka Ken.
Hospers, Miss Hendrine, 1913, R.C.A., 45 Shimo Tatsuo Cho, Kagoshima.
Howard, Miss E., S.P.G., 5 Sanchome, Nakayamate Dori, Kobe.
Howard, Miss R.D., 1891, C.M.S., Higashi Shinonome Cho, Higashi Ku, Osaka.
Howe, Miss Annie L., 1887, A.B.C., (*absent*), 10,233 Wood St., Chicago, Ill., U.S.A.
Howe, Rev. J.W., & W., 1910, M.C.C., (*absent*).
Howie, Miss J.L., 1900, M.C.C., (*absent*), Shediac, N.B., Canada.
Hoyer, Mr. T.R., 1913, Y.M.C.A.T., c/o Y.M.C.A., Dairen, Manchuria.
Hoyt, Miss O.S., 1902, A.B.C., 52 Niban Cho, Matsuyama.
Hughes, Miss A.M., 1897, C.M.S., Usu, Hokkaido.
Hughes, Miss E., S.P.G., 15 Rokuchome, Nakayamate Dori, Kobe
Hughes, Miss E.E., C. of E., Gojo, Jurokuchome, Asahigawa.
Hurd, Miss Helen R., 1911, M.C.C., Eiwa Jo Gakko, Kofu, Yamanashi Ken.
Hutchings, Miss A.M., 1908, Ind., Chabatake, Nikko.
Hutchinson, Ven. Archdeacon A.B., & W., 1881, C.M.S., 9 Deshima, Nagasaki.
Hutchinson, Rev. A.C., & W., 1909, C.M.S., 95 Yamanoguchi Machi, Kagoshima.
Hutt, L'Abbé Alfred, 1898, R.C., Asahigawa.
Hytönen, Miss R., 1912, Luth. (A) Iida Machi, Shinshu.

I

Iglehart, Rev. C.W., & W., 1909, M.E.C., 5 Aoyama Gakuin, Aoyama, Shiba, Tokyo.
Iglehart, Rev. E.T., & W., 1904, M.E.C., Aoyama Gakuin, Aoyama, Tokyo.
Imbrie, Rev. Wm., D.D., & W., 1875, P.M., Meiji Gakuin, Shirokane, Tokyo.
Imhof, Miss Louisa, 1889, M.E.C., Ikuji-In, 160 Kita Yoban Cho, Sendai.

J

Jack, Rev. Milton, & W., 1905, C.P., Taihoku, Formosa.
Jacquet, L'Abbé Vicar Gen'l. C., 1887, R.C., Shimizu Koji, Sendai.
Jefferys, Rev. H.S., & W., Ind., 53 Akashi Cho, Tsukiji, Tokyo.
Jesse, Miss M.D., 1911, A.B.F.M.S., 43 Uchimaru, Morioka.
Jex-Blake, Miss M.B., 1898, C.M.S., Hon Machi, Muroran, Hokkaido.
Johan, Rev. Father, R.C., Matsuyama.

Johnson, Miss Kate V., 1886, C.C., 262 Hayashi Cho, Dangozaka-ue, Sendagi, Hongo, Tokyo.
Johnson, Rev. W.T., & W., 1902, P.M., Kita Shichi Jo, Nishi Roku-chome, Sapporo.
Johnstone, Miss J.M., 1905, P.M., Kanazawa.
Joly, Rev. F.C., 1885, R.C., Miyazaki, Miyazaki Ken.
Jones, Rev. E.H., & W., 1884, A.B F.M.S., 462 Minami Machi, Mito.
Jones, Rev. H.P., & W., M.F.S., 53 Kami Nagarekawa Cho, Hiroshima.
Jones, Rev. J.I., & W., 1909, M.E.C., (*absent*).
Jorgensen, Mr. Arthur & W., 1912, Y.M.C.A., 91 Benten Cho, Ushigome, Tokyo.
Jost, Miss H.J., 1908, M.C.C., 75 Hirosaka Dori, Kanazawa.
Judson, Miss Cornelia, 1887, A.B.C., (*absent*).
Julius, Miss O., C. of E., Ind., 145 Kokutaiji Mura, Hiroshima.

K

Kaufman, Miss Emma T., 1913, Y.W.C.A., 12 Sanchome, Tamachi, Ushigome, Tokyo.
Keagey, Miss M.D., 1908, M.C.C., 8 Toriizaka, Azabu, Tokyo.
Keen, Miss E.M., 1896, C.M.S., 7 Shindaiku Machi, Nagasaki.
Keirn, Rev. G.I., D.D., & W., 1899, Univ., 15 Dote Samban Cho, Kojimachi, Tokyo.
Kelly, Rev. H.H., S.S.M., Ikebukuro, Tokyo Fu.
Kennedy, Rev. F.W., (& W. *absent*), 1892, C. of E.C., Shinta Machi, Matsumoto.
Kent, Miss A.E., A.E.C., 32 Kita Kuruwa Cho, Maebashi.
Ketchum, Miss Edith L., 1911, M.E.C., Kwassui Jo Gakko, Nagasaki.
Kettlewell, Rev. F., & W., 1905, S.P.G., (*absent*), c/o S.P.G. Tufton St., Westminster, Eng.
Kidwell, Miss L.M., 1894, M.E.C., Eiwa Jo Gakko, Fukuoka. (F.C. Fukuoka 2,596)
Kilbourne, Mr. E.L., 1912, O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
Killam, Miss Ada B., 1902, M.C.C., Yamanashi Eiwa Jo Gakko, Kofu, Yamanashi Ken.
Kimball, Miss J., A.E.C., Noborioji, Nara.
King, Ven. Archdeacon A.F., 1888, S.P.G., 11 Sakae Cho, Shiba, Tokyo.
Kingsbury, Rev. W. de L., & W., 1907, M.E.C., Tsukimizaka, Akatsuka-kyoku, Nagoya.
Kinney, Miss J.M., 1905, C.P., Tamsui, Formosa.
Kirtland, Miss Leila, 1910, P.M.S., Kinjo Jo Gakko, Shichome, Shirakabe Cho, Nagoya.
Klein, Rev. Matthias & W., 1906, F.M., (*absent*), 66 W. Walnut St., St. Charles, Ill., U.S.A.
Knight, Rev. O.H., & W., 1899, C.M.S., Akayama, Matsuye.
Kriete, Rev. C.D., & W., 1912, R.C.U.S., 1016 Muyuka Machi, Yamagata.
Kurtz, Mr. J.K., 1913, Y.M.C.A.T., c/o J.L. Dearing, 75 Bluff, Yokohama.
Kuyper, Rev. Hubert, 1911, R.C.A., 71 Osawakawara Koji, Morioka.
Kuyper, Miss Lennie M., 1905, R.C.A., 178 Bluff, Yokohama.

L

Lafon, L'Abbé H., 1881, R.C., Sapporo.
Laisné, L'Abbé T., 1888, R.C., (*absent*).
Landis, Rev. H.M., & W., 1888, P.M., (*absent*).
Landsborough, D., M.D., & W., 1895, E.P. Shoka, Formosa.
Lane, Miss E. V., 1912, C.M.S., 7 Shindaiku Machi, Nagasaki.
Lang, Rev. D.M., 1880, C.M.S., 55 Moto Machi, Hakodate.
Langlais, Rev. J., 1878, R.C., (*absent*).
Langley, Mr. Hubert, 1912, Y.M.C.A.T., Chofu, Yamaguchi Ken.
Langman, Mr. P.J. & W., Y.M.C.A.T., 32 Shiomi Cho, Hakodate.
Laning, George, M.D., & W., 1910, A.E.C., 7 Kawaguchi Machi, Osaka.
Laning, Henry, M.D., 1873, A.E.C., 5 Kawaguchi Machi, Osaka.
Laning, Miss Mary E., 1908, A.E.C., 9 Kobito Machi, Wakayama.
Laning, Miss S.B., 1907, A.E.C., 5 Kawaguchi Machi, Osaka.
Lansing, Miss H.M., 1893, R.C.A., 45 Shimo Tatsuo Cho, Kagoshima.
Larson, Lieut. Anders, 1914, S.A., 11 Honmura Cho, Ushigome, Tokyo.
Lawrence, Mr. A., & W., B.B.S., 95 Yedo Machi, Kobe.
Layman, Rev. L. & W., 1895, M.P., 83 Hinode Cho, Yokohama.
Lea, Rt. Rev. Bishop A., D.D., & W., 1897, C.M.S., 93 Daimyo Machi, Fukuoka.
Leader, Miss M.J., 1911, R.C.U.S., 166 Higashi Samban Cho, Sendai.
Learned, Rev. D.W., D.D., & W., 1875, A.B.C., Imadegawa Dori, Kyoto.
Learned, Miss G.W., 1900, A.B.C., Imadegawa Dori, Kyoto.
Leavitt, Miss Julia, 1881, P.M., Tanabe, Wakayama Ken, (F.C. Osaka 11,034).
Lebarbey, L'Abbé, R.C., Utsunomiya.
Lebel, Rev. E., 1892, R.C., Shimazaki Mura, Kumamoto Shi-gai.
Lediard, Miss Mary F., 1906, C.C., Joshi Sei Gakuin, Takinogawa, Tokyo Fu.
Lee, Miss E.M., 1913, M.E.C., Aoyama Jo Gakuin, Akasaka, Tokyo.
Lee, Miss Mabel, 1903, M.E.C., Seiryu Jo Gakko, Chikusa Machi, Nagoya.
Lemarié, Rev. F.P.M., 1898, R.C., Yatsushiro, Kumamoto Ken.
Lemoine, Rev. J.C., 1894, R.C., Nagoya.
Lenox, Miss, 1909, C. of E.C., Matsumoto.
Lewis, Miss Alice G., 1905, S.F., 30 Koun Cho, Mita, Shiba, Tokyo.
Lewis, Miss Amy G., 1898, M.E.C., (*absent*), Collins Center, N.Y., U.S.A.
Lindsay, Miss O.C., M.C.C., Eiwa Jo Gakko, Shizuoka.
Lindsey, Miss L.A., 1907, R.C.U.S., Miyagi Jo Gakko, Sendai.
Lindstrom, Rev. H. & W., 1891, C.M.A., 24 Shimonaka Machi, Hiroshima.
Lippard, Rev. C.K., D.D., & W., 1900, Luth., (*absent*).
Lissarrague, L'Abbé, 1901, R.C., 18 Mukoyanagiwara, Asakusa, Tokyo.
Livingstone, Miss A., 1913, E.P., Shoka, Formosa.
Lloyd, Miss J., 1903, E.P., Tainan, Formosa.
Lloyd, Rev. J.H., 1908, A.E.C., c/o Bishop McKim, Tokyo.
Lobdell, Rev. N.L., & W., 1905, Univ., (*absent*): Victor, N.Y., U.S.A.
Logan, Rev. Rev. C.A., & W., 1902, P.M.S., 82 Tokushima Machi, Tokushima, (F.C., Osaka, 22,937).

Lombard, Rev. F.A., & W, 1900, A.B.C., Muro Machi Dori, Imade gawa Agaru, Kyoto.
London. Miss M.H., 1907, P.M., (*absent*) c/o Pres. Board Foreign Missions, 156 Fifth Ave., N.Y., U.S.A.
Loomis, Rev. H.. & W., 1872, 223 Bluff, Yokohama.
Loomis, Miss C.D., 1901. W.U.M., 223 Bluff, Yokohama.
Lucas, Rev. S. E., & W., 1913, C.M.A., 24 Shimo Naka Machi, Hiroshima.
Lumpkin. Miss Estelle, 1911, P.M.S., 30 Koun Cho, Mita, Shiba, Tokyo.
Luneau, L'Abbé A., Vic. Gen., 1877, R.C., Kawaguchi Machi, Osaka.
Luther, Miss Ida R., 1898, P.M., Hokuriku Jo Gakko, Kanazawa.

M

MacCauley, Rev. Clay, Shikoku Mita, Shiba, Tokyo.
Macdonald, Miss A.C., 1904, Y.W.C.A., 12 Tamachi, Sanchome, Ushigome, Tokyo.
Mackie, Miss J., 1900, C.M.S., Tokushima.
MacNair, Rev. T.M., & W., 1883, P.M., 2 Nishi Machi, Nihonenoki, Shiba, Tokyo.
Madden, Rev. M.B., & W., 1895, C.C., Tamade, Osaka Fu.
Madeley, Rev. W.F., & W., 1889, A.E.C., 9 Motokaji Cho, Sendai.
Maguet, Miss Evelyn, 1907, P.M., Wilmina Jo Gakko, Osaka.
Makeham, Miss S.E., 1908, C. of E.C., Kyo Machi, Gifu.
Mallett, Miss Gertrude, 1909, M.P., (*absent*) Port Jervis, New York, U.S.A.
Mann, Miss Irene P., 1898, A.E.C., Utsunomiya.
Mann, Rev. J.C., & W., 1905, C.M.S., (*absent*) c/o C.M.S., Salisbury Sq., London, E C.
Marie, L'Abbé L.C., 1888, R.C., Hiroshima.
Marion, L'Abbé P., 1895, R.C., Fukushima.
Marmonier, L'Abbé P.C.H., 1900, R.C., Tamatsukuri, Osaka.
Martin, L'Abbé, 1910, R.C., Miyazaki.
Mathon, L'Abbé Remy, R. C., (*absent*).
Matrat, Rev. J. Fr., 1881, R.C., Hirosashi, Hirado, Nagasaki Ken.
Matson, Rev. Aug., & W., 1901, S.J.A., Ito, Izu.
Matthew, Miss Margaret L., 1908, Y.W.C A., (*absent*) 600 Lexington Ave., N.Y., U.S.A.
Matthews, Rev. W.K., & W., 1902, M.E.S., Kwansei Gakuin, Kobe.
Maxwell, Rev. J.M., M.D., & W., 1901, E.P., Tainan, Formosa.
Mayer, Rev. P.S, & W., 1909, E.A., 500 Shimo Ochiai Mura, Tokyo Fu.
Mayrand, Rev. P.A., 1889, R.C., Hachioji.
McAlpine, Rev. R.E., & W., 1885, P.M.S., 64 Shirakabe Cho, Itchome, Nagoya.
McCaleb, Rev. J.M., (& W., *absent*) 1892, Ind., Zoshigaya Mura, Koishikawa, Tokyo.
McCall, Rev. C.F., & W., 1908, C.C., Akita.
McCauley, Mrs. J.K., 1880, P.M., 102 Tsunohazu, Toyotama Gun, Tokyo Fu.
McCord, Rev. E K., & W., 1900, A.C.C., 41 Karahori Cho, Sendai. (F.C. Tokyo 18,007).
McCoy, Rev. R.D., & W., 1904, C.C., Sei Gakuin, Takinogawa, Tokyo Fu.
McCrory, Miss Cora, 1912, P M., Hokusei Jo Gakko, Sapporo.

McDonald, Miss M.D., 1912, P.M., Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.
McDowell, Miss Jessie, 1912, M.E.C., Kwassui Jo Gakko, Nagasaki.
McIlwaine, Rev. W.E, & W., 1889, P.M.S., 188 Sanchome, Tori Cho, Kochi.
McKenzie, Rev. D.R., D.D., & W., 1891, M.C.C, 23 Kamitomizaka, Koishikawa, Tokyo. (F.C. Tokyo, 24,908).
McKim, Miss Bessie, 1905, A.E.C., 4 2 Nishi Okubo, Tokyo Fu.
McKim, Rt. Rev. Bishop John, D.D., & W., 1880, A E.C, 38 Tsukiji, Tokyo.
McKim, Rev. J. Cole, & W., 1912, A.E.C., Wakamatsu.
McKowan, Miss Amy E., 1911, A.B.C., Baikwa Jo Gakko, Umeda, Osaka.
McLeod, Miss Anna O., 1910 M.C.C. Sogawa, Toyama, Toyama Ken.
McLeod, Rev. D.W., & W., 1907, C P, Tamsui, Formosa.
Mead, Miss Bessie, 1904. A.E.C., Yamagata.
Mead, Miss Lavinia, 1887, A.B.F.M.S., Imasato, Kamitsu Mura, Nishinari Gun, Osaka Fu.
Medling, Rev. P.P., & W., 1907, S.B.C, (*absent*) c/o For. Mission Board, S.B.C., Richmond, Va, U.S.A.
Meikle, Rev. W.L., & W., 1908, F.M., Sumoto, Awaji.
Melton, Miss M.E., 1889, M.E C., Kwassui Jo Gakko, Nagasaki.
Meredith, Rev. F.C., 1912, A.E.C., Maebashi.
Meyers, Rev, J.T., & W., 1893, M.E.S., 133 Kami Nobori Cho, Hiroshima.
Milan, Rev. Father, R.C., Uwajima.
Miles, Rev. B.N, & W., 1909, S.P.G., (*absent*).
Miller, Rev. E. Bothesay, 1872, R.C.A., (*absent*) Bryn Mawr, Penn.
Miller, Rev. H.K. & W., 1892, R.C.U.S., 9 Tsukiji, Tokyo. (F.C Tokyo 20,029)
Miller, Rev. L.S.G., 1907, Luth., (*absent*).
Millican, Rev. R.W, & W., 1911, F.M., 936 Abe no Tsuji, Tennoji, Osaka.
Milliken, Miss E.P., 1884, P.M., Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.
Millman, Rev. R.M, & W, 1909, C. of E C., Nakaha Cho, Toyohashi.
Mills, Mr. E.O., & W, 1908, S.B.C., 257 Arato Cho, Fukuoka.
Minkkinen, Mr. D., & W., Kami Suwa, Shinshu.
Mintle, Miss Rosa, 1908, H.F., (*absent*), Glenwood, Iowa, U.S.A.
Misener, Mrs. E W., M.C.C., Kwansei Gakuin, Kobe.
Mohr, Rev. Father, R.C., Yamagata.
Moncrieff, Rev. H, & W., 1898, E.P., Shoka, Formo a.
Monday, Miss L B., 1912, P.M., Hokuriku Jo Gakko, Kanazawa.
Monk, Miss A.M., 1904. P.M, Hokuseki Jo Gakko, Sapporo.
Montagu, L'Abbé L, 1902, R C., Fukushima.
Montgomery, Ensign Sarah, 1906, S.A., Tamon Dori, Shichome, Kobe.
Montgomery, Rev. W.E. & W., 1909, E.P., Tainan, Formosa.
Moore, Miss Ellen, 1909, Ind., 1929 Shimo Shibuya, Tokyo Fu.
Moore, Rev. J.P., D.D., & W, 1883, R C.U.S., 125 Tsuchidoi, Sendai.
Moore, Rev. J.W., & W., 1890, P.M.S., Susaki Machi, Kochi Ken.
Morgan, Miss Agnes E, 1889, P.M, (*absent*), c/o Pres. Board of Missions, 156 Fifth Ave., New York, U S.A.

Moseley, Rev. C.B., D.D., & W., 1887, M.E.S., (*absent*), Box 84E, East Seattle, Wash., U.S.A.
Moulton, Miss Julia, 1891, R.C.A., (*absent*).
Müller, Mr. Frank, Ind., 946 Kashiwagi, Okubo, Tokyo Fu. (F.C. Tokyo 24,999).
Munroe, Rev. H.H., & W., 1906, P.M.S., 602 Eikokuji Machi, Kochi.
Murphy, Rev. U.G., & W., 1893, M.P., (*absent*), Bible House, Seattle, Wash., U.S.A.
Murray, Rev. D.A., D.D., & W., 1902, P.M., Tsu, Ise.
Myers, Rev. H.W., & W., 1897, P.M.S., 112 Shichome, Yamamoto Dori, Kobe.
Myers, Miss Louisa B., 1914, A.E.C., Kyoto.
Mylander, Miss Ruth, 1910, F.M., 1921 Hidein Cho, Tennoji, Osaka.

N

Nash, Miss E., 1891, C.M.S., Matsuye.
Neely, Miss C.J., A.E.C., Shintera Machi, Gojo sagaru, Kyoto.
Neville, Miss C.G.L, 1905, S.P.G., 358 Sanko Cho, Shirokane, Shiba, Tokyo.
Newbold, Miss E.G., 1907, A.E.C., Akita.
Newcomb, Miss Ethel, 1913, M.E.S., Hiroshima Girls' School, Hiroshima.
Newell, Rev. H.B., D.D., & W., 1887, A.B.C., (*absent*), c/o Congregational House, Boston, Mass., U.S.A.
Newton, Rev. J.C.C., D.D., & W., 1888, M.E.S., Kwansei Gakuin, Kobe.
Nichols, Rev. S.H., 1911, A.E.C, Hirosaki, Tokyo.
Nicodemus, Mr. F.B., & W., Y.M.C.A.T., Tainan, Formosa.
Nielson, Rev. A.B., 1895, E.P., Tainan, Formosa.
Nielson, Rev. J.P., & W., 1909, Luth., 53 Nichome, Hiyoshi Cho, Kurume.
Noailles, L'Abbé Olivier de, 1883, R.C., 80 Honmura, Yamashita Cho, Yokohama.
Noordhoff, Miss Jeane, R.C.A., Shimonoseki.
Norman, Rev. D., & W., 1897, M.C.C., 12 Agata Machi, Nagano.
Norman, Miss L., 1913, M.C.C., Kwansei Gakuin, Kobe.
Norton, Miss E.L.B., 1900, C. of E., (*absent*), c/o C.M.S., Salisbury Sq., London, E.C.
Noss, Rev. Christopher, & W., 1895, R.C.U.S., Wakamatsu.
Nylund, Miss J., Luth., Finnish, (*absent*).
Nyman, Capt. Ingeborg, 1914, S.A., 11 Honmura Cho, Ushigome, Tokyo.

O

Obee, Rev. E. I., & W., 1904, M.P., Tamanoe Cho, Atsuta, Nagoya.
Ogburn, Rev. N.S, 1912, M.E.S., 10 Ichiban Cho, Matsuyama.
Oldham, Miss Lavinia, 1892, C.C., 35 Nakano Cho, Ichigaya, Tokyo.
Olds, Rev. C.B., & W., 1903, A.B.C., Nichome, Gakko Cho, Niigata.
Oliphant, Mr. L.D. & W., 1914, C.C. Takinogawa, Tokyo.
Oltmans, Rev. A., D.D., & W., R.C.A.; Meiji Gakuin, Shirokane, Shiba, Tokyo.
Orr, Brigadier R. H., & W., 1905, S.A., 11 Ginza, Nichome, Kyobashi, Tokyo.
Osborne, Miss C.M., 1895, Univ., 50 Oimatsu Cho, Koishikawa, Tokyo.

Ostrom, Rev. H.C., & W., 1911, P.M.S., 171 Terashima Machi, Tokushima
Outerbridge, Rev. H.W., & W., 1910, M.C.C., Kwansei Gakuin, Kobe.
Oxford, Mr. J.S., & W., 1910, M.E.S., 23 Shichome, Kita Nagasa Dori, Kobe.

P

Page, Miss Mary, 1912, Y.W.C.A., 41 Samban Cho, Kojimachi, Tokyo.
Painter, Rev. S., & W., 1896, C.M.S., Omuta, Kyushu.
Parker, Miss A., 1901, S.P.G., 337, Okuhirano Mura, Kobe.
Parker, Miss Edith, 1909, C.C., Joshi Sei Gakuin, Takinogawa, Tokyo Fu.
Parmelee, Miss H.F., 1877, A.B.C., 15 Teppo Cho, Matsuyama.
Parrott, Mr. Fred., & W., 1890, British Bible Societies, Bible House, 95 Yedo Machi, Kobe.
Parshley, Rev. W.B., D.D., & W., 1890, A.B.F.M.S., (*absent*) Live Oak, Fla., U.S.A.
Pasley, Miss M.L., 1903, C.M.S., Yonago, Hoki.
Patterson, Rev. G.S., & W., 1912, M.C.C., 23 Kami Tomizaka Cho, Koishikawa, Tokyo.
Patton, Miss A.V., 1900, P.M.S., Okazaki, Mikawa.
Patton, Miss F.D., 1895, P.M.S., Okazaki, Mikawa.
Payne, Miss E.C., 1892, C.M.S., (*absent*) c/o C.M.S., Salisbury Sq., London, E.C.
Pearce, Miss E.A., 1908, O.M.S., Yodobashi Machi, Kashiwagi, Tokyo Fu.
Pearson, Adjt. Mary, 1898, S.A., (*absent*).
Peatross, Rev. L.A., 1913, A.E.C. Kyoto.
Peck, Miss Sally P., 1901, A.E.C. Kyoto.
Pedley, Rev. Hilton, & W., 1889, A.B.C., 132 Iwagami Mura, Maebashi.
Peeke, Rev. H.V.S., D.D., & W., 1888, R.C.A., Saga. (F.C. Fukuoka 810).
Pelu, Rev. A.C.A., 1872, R.C., Dozaki, Goto, Nagasaki Ken.
Pennick, Capt. Henry R., & W., 1913, S.A., 182 Higashi Okubo, Tokyo.
Penrod, Miss C.T., 1892, J.E.B., 356 Naka Hyakunin Machi, Okubo, Tokyo Fu.
Perrin, Rev. H., 1884, R.C., Kobe.
Peterson, Miss A.J., 1891, S.J.A., Chiba, Shimosa.
Pettee, Rev. J.H., D.D., & W., 1878, A.B.C., Kadota Yashiki, Okayama. (F.C. Osaka 25,228).
Pettier, L'Abbé A.E., 1868, R.C., 41 Bluff, Yokohama.
Phelps, Miss F.E., 1889, M.E.C., (*absent*) Hollywood, Cal., U.S.A.
Phelps, Mr. G.S., & W., 1902, Y.M.C.A., Muro Machi, Demizu Agaru, Kyoto.
Phillips, Miss E.G. 1901, S.P.G., 108 Zoshigaya Machi, Koishikawa, Tokyo.
Pider, Miss Myrtle Z., 1911, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Pierson, Rev. G.P., D.D., & W., 1888, P.M., Asahigawa, Hokkaido.
Pieters, Rev. Albertus, & W., 1891, R.C.A., 1697 Nishi Shinmachi, Oita. (F.C., Fukuoka 3,322).
Pieters, Miss Johanna A., 1904, R.C.A., Shimonoseki.
Pifer, Miss B. Catherine, 1901, R.C.U.S., 6 Maruyama Cho, Koishikawa, Tokyo.

Pinsent, Mrs. A.M., 1905, M.C.C., 8 Toriizaka Machi, Azabu, Tokyo.
Poole, Miss Lillian, 1906, N.C., (*absent*) Ontario, Cal., U.S.A.
Porter, Miss F.E., P.M., 1,010 Yamamura Machi, Fukakusa Mura, Kyoto Fu.
Pouget, L'Abbé A., 1893, R.C., Morioka.
Pratt, Miss S.A., 1892, W.U.M., 212 Bluff, Yokohama.
Preston, Miss C. Grace, 1912, M.E.C., Hirosaki.
Preston, Miss E.D., 1908, C.M.S., (*absent*) c/o C.M.S., Salisbury Sq., London, E.C.
Price, Rev. P.G. & W., 1912, M.C.C., 23 Kami Tomizaka Machi, Koishikawa, Tokyo.
Pringle, Miss F.C., 1900, S.P.G., Odawara.
Puissant, Rev. M., 1888, R.C., Kishiwada, Osaka Fu.
Purinton, Mr. R.E., & W., Y.M.C.A.T., 19 Kawaguchi Machi, Osaka.

R

Ragan, Miss Ruth, Y.W.C.A., 12 Tamachi, Sanchome, Ushigome, Tokyo.
Raguet, L'Abbé E., R.C., Urakami, Nagasaki Ken.
Ranck, Miss Elmina, 1906, E.A., 15 Yojo Dori, Nishi Ku, Osaka.
Ransom, Miss Mary H., 1901, P.M., Wilmina Jo Gakko, Osaka.
Ranson, Miss A.L., 1904, A.E.C., 11 Higashi Ichiban Cho, Sendai.
Raoult, Rev. G.E., 1896, R.C., Hitoyoshi, Kumamoto Ken.
Rawlings, Rev. G.W., & W., 1900, C.M.S., Momoyama Chu Gakko, Osaka.
Ray, Rev. J.F., & W., 1904, S.B.C., Tanaka Guro, Shimonoseki.
Rees, Miss Sarah J., A.E.C., 7 Shimo Ishibiki Cho, Kanazawa.
Reifsnider, Rev. C.S. L.H.D., & W., 1901, A.E.C., 56 Tsukiji, Tokyo.
Reifsnider, Mr. John, & W., 1902, A.E.C., 53 Tsukiji, Tokyo.
Reiners, Prefet Apostolique, R.C., Kanazawa.
Reischauer, Rev. A.K., D.D., & W., 1905, P.M., Meiji Gakuin, Shirokane, Shiba, Tokyo.
Reive, Miss A.D., 1913, E.P., Tainan, Formosa.
Relave, L'Abbé T.L., 1885, R.C., Miyazu, Tango.
Rey, L'Abbé A., 1889, R.C., Tamashima, Okayama Ken.
Rey, Rt. Rev. Archbishop J.P., 1882, R.C., Tsukiji Cathedral, Tokyo.
Reynaud, L'Abbé Jules, 1896, R.C., Sendai.
Richards, Rev. W.A., 1910, S.P.G., Odawara.
Richardson, Miss C.M., 1911, C. of E., 12 Kawaguchi Machi, Osaka.
Riddell, Miss H., 1890, C. of E., 436 Furu Shin Yashiki, Kumamoto.
Ridley, Miss A.C., 3 of 20 Shichome, Yamamoto Dori, Kobe.
Riker, Miss Jessie, 1903, P.M., Yamada, Ise.
Rioch, Miss M.M., 1892, C.C., (*absent*).
Ritson, Miss E., 1891, C.M.S., 298 Tomida Ura Machi, Nakano Cho, Tokushima.
Roberts, Miss A., 1897, C.M.S., 1 Hitotsugi Cho, Akasaka, Tokyo.
Robertson, Miss M.A., 1891, M.C.C., (*absent*), Room 20 Wesley Bldg., Toronto, Can.
Robinson, Rev. C.E., & W., 1907, C.C., 69, Kozenji Dori, Sendai.
Robinson, Miss Hilda, 1913, C. of E.C., 6 Shirakabe Cho, Nagoya.
Robinson, Rev. J.C., & W., 1888, C. of E.C., 6 Shirakabe Cho, Nagoya
Robson, Capt. Florence, 1907, S.A., 1901 Shimo Shibuya, Tokyo Fu.
Rollstin, Mr. W.P., (*absent*), Trumbull, Clay Co., Neb., U.S.A.

Rose, Miss C.H., 1886, P.M., Otaru.
Ross, Rev. C.H., & W., 1910, A.B.F.M.S., 27 Nakajima Cho, Sendai.
Rotz, L'Abbé Marc de, 1868, R.C., Nagasaki.
Rowe, Rev. J.H., & W., 1906, S.B.C., 29 Sakurababa, Nagasaki.
Rowland, Rev. G.M., D.D., & W., 1886, A.B.C., Kita Ichijo, Higashi Shichome, Sapporo.
Rowland, Miss J.M., 1906, S.P.G., Sanchome, Kami Waka Dori, Kobe.
Rowlands, Rev. F.W., & W., 1897, Ind., Fukuoka.
Ruigh, Rev. D.C., & W., 1905, R.C.A., 450 Sanko Cho, Shirokane, Shiba, Tokyo. (F.C. Tokyo, 15,367).
Rumsey, Miss F.M., 1907, A.B.F.M.S., (*absent*), 7 North St., Batavia, N.Y., U.S.A.
Rupert, Miss N.L., 1913, A.B.C., 30 Koun Cho, Mita, Shiba, Tokyo.
Russell, Miss E., 1879, M.E.C., Kwassui Jo Gakko, Nagasaki.
Russell, Miss May, 1911, M.E.C., Kwassui Jo Gakko, Nagasaki.
Russell, Miss M.H., 1895, M.E.C., (*absent*).
Ryan, Miss Esther, M.C.C., 8 Toriizaka, Azabu, Tokyo.
Ryder, Miss G.E., 1908, A.B.F.M.S., 51 Tenma Cho, Yotsuya, Tokyo.
Ryder, Rev. Stephen W., 1913, R.C.A., 4 Hikawa Cho, Akasaka, Tokyo.
Ryerson, Rev. G.E. & W., 1905, S.P.G., 52 of 1721 Fukiai, Machi, Kobe.

S

Salmon, Rt. Rev. M.A., Vic. Gen., 1868, R.C., Nagasaki.
Salonen, Rev. K., & W., Finn. Luth. Iida Machi, Shinshu.
Sander, Miss M., 1890 C.M.S., (*absent*) 52-b Tsukiji, Tokyo.
Sanders, Mr. T.H. & W., 1912, Ind., Yamaguchi.
Santee, Miss Helen C., 1908, M.E.C., (*absent*) 245 Franklin St., Wilksbarre, Pa.
Saunby, Rev. J.W., & W., 1910, M.C.C., 14 Nakatakajo Machi, Kanazawa.
Sauret, Rev. M., 1870, R.C., Kurume.
Schereschewsky, Miss C.E., 1910, A.E.C., 79 Kogai Cho, Azabu, Tokyo.
Schiller, Supt. Dr. Emil, & W., 1895, G.E.M., 10 Shogoin Cho, Nobori-bata, Kyoto.
Schlegelmilch, Miss Donna, 1909, M.P., 244-b Bluff, Yokohama.
Schneder, Rev. D.B., D.D., & W. 1887, R.C.U.S., (Tohoku Gakuin,) 78 Higashi Samban Cho, Sendai.
Schroeder, Pfarrer E., & W., 1908, G.E.M., 23 Kami Tomizaka Machi, Koishikawa, Tokyo.
Schwartz, Rev. H.B., D.D., 1893, M.E.C., Naha, Liu Chiu.
Schwartz, Rev. H.W., M.D., & W., 1885, M.E.C., (*absent*)
Schweitzer, Miss Edna, 1912, E.A., 84 Sasugaya Cho, Koishikawa, Tokyo.
Scott, Rev. F.N., & W., 1904, M.E.C., 6 Higashi Yamate, Nagasaki. (F.C., Fukuoka, 4060).
Scott, Rev. J.H., 1892 A.B.F.M.S., Rokumantai Cho, Tennoji, Osaka. (F.C., Osaka, 15,202).
Scott, Rev. J.J., 1911, C.M.S., Hiroshima.
Scott, Miss Mary, 1911, M.C.C., 12 Agata Machi, Nagano.
Scudder, Rev. F.S., 1897, R.C.A., P.O. Box 489, Honolulu, Hawai.
Searle, Miss S.A., 1883, A.B.C., Kobe College, 60 Shichome, Yamamoto Dori, Kobe.

Seeds, Miss Leonora, M.E.C., (*absent*) Delaware, Ohio, U.S.A.
Seeds, Miss Mabel K., 1901, M.E.C., (*absent*).
Seiple, Rev. W.G., Ph. D., & W., 1905, R.C.U.S., (*absent*), 217 Turner St., Allentown, Pa., U.S.A.
Sells, Miss E.A.P., 1893, C.M.S., 41 Kajiya Cho, Kagoshima.
Sergie, Archbishop, 1908, R.O.C., 6 Higashi Kobai Cho, Suruga Dai, Tokyo.
Shafer, Rev. L. J., & W., 1912, R.C.A., 4 Hikawa Cho, Akasaka, Tokyo.
Shannon, Miss I.L., 1904, M.E S., Hiroshima Girls' School, Hiroshima.
Shannon, Miss Katherine, 1908, M.E.S., Hiroshima Girls' School, Hiroshima.
Sharpless, Miss Edith F., 1910, S.F., 851 Bizen Machi, Mito.
Shaw, Miss L, C. of E.C., 12 Kawaguchi Cho, Osaka.
Shaw, Rev. R.D., 1901, S.P.G., Numazu.
Shepherd, Miss K.M., 1910, S.P.G., 16 Rokuchome, Hirakawa Cho, Kojimachi, Tokyo.
Sheppard, Miss E., 3 of 20 Yamamoto Dori, Shichome, Kobe.
Sherman, Miss Mary B., 1902, P.M., Matsuyama.
Shively, Rev. B.F., & W., 1907, U.B.C., (*absent*).
Shortt, Rev. C.H., 1900, C. of E.C., Takata, Echigo.
Sifton, Miss I.A., 1897, Ind., (*absent*).
Silhol, L'Abbé, L J., R C., Osaka.
Simpson, Rev. J B., 1910, S.P.G., 11 Sakae Cho, Shiba, Tokyo.
Sinclair, Mr. G.M., 1912, Y.M.C A.T., Keiryubashi Higashi, Kyoto.
Singer, Miss Florence E., 1894, M.E.C., Iai Jo Gakko, Hakodate.
Slate, Miss Anna B., 1912, M.E C., 221 Bluff, Yokohama.
Smelser, Mr. F.L., & W., 1895, H.F. (*absent*), Tabor, Ia., U.S A.
Smith, Rev. F.H., & W., 1905, M.E.C., Nandaimon Street, Seoul, Korea.
Smith, Rev. Frisby D., & W., 1908, Luth., 139 Higashi Kita Machi, Hongo, Tokyo.
Smith, Rev. P.A., & W., 1903, A.E.C., Tsu, Ise.
Smith, Mr. Roy, 1908, & W., 1910, Y.M.C.A.T., (*absent*).
Smith, Miss S.C., 1880, P.M., Hokusei Jo Gakko, Sapporo.
Smyth, Ensign Annie, 1905, S.A. 11 Nichome, Ginza Dori, Tokyo.
Smythe, Rev. L.C.M., 1913, P.M.S., 30 Koun Cho, Mita, Shiba, Tokyo.
Sneyd, Mr. H.S., & W., 1913, Y.M.C.A., 68 Zoshigaya, Koishikawa, Tokyo.
Snider, Miss Cora G., 1912, N.C., Fukuchiyama.
Soubitez L'Abbé, 1911, R.C., Utsunomiya.
Spencer, Rev. D.S., D.D., & W., 1883, M.E.C., 5 Hisaya Cho, Hatchome, Nagoya.
Spencer, Miss Florence, 1913, C. of E.C., Iwane Machi, Gifu.
Spencer, Miss M.A., 1878, M.E C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Spencer, Rev. V. C., 1913, C. of E.C., Iwane Machi, Gifu.
Sprowles, Miss Alberta B. 1905, M.E.C., Iai Jo Gakko, Hakodate.
Stanford. Rev. A.W., & W., 1886, A.B.C., 53 Gochome. Yamamoto Dori, Kobe.
Starkey, Miss Bertha, 1910, M.E C., Kwassui Jo Gakko, Nagasaki.
Stauffacher, Rev. A. D., & W., 1912, E.A., 500 Shimo Ochiai Mura, Tokyo Fu.
Steadman, Rev. F. W., & W., 1901, A.B.F.M.S., 43 Uchimaru, Morioka.
Steele, Rev. H. T., & W., 1906, S.P.G., Goban Cho, Okayama.
Steichen, L'Abbé Michel, 1886, R.C., 35, Tsukiji, Tokyo.

Steiner, Rev. J.F., & W., 1905, R.C.U.S., (*absent*), Harvard Divinity School, Cambridge, Mass., U.S.A.
Stevenson, Miss G.S., 1898, C. of E., 2 Nishi Shichichome, Kita Sanjo, Sapporo.
Stewart, Rev. S.A., & W., 1906, M.E.S., (*absent*).
Stirewalt, Rev. A. J., 1906, Luth., Nakanono Hashi Koji, Saga.
Stowe, Miss Grace H., 1908, A.B.C., Kobe College, 60 Yamamoto Dori, Shichome, Kobe.
Stowe, Miss Mary E., 1908, A.B.C., Kobe College, 60 Yamamoto Dori, Shichome, Kobe.
Strickland, Mr. J.L., 1913, Y.M.C.A.T., Himeji.
Stuart, Miss J., E.P., Shoka, Formosa.
Sutherland, Mr. W. J., 1912, Y.M.C.A.T., 718 Noda, Yamaguchi, Yamaguchi Ken.
Suthon, Miss G., 1889, A.E.C., Karasumaru Dori, Kamichoja Machi Kado, Kyoto.
Swan, Mr. George D., & W., 1913, Y.M.C.A., 22 Gochome, Fujimicho Kojimachi, Tokyo.
Swann, Miss Annabel, 1910, M.C.C., Shizuoka Eiwa Jo Gakko, Nishi Kusabuka, Shizuoka.
Sweet, Rev. C.F., & W., 1898, A.E.C., 54 Tsukiji, Tokyo.

T

Tammio, Mr. K., & W., Finn. Luth., Shimo Suwa, Shinshu.
Tapson, Miss A.M., 1888, C.M.S., (*absent*), c/o C.M.S., Salisbury Sq., London, E.C.
Taylor, Miss Erma M., 1913, M.E.C., Aoyama Jo Gakuin, Tokyo.
Taylor, G.G., M.D., & W., 1911, E.P., Tainan, Formosa.
Taylor, Miss Minnie, 1909, R.C.A., Steele Academy, Nagasaki.
Taylor, Mr. Wm. T., & W., Pentecostal Miss. Union, 18 Minami Yamate, Nagasaki.
Teague, Miss Carolyn, 1912, M.E.C., Karakata, Kumamoto.
Tennent, Miss A.C., 1891, C.M.S., (*absent*), c/o C.M.S., Salisbury Sq., London, E.C.
Tenny, Rev. C. B. & W., 1900, A.B.F.M.S., Tokyo.
Tetlow, Miss H.L., 1908, A.E.C., (*absent*), care of Bishop Tucker, Kyoto.
Teusler, R.B., M.D., & W., 1900, A.E.C., 27, Tsukiji, Tokyo.
Thiry, L'Abbé F.T., R.C., Nagasaki.
Thomas, Miss Hettie A., 1903, M.E.C., 3 Bancho, Karakasa, Kumamoto. (F.C. Fukuoka 3,002).
Thomas, Rev. Father, R.C., Kochi.
Thompson, Miss Charlotte, 1908, P.M.S., Kinjo Jo Gakko, Shirakabe Cho, Nagoya.
Thompson, Rev. David, D.D., & W., 1863, P.M., Tsunohazu, Toyotama Gun, Tokyo Fu.
Thompson, Miss F.L. 1906, C. of E., 41 Kajiya Cho, Kagoshima.
Thompson, Mr. J.W., 1913, Ind., 249 Sanchome, Kami Fukushima Cho, Kobe.
Thompson, Rev. J.W., & W., Nazarene Ch., 45 Bishamon Cho, Matsuwara agaru, Hiromichi, Kyoto.
Thomson, Rev. R.A., F.R.G.S., & W., 1888, A.B.F.M.S., 39 Nichome, Kitano Cho, Kobe.

Thornton, Rev. Jesse B., & W., 1913, J.E.B., 7 Itchome, Waki no Hama, Kobe.
Tindale, Major J.H., & W., 1907, S.A., 618 Shimo Shibuya, Toyotama Gun, Tokyo Fu.
Todd, Miss Ethel N., 1913, P.M., 33 Kami Niban Cho, Kojimachi, Tokyo.
Topping, Miss Helen, 1911, A.B.F.M.S., (*absent*), 221 S. Euclid Ave., Pasadena, Calif., U.S.A.
Topping, Rev. Henry, & W., 1895 A.B.F.M.S., Morioka.
Tracy, Miss Mary E., 1903, W.U.M., 212 Bluff, Yokohama.
Trent, Miss E.M., 1894, C. of E.C., 8 Kita Takajo Machi, Nagoya.
Trieschman, Miss Catherine, 1912, M.E.S., Hiroshima Girls' School, Hiroshima.
Tristram, Miss K., 1888 C.M.S., 12 Kawaguchi Cho, Osaka.
Trott, Miss D., 1910, S.P.G. 16 Rukuchome, Hirakawa Cho, Kojimachi, Tokyo.
True, Miss Alice, 1898, A.C.C., Ishinomaki.
Trueman, Mr. G.E., & W., 1910, Y.M.C.A., 13 a Higashi Yamate, Nagasaki.
Tucker, Rt. Rev. Bishop H.St.G., D.D., & W., 1899, A.E.C., Karasumaru Dori, Okakuen Machi, Kyoto.
Tulpin, Rev. E.A., 1877, R.C., 21 Kasumi Cho, Azabu, Tokyo.
Tuxbury, Mrs. Nina, 1907, A.B.F.M.S. (*absent*), c/o A.B.F.M.S., Box 41, Boston, Mass., U.S.A.
Tweedie, Miss E.G., 1903, M.C.C., 12 Agata Machi, Nagano.

U

Unsitalo, Miss Siiri, 1903, Luth., Finnish, 538 Sendagaya Machi, Akasaka, Tokyo.
Umbreit, Rev. S.J., & W., 1905, E.A., 12 Sanchome, Yamamoto Dori, Kobe.

V

Vagner, L'Abbé A., 1890, R.C., Nara.
Vail, Miss J.S., 1880, M.E.C., 6 Aoyama Gakuin, Aoyama, Tokyo.
Van Dyke, Rev. E.H., D.D., & W., 1890, M.P., 47 Chokyuji Cho, Nagoya.
Van Horn, Rev. G.W., & W., 1888, P.M., 32 Kawaguchi Cho, Osaka. (F.C. Osaka 11,072).
Van Petten, Mrs. C.W., 1881, M.E.C., (*Absent*), San Monaco, California, U.S.A.
Van Strien, Rev. D., 1912, R.C.A., 500 Shimo Ochiai Mura, Tokyo Fu.
Veazey, Miss M.A., 1892, M.C.C., Eiwa Jo Gakko, Shizuoka.
Veillon, Rev., 1908, R.C., Miyazaki.
Verbeck, Miss Eleanor, 1914, A.E.C., Akita.
Veryard, Mr. R.K., & W., 1911, Y.M.C.A., (Chinese) 6 Ura Sarugaku Cho, Kanda, Tokyo.
Villion, Rev. A., 1871, R.C., Hagi, Yamaguchi Ken.
Vincent, Rev. C.G., & W., 1911, Ind., 73 Myogadani Machi, Koishikawa, Tokyo.
Vogel, Mr. J.H., 1913, O.M., Hachiman, Omi.
Vories, Mr. John, & W., 1914, O.M., Hachiman, Omi.

Vories, Mr. W.M., 1905, O.M., Hachiman, Omi.
Voules, Miss J.E., 1913, S.P.G., 27 Nibancho, Okayama.

W

Wagner, Miss D.M., 1913, M.E.C., Aoyama Jo Gakuin, Tokyo.
Wainwright, Miss M.E., 1887, A.B.C., 5 Nodaya Cho, Okayama.
Wainright, Rev. S.H., D.D., & W., M.E.S., Tsukiji Tokyo.
Walke, Rev. R.A., & W., 1904, A.E.C., Hachioji.
Walker, Mr. F.B., & W., 1903, S.P.G., 5 Sanchome, Naka Yamate Dori, Kobe.
Walker, Rev. H.E., & W., 1911, M.C.C., 105 Takamachi, Hamamatsu, Shizuoka Ken.
Wallace, Rev. Geo., & W., 1899, A.E.C., 40 Tsukiji, Tokyo.
Waller, Rev. J.G., & W., 1890, C. of E.C., (*absent*).
Walne, Rev. E.N., D.D., & W., 1892, S.B.C., 105 Daimyo Machi, Fukuoka.
Walsh, Rev. G., & W., C.M.S., Tokushima.
Walton, Rev. H.B., & W., 1906, S.P.G. 2082 Minami Ota Machi, Yokohama.
Walvoord, Mr. Anthony, & W.; 1905, R.C.A., Steele Academy, Nagasaki.
Ward, Miss Elizabeth, 1905, A.B.C., Baikwa Jo Gakko, Kitano, Osaka Fu.
Ward, Miss I.M. 1901, P.M. Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.
Warren, Mrs. C.F., 1890, C. of E., 4 Kawaguchi Cho, Osaka.
Warren, Rev. C.M., & W., 1899, A.B.C., Miyazaki, Miyazaki Ken.
Wassereau, L'Abbé. 1911. R.C., Ote Machi, Shizuoka.
Waterhouse, Rev. Paul B., & W., 1912, O.M., Hachiman, Omi.
Waters, Rev. B.W., 1887, M.E.S., *absent:* Front Royal, Va., U.S.A.
Watney, Miss G.R., 1911 Y.W.C.A., 41 Samban Cho, Kojimachi, Tokyo.
Watson, Miss Rebecca J., 1883, M.E.C., 221 Bluff, Yokohama.
Watson, Dr. Wm. R., 1913, Aka-aka Hospital, 17 Hikawa Cho, Akasaka, Tokyo.
Weakley, Rev. W.R., & W., 1895, M.E.S., 14 Kawaguchi Cho, Osaka. (F.C. Osaka 12,122)
Weaver, Miss Georgiana, 1902, M.E.C., 15 Sanchome Takaoka Cho, Nagoya.
Webb, Rev. A.E., 1894, S.P.G., Sankawa, Chiba.
Webber, Mr. P.A., & W., 1913, S.D.A., 293 Sanya, Yoyogi, Tokyo Fu.
Welbourn, Rev. J.A., 1899, A.E.C., 3 Yayoi Cho, Hongo, Tokyo.
Wells, Miss Florence, 1907, W.U.M., (*absent*).
Wells, Miss Lilian A., 1900, P.M., Yamaguchi, Yamaguchi Ken.
West, Miss A.B., 1885, P.M., 2 Nishi Machi, Nihonenoki, Shiba, Tokyo.
Westen, Miss M., 1907, Luth., Finnish (*absent*), Pusula, Finland.
Weston, Miss M.D., 1895, S.P.G., (*absent*), c/o S.P.G., Tufton St., Westminster, Eng.
Weston, Rev. Walter, & W., The Parsonage, 234 Bluff, Yokohama.
Wharton, Mrs. R.G., Ind., 19 Ippon Matsu Machi, Azabu, Tokyo.
Wheeler, Mr. H.A., & W., 1910, M.E.C., 12 Higashi Yamate, Nagasaki.
White, Miss Anna L., 1911, M.E.C., Aoyama Joshi Shugei Gakko, Aoyama, Tokyo.

White, Rev. S.S., (& W., *absent*), 1890, A.B.C. Tsuyama.
White, Mrs. W.J., Ind., 74 Hiroo Cho, Azabu, Tokyo.
Whitener, Rev. H.C., 1912, P.M., Yamaguchi.
Whiting, Rev. M.M., & W., 1912, M.C.C., 1912 Shimo Shibuya, Tokyo Fu.
Whitman, Miss M.A., 1883 A.B.F.M.S., 10 Fukuro Machi, Kanda Ku, Tokyo.
Whitney, Mr. J.P., & W., 1905, Ind., 5 Nakamura Cho, Yokohama.
Wiberg, Brig., Sven, & W., 1914, S.A., 11 Honmura Cho, Ushigome, Tokyo.
Wilcox, Miss E.F., 1904, A.B.F.M.S., 47 Shimotera Machi, Himeji.
Wilkes, Mr. Paget, (& W. *absent*), J.E.B., c/o The Firs, Shino Miya, Kobe.
Wilkinson, Rev. A.T., & W., 1905, M.C.C., Nishi Kusabuka Cho, Shizuoka, Shizuoka Ken.
Wilkinson, Mr. Cecil S., J.E.B., 9 Fukuro Machi, Kanda, Tokyo.
Wilkinson, Dr. J.R., & W., 1914, A.E.C., St. Luke's Hospital, res. 16 Tsukiji, Tokyo.
Williams, Miss, C. of E., 3 Yarai Cho, Ushigome, Tokyo.
Williams, Miss A.B., 1910, M.E.S., 83 Niage Machi, Oita, Bungo.
Williams, Miss Mary E., 1880, M.P., (*absent*), Monitor, W.Va., U.S.A.
Willingham Rev. C.T., & W., 1902, S.B.C., 141 Koya Machi, Kokura.
Wilson, Adjt. T., & W., 1906, S.A., 618 Shimo Shibuya, Tokyo Fu.
Wilson, Rev. W.A., & W., 1880, M.E.S., Okayama.
Winn, Miss M.L., 1881, R.C.A., Sanchome, Omachi, Aomori.
Winn, Rev. T.C., 1878, P.M., Dairen, Manchuria.
Winther, Rev. J.M.T., & W., 1898, Luth., 412 Shinyashiki, Kumamoto.
Wolf, Mr. G.W., 1913, Y.M.C.A.T., 463 Rokumantai Cho, Tennoji, Osaka.
Woodd, Rev. C.H.B., & W., 1896, C.M.S., Sengachaya, Osaka.
Woodsworth, Rev. H.F., & W., 1911, M.C.C., 7 of 97 Shichome, Yamamoto Dori, Kobe.
Woodworth, Rev. A.D., D.D., & W., 1892, A.C.C., 26 Kasumi Cho, Azubu, Tokyo.
Wordsworth, Miss R.M., 1910, S.P.G., 108 Zoshigaya Machi, Koishikawa, Tokyo.
Worley, Rev. J.C., & W., 1889, P.M., (*absent*), c/o Pres. Board of Missions, 156 Fifth Ave., New York, U.S.A.
Worth, Miss Ida M., 1895, M.E.S., 83 Niage Machi, Oita, Bungo.
Worthington, Miss H.J. 1899, C.M.S., Ashiya, Mura Muko Gun, Hyogo Ken.
Wright, Miss Ada H., 1897, A.E.C., Mito.
Wyckoff, Mrs. M.N. 1891, R.C.A., 964 Oyanagi Machi, Matsumoto.
Wylie, Miss M. 1905 C.M.A., Shiobara, Hiroshima Ken.
Wynd, Rev. William, & W., 1894, A.B.F.M.S., 30 Tsukiji, Tokyo.
Wythe, Miss Grace K., 1909, M.E.C., 9 Naka Kawarage Cho, Hirosaki.

Y

Young, Miss D., S.P.G. Tokyo.
Young, Miss Mariana, 1907, M.E.C., Kwassui Jo Gakko, Nagasaki.
Young, Miss M.M. 1895, C. of E.C., 5 Itchome, Shirakabe Cho, Nagoya.
Young, Rev. T.A., & W., 1912, C.C., Fukushima.
Youngren, Rev. August, & W., 1903, F.M., 1921 Hidein Cho, Tennoji, Osaka.

Z

Zaugg, Rev. E.H., & W., 1906, R.C.U.S., 12 Kita Nibancho, Sendai.

LIST BY MISSIONS*

American Baptist Foreign Mission Society

Acock, Miss Amy A., Sendai.
Ashmore, Mrs. Wm., Yokohama.
Axling, Rev. William, and W., Tokyo.
Benninghoff, Rev. H. B., & W., (*absent*).
Bickel, Capt. Luke W., & W., Himeji.
Brand, Rev. J.C., Tokyo.
Briggs, Rev, F. C., & W., Himeji.
Bullen, Rev. W.B., & W., (*absent*).
Buzzell, Miss A.S., Sendai.
Carpenter, Miss M.M. Tokyo.
Clagett, Miss M.A., Tokyo.
Converse, Miss C.A., Yokohama.
Crosby, Miss Amy R., Tokyo.
Danielson, Miss Mary, Osaka.
Dearing, Rev. J.L., D.D., & W., Yokohama.
Dithridge, Miss H L., Tokyo.
Fisher, Rev. C.H.D., & W., Yokohama.
Foote, Rev. J.A., & W., Osaka.
French, Miss R.D., Yokohama.
Gressitt, Mr. J.F., & W., (*absent*).
Hamblen, Rev. S.W., & W., (*absent*).
Harrington, Rev. C.K., D.D., (& W., *absent*), Tokyo.
Hill, Rev. G.W., & W., (*absent*).
Hiscox, Miss Marjorie, Himeji.
Holtom, Rev. D.C., & W., Tokyo.
Jesse, Miss M.D., Morioka.
Jones, Rev. E.H., & W., Mito.
Mead, Miss Lavinia, Osaka Fu.
Ross, Rev. C.H., & W., Sendai.
Rumsey, Miss F.M., (*absent*).
Ryder, Miss G.E., Tokyo.
Scott, Rev. J.H., Osaka.
Steadman, Rev. F.W., & W., Morioka.
Tenny, Rev. C.B., & W., Tokyo.
Thomson, Rev. R.A., F.R.G.S., & W., Kobe.
Topping, Miss Helen, (*absent*).
Topping, Rev. Henry, & W., Morioka.
Tuxbury, Mrs. Nina, (*absent*).
Whitman, Miss M.A., Tokyo.
Wilcox, Miss E.F., Himeji.
Wynd, Rev. William, & W., Tokyo.

American Board of Commissioners for Foreign Missions

Adams, Miss Alice P., (*absent*).
Allchin, Rev. Geo., & W., Osaka.
Barrows, Miss M.J., Kobe.
Bates, Miss R.C., Matsuyama.
Bennett, Rev. H.J., & W., Tottori.
Bradshaw, Miss A.H., Sendai.
Cary, Rev. Otis, D.D., & W., Kyoto.
Clark, Rev. C.A., & W., (*absent*).
Cozad, Miss Gertrude, Kobe.
Cobb, Rev. E.S., & W., Kyoto.
Coe, Miss Estelle, Kobe.
Colby, Miss A.M., Osaka.
Curtis, Miss Edith, Niigata.
Curtis, Rev. W.L., Niigata.
Daughaday, Miss M.A., Sapporo
Davis, Mrs. J.D., Kobe.
DeForest, Miss C.R., Kobe.
DeForest, Mrs. J.H., Sendai.
Dunning, Rev. M.D., & W., Kyoto.

* For full address see Alphabetical List.

Denton, Miss Mary F., Kyoto.
Gordon, Mrs. M.L., Kyoto.
Griswold, Miss Fannie E., Maebashi.
Grover, Mr. Dana I., & W., Kyoto.
Gulick, Rev. Sidney L., D.D., & W., (*absent*).
Guppy, Miss Florence, Kobe.
Hill, Miss Anna L., Kyoto.
Holmes, Rev. Jerome C. & W. Tokyo.
Howe, Miss Annie L., (*absent*).
Hoyt, Miss O.S., Matsuyama.
Learned, Rev. D.W., D.D., & W., Kyoto.
Learned, Miss G.W., Kyoto.
Lombard, Rev. F.A., & W., Kyoto.
Judson, Miss Cornelia, (*absent*).
McKowan, Miss Amy E., Osaka.
Newell, Rev. H.B., D.D., & W., (*absent*).
Olds, Rev. C.B., & W., Niigata
Parmelee, Miss H.F., Matsuyama.
Pedley, Rev. Hilton, & W., Maebashi.
Pettee, Rev. J.H., D.D., & W., Okayama.
Rowland, Rev. G.M., D.D. & W., Sapporo.
Rupert, Miss N.L., Tokyo.
Searle, Miss S.A., Kobe.
Stanford, Rev. A.W., & W., Kobe.
Stowe, Miss Grace H., Kobe.
Stowe, Miss Mary E., Kobe.
Wainwright, Miss M.E., Okayama.
Ward, Miss Elizabeth, Osaka Fu.
Warren, Rev. C.M., & W., Miyazaki.
White, Rev. S.S., (& W., *absent*), Tsuyama.

American Christian Convention

Fry, Rev. E.C., & W., Utsunomiya.
Garman, Rev. C.P., & W., (*absent*) Cleveland, O., U.S.A.
McCord, Rev. E.K., & W., Sendai.
True, Miss Alice, Ishinomaki.
Woodworth, Rev. A.D., D.D., & W., Tokyo.

American Episcopal Church

Aldrich, Miss Martha, Kyoto.
Ambler, Rev. J.C., (& W., *absent*), Morioka.
Andrews, Rev. R.W., and W., Maebashi.
Babcock, Miss B.R., Koriyama.
Bacon, Miss Mabel, (*absent*).
Bliss, Dr. T., & W., (*absent*).
Boyd, Miss L.H., (*absent*).
Bristowe, Miss L.M., Aomori.
Bull, Miss Leila, Osaka.
Carlsen, Miss V.D., (*absent*).
Chapman, Rev. J.J., & W., Nara.
Chappell, Rev. J., & W., Mito.
Cooke, Rev. A.W., & W., Tokyo Fu
Correll, Miss Ethel, Akita.
Correll, Rev. I.H., D.D., & W., Tsu, Ise.
Cuthbert, Rev. W.J., & W., Kyoto.
Dixon, Miss E.M., Maebashi.
Dooman, Rev. Isaac, (& W., *absent*), Wakayama.
Evans, Rev. Chas. H., & W., Akita.
Fyock, Miss A.M., (*absent*).
Gardiner, Mr. J.M., & W., Tokyo.
Guppy, Miss Mabel, Kyoto.
Heywood, Miss G., (*absent*).
Kent, Miss A.E., Maebashi.
Kimball, Miss J., Nara.
Laning, George, M.D., & W., Osaka.
Laning, Henry, M.D., Osaka.
Laning, Miss Mary E., Wakayama.
Laning, Miss S.B., Osaka.
Lloyd, Rev. J.H., Tokyo.
Madeley, Rev. W.F., & W., Sendai.
Mann, Miss Irene P., Utsunomiya.
McKim, Miss Bessie, Tokyo Fu.
McKim, Rt. Rev. Bishop John, D.D., & W., Tokyo.
McKim, Rev. J. Cole, & W., Wakamatsu.
Mead, Miss Bessie, Yamagata.
Meredith, Rev. F.C., Maebashi.
Myers, Miss Louisa B., Kyoto.
Neely, Miss C.J., Kyoto.
Newbold, Miss E.G., Akita.
Nichols, Rev. S.H., Tokyo.
Peatross, Rev. L.A., Kyoto.
Peck, Miss Sally P., Kyoto.
Ranson, Miss A.L., Sendai.

Rees, Miss Sarah J., Kanazawa.
Reifsnider, Rev. C.S., L.H.D., & W., Tokyo.
Reifsnider, Mr. John, & W., Tokyo.
Schereschewsky, Miss C.E., Tokyo.
Smith, Rev. P.A., & W., Tsu, Ise.
Suthon, Miss G., Kyoto.
Sweet, Rev. C.F., & W., Tokyo.
Tetlow, Miss H.L., Kanazawa.
Teusler, R.B, M.D., & W., Tokyo.
Tucker, Rt. Rev. Bishop H. St. G., D.D., & W., Kyoto.
Verbeck, Miss Eleanor, Akita.
Walke, Rev. R.A., & W., Hachioji.
Wallace, Rev. Geo., & W., Tokyo.
Watson, Dr. Wm. R., Tokyo.
Welbourn, Rev. J.A., Tokyo.
Wilkinson, Dr. J.R., & W., Tokyo.
Wright, Miss Ada H., Mito.

Bible Societies

Lawrence, Mr. A. & W., Kobe
Parrott, Mr. Fred., & W., Kobe.

Churches of Christ

Armbruster, Miss Rose T., Akita.
Asbury, Miss Jessie J., Sendai.
Brown, Miss Winnifred, Tokyo Fu.
Davey, Rev. P.A., & W., Tokyo.
Clawson, Miss Bertha, Tokyo Fuka.
Erskine, Rev. W.H., & W., Osaka.
Garst, Miss Gretchen, Akita.
Hagin, Rev. F.E., & W., Tokyo.
Johnson, Miss Kate V., Tokyo.
Lediard, Miss Mary F., Tokyo Fu.
Madden, Rev. M.B., Osaka Fu.
McCall, Rev. C.F., & W., Akita.
McCoy, Rev. R.D., & W., Tokyo Fu.
Oldham, Miss Lavinia, Tokyo.
Parker, Miss Edith, Tokyo Fu.
Rioch, Miss M.M., (*absent*).
Robinson, Rev. C.E., & W., Sendai.
Young, Rev. T.A., & W., Fukushima.

Church of England

Andrews, Rev. Eric, Abashiri, Hokkaido.
Archer, Miss A.L, Ichinomiya.
Bryant, Miss E.M. (*absent*).
Cornwall-Leigh, Miss M.H., Yokohama.
Evans, Miss A., (*absent*).
Griffin, Miss A., Kokura.
Holland, Miss J.M., Osaka.
Hughes, Miss E.E., Asahigawa.
Julius, Miss O., Hiroshima.
Norton, Miss E.L.B., (*absent*).
Pasley, Miss M.L., Hoki.
Richardson, Miss C.M., Osaka.
Riddell, Miss H., Kumamoto.
Rowlands, Rev. F.W., & W. Fukuoka.
Stevenson, Miss G.S., Sapporo.
Thompson, Miss F.L., Kagoshima.
Voules, Miss J.E., Okayama.
Walsh, Rev. G., & W., Osaka.
Warren, Mrs. C.F., Osaka.
Williams, Miss, Tokyo.

Society for the Propagation of the Gospel

Ballard, Miss S., Tokyo.
Bickers, Miss, Kobe.
Bickersteth, Mrs. Edw., Tokyo.
Bosanquet, Miss N.M., Kobe.
Boutflower, Rt. Rev. C.H., D.D., Tokyo.
Boutflower, Miss M.M., Tokyo.
Boyd, Miss, Tokyo.
Cecil, Bishop, Tokyo.
Cholmondeley, Rev. L B, Tokyo.
Foss, Rt. Rev. Bishop H.J., D.D., (*absent*).
Foxley, Rev. C.I., Himeji.
France, W F, Numazu.
Gemmill, Rev. W.C., Tokyo.
Gregson, Miss D., Okayama.
Grey, Rev. Wm. T., Tokyo.
Hogan, Miss F.M.F., (*absent*).
Howard, Miss E, Kobe.
Hughes, Miss E., Kobe.
Kelly, Rev. H.H., Tokyo Fu.
Kettlewell, Rev. F., & W., (*absent*).
King, Ven. Archdeacon A.F., Tokyo.
Milles, Rev. B.N., & W., Shizuoka.
Neville, Miss C.G.L., Tokyo.
Parker, Miss A., (*absent*).
Philipps, Miss E.G. Tokyo.
Pringle, Miss F.C., Odawara.

Richards, Rev. W.A , Odawara.
Rowland, Miss J.M., Kobe.
Ryerson, Rev. G.E., & W., Kobe.
Shaw, Rev. R.D., Tokyo.
Shepherd, Miss K. M., Tokyo.
Simpson, Rev. J.B. Tokyo.
Steele, Rev. H. T., &. W., Okayama.
Trott, Miss D., Tokyo.
Walker, Mr. F.B., & W., Kobe.
Walton, Rev. H.B., & W., Yokohama.
Webb, Rev. A.E., Sankawa, Chiba.
Weston, Miss M.D., (*absent*).
Wordsworth, Miss R.M., Tokyo.
Young, Miss D., Tokyo.

Church Missionary Society

Andrews, Rt. Rev. Bishop W,. D.D., & W., Hakodate.
Batchelor, Ven. Archdeacon, J., D.D., F.R.G.S., & W., Sapporo.
Bosanquet, Miss A.C., (*absent*).
Boulton, Miss E.B., Osaka.
Buncombe, Rev. W.P., (& W., *absent*) Tokyo.
Carlyle, Miss E.A., Tokyo.
Chapman, Rev. G., (& W., *absent*), Osaka.
Cockram, Miss M.C., Kagoshima.
Cox, Miss A.M., Ashiya, Hyogo Ken.
Duke, Rev. M.O.M., Oita.
Elwin, Rev. W.H., & W., Tokyo.
Ensor, Miss E.V., Tokyo.
Freeth, Miss F.M., Kumamoto.
Fugill, Miss E.M., Yonago, Hoki.
Galgey, Miss L.A., (*absent*).
Gardener, Miss F., (*absent*).
Gillespy, Miss J.C., Kure.
Gray, Rev. W.R., & W., (*absent*), Hiroshima.
Hamilton, Miss L.C., Osaka.
Head, Miss Jane, Hamada.
Heaslett, Rev. S., & W., Tokyo.
Henty, Miss A.M., Gifu.
Hind, Rev. J., & W., Kokura.
Horne, Miss A.C.J., Naokata, Fukuoka Ken.
Hughes, Miss A.M., Usu, Hokkaido.
Hutchinson, Rev. A.C., & W., Kagoshima.
Hutchinson, Ven. Archdeacon A.B., Nagasaki.
Howard, Miss R.D., Osaka.
Jex-Blake, Miss M.B., Muroran, Hokkaido.
Keen, Miss E.M., Nagasaki.
Knight, Rev. O. H., & W., Matsuye.
Lane, Miss E.A., Nagasaki.
Lang, Rev. D.H., Hakodate.
Lea, Rt. Rev. Bishop A., D.D., & W., Fukuoka.
Mackie, Miss J., (*absent*).
Mann, Rev. J.C., & W., (*absent*).
Nash, Miss E., Matsuye.
Painter, Rev. S., & W., Kumamoto.
Payne, Miss E.C., (*absent*).
Preston, Miss E.D., (*absent*).
Rawlings, Rev. G.W., & W., Osaka.
Ritson, Miss E., Tokushima.
Roberts, Miss A., Tokyo.
Sander, Miss M., Tokyo.
Scott, Rev. J.J., Hiroshima.
Sells, Miss E.A.P., Kagoshima.
Tapson, Miss A. M., (*absent*).
Tennent, Miss A.C., (*absent*).
Tristram, Miss K., Osaka.
Woodd, Rev. C.H.B., & W., Osaka.
Worthington, Miss H.J., Ashiya, Hyogo Ken.

Missionary Society of Church of England, Canada

Baldwin, Rev. J.M. & W., Nagoya, (*absent*)
Bowman, Miss N.F.J., Matsumoto.
Cooke, Miss M.S., Nagoya.
Gale, Rev. W.H., Matsumoto.
Hamilton, Rt. Rev. Bishop H.J., & W., Nagoya.
Kennedy, Rev. F.W., (& W., *absent*), Matsumoto.
Lennox, Miss, Matsumoto.
Makeham, Miss S.E., Gifu.
Millman, Rev. R.M., & W., Toyohashi, (*absent*).
Robinson. Rev. J.C., & W., Nagoya.
Robinson, Miss Hilda, Nagoya.
Shaw, Miss L., Osaka.
Shortt, Rev. C.H., Echigo.
Spencer, Rev. V.C., Gifu.
Spencer, Miss Florence, Gifu.
Trent, Miss E.M., Nagoya.

Waller, Rev. J G., & W., (*absent*).
Young, Miss M.M., Nagoya.

Christian and Missionary Alliance

Ague, Miss Pearl E., Hiroshima.
Francis, Miss R.M., Hiroshima.
Francis, Rev. T.R., & W., Hiroshima.
Lindstrom, Rev. H., & W., Hiroshima.
Lucas, Rev. A.E., & W., Hiroshima.
Wylie, Miss M., Hiroshima Ken.

Canadian Presbyterian

Adair, Miss Lily, Formosa.
Clazie, Miss Mabel, Formosa.
Connell, Miss Hannah, Formosa.
Dowie, Mr. Kenneth W., Formosa.
Elliot, Miss Isabel, Formosa.
Ferguson, Rev. J.Y., M.D., & W., Formosa.
Gauld, Rev. William, & W., Formosa.
Gray, A.A., M.D., & W., Formosa.
Jack, Rev. Milton, & W., Formosa.
Kinney, Miss J.M., Formosa.
McLeod, Rev. D.W., & W., Formosa.

Evangelical Association

Bauermfeind, Miss Susan M., Tokyo.
Berner, Miss Natalia, Tokyo.
Erffmeyer, Miss Edna L., Osaka.
Erffmeyer, Miss Florence E., Osaka.
Haller, Miss Cora E., (*absent*).
Mayer, Rev. P.S., & W., Tokyo Fu.
Ranck, Miss Elmina, Osaka.
Schweitzer, Miss Edna, Tokyo.
Stauffacher, Rev. A.D., & W., Tokyo Fu.
Umbreit, Rev. S.J., & W., Kobe.

English Presbyterian

Band, Rev. E.,Formosa.
Barclay, Rev. T., Formosa.
Barnett, Miss Margaret, Formosa.
Butler, Miss A.E., Formosa
Campbell, Rev. Wm., & W., Formosa.
Ferguson, Rev. D., & W., Formosa.
Fullerton, Miss (nurse), Formosa.
Landsborough, D., M.D., & W. Formosa.
Livingstone, Miss A., Formosa.
Lloyd, Miss J., Formosa.
Maxwell, Rev. J.M., M.D., & W., Formosa.
Moncrieff, Rev. H., & W., Formosa.
Montgomery, Rev. W.E. & W., Formosa.
Nielson, Rev. A.B., Formosa.
Reive, Miss A D., Formosa.
Stuart, Miss J., Formosa.
Taylor, G.G., M D., & W.Formosa.

Free Methodist Church

Cooper, Rev. S. E. (& W., *absent*), Kobe.
Hessler, Miss Minnie, (*absent*).
Klein, Rev. Matthias, & W., (*absent*).
Meikle, Rev. W. L., & W., Awaji.
Millican, Rev. R. W., & W., Osaka.
Mylander, Miss Ruth, Osaka.
Youngren, Rev. August, & W., Osaka.

General Evangelical Protestant Missionary Society

Schiller, Supt. Dr. Emil, & W., Kyoto.
Schroeder, Pfarrer K., & W., Tokyo.

Hepzibah Faith Mission

Glenn, Miss Agnes, Shimosa
Mintle, Miss Rosa, (*absent*).
Smelser, Mr. F. L., & W., (*absent*).

Japan Evangelistic Band

Buxton, Rev. B. F., & W., Kobe.
Buxton, Mr. Murray B., Kobe.
Cribb, Miss E. R., Osaka Fu.
Cuthbertson, Mr. James, & W., Tokyo.
Coles, Miss A. M., Matsuye.
Dyer, Mr. A. L., & W., Himeji.
Edmeades, Miss E., (*absent*).
Gymer, Miss M. H., Hamada.
Harris, Mr. Richard W., & W., Kobe.

Penrod, Miss C. T., Tokyo Fu.
Thornton, Rev. Jesse B., & W., Kobe.
Wilkes, Mr. Paget, (& W., *absent*), Kobe.
Wilkinson, Mr. Cecil S., Tokyo.

Japan Book and Tract Society

Braithwaite, Mr. Geo., & W., Tokyo.

Lutheran Missions

Brown, Rev. C. L., D.D., & W., Kumamoto.
Hepner, Rev. C. W., Kumamoto.
Horn, Rev. E. T., & W., Kumamoto.
Hytönen, Miss R., Iida Machi, Shinshu.
Lippard, Rev. C. K., D.D., & W., (*absent*).
Miller, Rev. L. S.G., (*absent*).
Minkkinen, Dr. D., & W., Shimo Suwa, Shinshu.
Nielson, Rev. J.P., & W., Kurume.
Nylund, Miss J., (*absent*).
Salonen, Rev. K., & W., Iida, Shinshu.
Smith, Rev. Frisby D., & W., Tokyo.
Stirewalt, Rev. A. J., Saga.
Tammio, Mr. K., & W., Shimo Suwa, Shinshu.
Unsitalo, Miss Siiri, Tokyo.
Westen, Miss M., (*absent*).
Winther, Rev. J. M. T., & W., Kumamoto.

Methodist Church, Canada

Alcorn, Miss E. H., Kofu.
Allen, Miss A.W., Tokyo.
Armstrong, Miss M.E., Toyama.
Armstrong, Rev. R. C., & W., Kobe.
Bates, Rev. C. J. L., & W., Kobe.
Beatty, Miss Rose, (*absent*).
Blackmore, Miss I. S., Tokyo.
Campbell, Miss Edith, Kofu.
Chappell, Miss Mary H., Tokyo.
Chappell, Miss Constance S., Tokyo.
Coates, Rev. H. H., & W., Tokyo.
Connolly, Rev. W. G., & W., (*absent*).
Courtice, Miss Sybil, (*absent*).
Cragg, Rev. W. J. M., & W., Kobe.
Craig, Miss M., Tokyo
Crombie, Miss E., Shizuoka.
De Wolfe, Miss H.E., Kanazawa.
Drake, Miss Katherine I., Ueda, Shinshu.
Fryer, Rev. W.O., & W., Kofu.
German, Miss C.E, Tokyo.
Govenlock, Miss Isabel, Tokyo.
Hargrave, Miss I.M., Tokyo.
Hart, Miss C.E, Ueda, Shinshu.
Hennigar, Rev. E.C. & W., Toyama.
Holmes, Rev. C.P., & W., (*absent*)
Howe, Rev. J.W., & W., (*absent*).
Howie Miss J.L., (*absent*).
Hurd, Miss Helen R., Kofu.
Jost, Miss H. J., Kanazawa.
Keagey Miss M.D., Tokyo.
Killam, Miss Ada B., Kofu.
Lindsay, Miss O.C., Shiznoka.
McKenzie, Rev. D.R., D.D., & W., Tokyo.
McLeod, Miss Anna, Toyama.
Misener, Mrs. E.W., Kobe.
Norman, Rev. D., & W., Nagano.
Norman, Miss L., Kobe.
Outerbridge, Rev. H.W., & W., Kobe.
Patterson, Rev. G.S., & W., Tokyo.
Pinsent, Mrs. A.M., Tokyo.
Price, Rev. P.G. & W., Tokyo.
Robertson, Miss M.A., (*absent*).
Ryan, Miss Esther, Tokyo.
Saunby, Rev. J.W., & W., Kanazawa.
Scott, Miss Mary, Nagano.
Swann, Miss Annabel, Shizuoka.
Tweedie, Miss E.G., Nagano.
Veazey, Miss M.A., Shizuoka.
Walker, Rev. H.E., & W., Hamamatsu.
Whiting, Rev. M.M., & W., Tokyo Fu.
Wilkinson, Rev. A.J., & W., Shizuoka.
Woodsworth, Rev. H.F., & W., Kobe.

Methodist Episcopal
East Japan Mission

Alexander, Miss Bessie, Hirosaki

Alexander, Rev. R.P., & W., Tokyo.
Alling, Miss H S., (*absent*).
Ashbaugh, Miss P.M. (*absent*).
Atkinson, Miss Anna, A., Nagoya.
Baucus, Miss Georgiana, Yokohama.
Berry, Rev. Arthur D., Tokyo.
Bird, Miss F., Nagano.
Bishop, Rev. Charles, & W., Tokyo.
Bull, Rev. Earl R., & W., Tokyo.
Chappell, Rev. B., D.D., Tokyo.
Daniel, Miss N. Margaret, (*absent*).
Davison, Rev. C.S., & W., Tokyo.
Dickerson, Miss Augusta, Hakodate.
Dickinson, Miss Emma E., Yokohama.
Draper, Rev. G.F., & W., Tokyo.
Draper, Miss Winifred F., Sapporo.
Fretts, Miss Milicent N., Sapporo.
Gardner, Miss Minnie, Tokyo.
Griffiths, Miss Mary B. (*absent*).
Hampton, Miss Mary S, Hakodate.
Harris, Rt. Rev. Bishop M.C., D.D., LL. D., Seoul, Korea.
Heaton, Miss C.A., Sendai.
Heckelman, Rev. F.W., & W., (*absent*).
Heicher, Rev. M.K.W., & W., (*absent*).
Hewett, Miss E.J., Sendai.
Iglehart, Rev. C.W., & W., Tokyo.
Iglehart, Rev. E.T., & W., Tokyo.
Imhof, Miss Louisa, Sendai.
Kingsbury, Rev. W. de L, & W., Nagoya.
Lee, Miss E.M., Tokyo.
Lee, Miss Mabel, Nagoya.
Lewis, Miss Amy G., (*absent*).
Phelps, Miss F.E, (*absent*).
Pider, Miss Myrtle Z., Tokyo.
Preston, Miss C. Grace, Hirosaki.
Russell, Miss M.H., (*absent*).
Santee, Miss Helen C., (*absent*).
Schwartz, Rev. H.W., M.D., & W., (*absent*).
Seeds, Miss Leonora, (*absent*).
Seeds, Miss Mabel K., (*absent*).
Singer, Miss Florence E., Hakodate.
Slate, Miss Anna B., Yokohama.
Spencer, Rev. D.S., D.D., & W., Nagoya.
Spencer, Miss M.A., Tokyo.
Sprowles, Miss Alberta B., Hakodate.
Taylor, Miss Erma M., Tokyo.
Vail, Miss J.S., Tokyo.
Van Petten, Mrs. C.W., (*absent*).
Wagner, Miss D.M., Tokyo.
Watson, Miss Rebecca J., Yokohama.
Weaver, Miss Georgiana, Nagoya.
White, Miss Anna L., Tokyo.

Methodist Episcopal
West Japan Mission

Bangs, Miss Louise, Nagasaki.
Davison, Rev. J.C., D.D., & W., Kumamoto.
Finlay, Miss L. Alice, Kagoshima.
Jones, Rev. J I., & W., (*absent*).
Ketchum, Miss Edith L., Nagasaki.
Kidwell, Miss L.M., Fukuoka.
McDowell, Miss Jessie, Nagasaki.
Melton, Miss M.E., Nagasaki.
Russell, Miss E., Nagasaki.
Russell, Miss May, Nagasaki.
Schwartz, Rev. H.B., D.D., Naha, Liu Chiu.
Scott, Rev. F.N., & W., Nagasaki.
Smith, Rev. F.H., & W., Korea.
Starkey, Miss Bertha, Nagasaki.
Teague, Miss Carolyn, Kumamoto.
Thomas, Miss Hettie A., Kumamoto.
Wheeler, Mr. H.A., & W., Nagasaki.
Wythe, Miss Grace K., Hirosaki.
Young, Miss Mariana, Nagasaki.

Methodist Episcopal South

Bennett, Miss Nellie, Kobe.
Bonnell, Miss Maud, Kobe.
Callahan, Rev. W.J., & W., Beppu, Bungo.
Cook, Miss M.M, Hiroshima.
Davis, Rev. W.A., (& W., *absent*), Kyoto.
Demaree, Rev. T.W.B., (& W., *absent*), Matsuyama.
Frank, Rev. J.W., & W., Nakatsu, Buzen.
Fulton, Miss Jane, Hiroshima.

Gaines, Miss N.B., (*absent*).
Garnes, Miss Virginia, (*absent*).
Haden, Rev. T.H., & W., Kobe.
Hager, Rev. S.E., & W., Kobe.
Jones, Rev. H.P., & W., Hiroshima.
Matthews, Rev. W.K., & W., Kobe.
Meyers, Rev. J. T., & W., Hiroshima.
Moseley, Rev. C. B., D.D., & W., (*absent*).
Newcomb, Miss Ethel, Hiroshima.
Newton, Rev. J.C.C., D.D., & W., Kobe.
Ogburn, Rev. N. S. Matsuyama.
Oxford, Mr. J. S., & W., Kobe.
Shannon, Miss I. L., Hiroshima.
Shannon, Miss Katherine, Hiroshima.
Stewart, Rev. S. A., & W., (*absent*).
Trieschman, Miss Catherine, Hiroshima.
Wainright, Rev. S. H., D.D., & W., Tokyo.
Waters, Rev. B. W., (*absent*).
Weakley, Rev. W. R., & W., Osaka.
Williams, Miss A. B., Oita, Bungo.
Wilson, Rev. W. A., & W., Okayama.
Worth, Miss Ida M., Oita, Bungo.

Methodist Protestant

Coates, Miss A. L., Hamamatsu.
Cronise, Miss E., Yokohama.
Dawson, Miss Elizabeth, Nagoya.
Forrest, Miss Annie L., (*absent*).
Hodges, Miss Olive I., Yokohama.
Layman, Rev. L., & W., Yokohama.
Mallett, Miss Gertrude, (*absent*).
Murphy, Rev. U. G., & W., (*absent*).
Obee, Rev. E. I., & W., Nagoya.
Schlegelmilch, Miss Donna, Yokohama.
Van Dyke, Rev. E. H., D.D., & W., Nagoya.

Nazarene Church

Poole, Miss Lillian, (*absent*).
Snider, Miss Cora G., Fukuchiyama.
Taylor, Mr. Wm. T., & W., Nagasaki.
Thompson, Rev. J. W., & W., Kyoto.

Omi Mission

Chapin, Mr. L. G., (*absent*).
Vogel, Mr. J. H., Omi.
Vories, Mr. John, & W., Omi.
Vories, Mr. W. M., Omi.
Waterhouse, Rev. Paul B., & W., Omi.

Oriental Missionary Society

Aurell, Rev. K. E., & W., Tokyo Fu.
Briggs, Mr. Fred J. Tokyo Fu.
Clark, Mr. Chas., Tokyo Fu.
Cowman, Rev. C. E., & W., Tokyo Fu.
Hertzler, Miss Verna S., Tokyo Fu.
Kilbourne, Rev. E. A. & W., (*absent*).
Kilbourne, Mr. E. L., Tokyo Fu.
Pearce, Miss E.A., Tokyo Fu.

Presbyterian Church in U.S.A.

Alexander, Miss Sallie, (*absent*).
Ayres, Rev. J. B., & W., Shimonoseki.
Ballagh, Mr. J. C., (& W., *absent*), Tokyo.
Bigelow, Miss Florence J., Yamaguchi.
Bigelow, Miss G. S., Yamaguchi.
Brokaw, Rev. H., & W., Kure.
Bryan, Rev. A. V., Port Arthur, Manchuria.
Cooper, Rev. S. E., (& W. (*absent*), Kobe.
Curtis, Rev. F. S., & W., Korea.
Detweiler, Rev. J. E., & W., Fukui.
Dunlop, Rev. J. G., D.D., & W., (*absent*).
Evans, Miss Elizabeth, Kanazawa.
Fulton, Rev. G. W., D.D., & W., Osaka.
Garvin, Miss A. E., Onomichi.
Gibbons, Miss K.A., (*absent*).
Gorbold, Rev. R. P., D.D., & W., Kyoto.
Hail, Rev. A. D., D.D., Osaka.
Hail, Rev. J. B., D.D., Wakayama.
Hail, Mrs. J.E., Tsu, Ise.

Halsey, Miss L.S., Tokyo.
Hereford, Rev. W.F., & W., Hiroshima.
Harris, Miss Bertha L., Tokyo.
Imbrie, Rev. Wm., D.D., & W., Tokyo.
Johnson, Rev. W.T., & W., Sapporo.
Johnstone, Miss J.M., Kanazawa.
Landis, Rev. H.M., & W., (*absent*).
Leavitt, Miss Julia, Tanabe, Wakayama Ken.
London, Miss M.H., (*absent*).
Luther, Miss Ida R., Kanazawa.
MacNair, Rev. T.M., & W., Tokyo.
McCauley, Mrs. J.K., Tokyo Fu.
McCrory, Miss Cora, Sapporo.
McDonald, Miss M.D., Tokyo.
Maguet, Miss Evelyn, Osaka
Milliken, Miss E.P, Tokyo.
Monday, Miss L.B., Kanazawa.
Monk, Miss A.M, Sapporo.
Morgan, Miss Agnes E., (*absent*).
Murray, Rev. D.A., D.D., & W., Tsu, Ise.
Pierson, Rev. G.P., D.D., & W., Asahigawa, Hokkaido.
Porter, Miss F.E., Kyoto Fu.
Ransom, Miss Mary H., Osaka.
Reischauer, Rev. A.K., D.D., & W., Tokyo.
Riker, Miss Jessie, Yamada, Ise.
Rose, Miss C.H., Otaru.
Sherman, Miss Mary B., Matsuyama.
Smith, Miss S.C., Sapporo.
Thompson, Rev. David, D.D., & W., Tokyo Fu.
Todd, Miss Ethel N., Tokyo.
Van Horn, Rev. G.W., & W., Osaka.
Ward, Miss I.M., Tokyo.
Wells, Miss Lillian A., Yamaguchi.
West, Miss A.B., Tokyo.
Whitener, Rev. H.C., Yamaguchi.
Williams, Miss Mary E, (*absent*).
Winn, Rev. T.C., D.D., Dairen, Manchuria.
Worley, Rev. J.C., & W., (*absent*).

Presbyterian Church South U.S.A.

Atkinson, Miss M.J., Takamatsu.
Buchanan, Rev. W.C., (& W.' *absent*), Nagoya.
Buchanan, Rev. W. McS, D.D. & W., Kobe.
Cumming, Rev. C.K., & W., Toyohashi.
Curd, Miss Lillian, Tokushima.
Dowd, Miss Annie, Kochi.
Ellis, Mrs. Charles, Kochi.
Erickson, Rev. S.M., & W., Takamatsu.
Evans, Miss Sala, Kochi.
Fulton, Rev. S.P., D.D., & W., Kobe.
Hassell, Rev. A.P., & W., Takamatsu.
Kirtland, Miss Leila, Nagoya.
Logan, Rev. C.A., & W., Tokushima.
Lumpkin, Miss Estelle, Tokyo.
McAlpine, Rev. R.E., & W., Nagoya.
McIlwaine, Rev. W.E., & W., Kochi.
Moore, Rev. J.W., & W., Kochi.
Munroe, Rev. H.H., & W., Kochi.
Myers, Rev. H.W., & W., Kobe.
Ostrom, Rev. H.C., & W., Tokushima.
Patton, Miss A.V., Mikawa.
Patton, Miss F.D., Mikawa.
Smythe, Rev. L.C.M., Tokyo.
Thompson, Miss Charlotte, Nagoya.

Reformed Church in America North Japan Mission

Ballagh, Rev. J.H., D.D., Yokohama.
Booth, Rev. E.S, &W., Yokohama.
Demarest, Miss May B., Yokohama.
Dick, Miss Florence E., Yokohama.
Hoffsommer, Rev. W. E, & W., Tokyo.
Kuyper, Rev. Hubert, Morioka.
Kuyper, Miss Jennie M., Yokohama.
Miller, Rev. E.Rothesay, (*absent*).
Moulton, Miss Julia, (*absent*).
Oltmans, Rev. A., D.D., & W., Tokyo.
Ruigh, Rev. D.C., & W., Tokyo.
Ryder, Rev. Stephen W., Tokyo.

Scudder, Rev. F.S., Honolulu, Hawaii.
Shafer, Rev. L.J., & W., Tokyo.
Van Strien, Rev. D., Tokyo Fu.
Winn, Miss M.L., Aomori.
Wyckoff, Mrs. M.N., Matsumoto.

Reformed Church in America South Japan Mission

Buys, Miss Jennie, (*absent*).
Couch, Miss S.M., Nagasaki.
Hoekje, Rev. W.G., & W., Nagasaki.
Hospers, Miss Hendrine, Kagoshima.
Lansing, Miss H.M., Kagoshima.
Noordhoff, Miss Jeane, Shimonoseki.
Peeke, Rev. H.V.S., D.D., & W. Saga.
Pieters, Rev. Albertus, & W., Oita.
Pieters, Miss Johanna A., Shimonoseki.
Taylor, Miss Minnie, Nagasaki.
Walvoord, Mr. Anthony, & W., Nagasaki.

Reformed Church in U.S. (German)

Brick, Miss Ollie A., Sendai.
Cook, Rev. H.H., & W., Yamagata.
Faust, Rev. A.K., Ph. D. & W., Sendai.
Gerhard, Miss Mary E., Sendai.
Gerhard, Prof. Paul L., & W., Sendai.
Hansen, Miss Kate I., Sendai.
Kriete, Rev. C.D., & W., Yamagata.
Leader, Miss M.J., Sendai.
Lindsey, Miss L.A., Sendai.
Miller, Rev. H.K., & W., Tokyo.
Moore, Rev. J.P. D.D., & W., Sendai.
Noss, Rev. Christopher, D.D., & W., Wakamatsu.
Pifer, Miss B. Catherine, Tokyo.
Schneder, Rev. D.B., D.D., & W., Sendai.
Seiple, Rev. W.G., Ph. D., & W., (*absent*).
Steiner, Rev. J.F., & W., (*absent*).
Zaugg, Rev. E.H., & W., Sendai.

Roman Catholic Church

Alvares, Prefet Apostolique, Tokushima.
Anchen, L'Abbé P., Hakodate.
Andrien, L'Abbé, Tokyo.
Auger, Rev., Sendai.
Aurientis, L'Abbé, P., Kyoto.
Balette, L'Abbé Justin, Tokyo.
Berlioz, Rt. Rev. Bishop, Sendai.
Bertrand, L'Abbé Fr., Kokura.
Bertrand, L'Abbé J., Gotemba.
Biannic, L'Abbé Jean, Sambongi Machi, Aomori Ken.
Billing, L'Abbé, L., Numazu, (*absent*).
Birraux, L'Abbé J., Tsu, Ise.
Boehrer, L'Abbé, J.F., Fukuoka.
Bois, L'Abbé F.L.J., Nagasaki.
Bois, Rev. J. F., Nagasaki.
Bonnet, Rev. F., Oshima, Kagoshima Ken.
Bouige, Rev. L. H., Oshima, Kagoshima Ken.
Bousquet, L'Abbé M.J., Osaka.
Brenguier, Rev. L., Hitoyoshi, Kumomoto Ken.
Breton, Rev. M.J., Kuroshima, Nagasaki Ken.
Cadilhac, L'Abbé H., Utsunomiya.
Caloin, Rev. E., Kofu.
Castanier, L'Abbé B., Osaka.
Cavaignac, L'Abbé Ed., Kagoshima.
Cesca, Rev. Father, Niigata.
Cesselin, L'Abbé C., Kisennuma, Miyagi Ken.
Cesselin, L'Abbé G., Matsumoto, Shinshu.
Cettour, L'Abbé J., Yamaguchi.
Chabagno, L'Abbé J., Yokohama.
Chambon, L'Abbé J.A., Hakodate.
Chapdelaine, L'Abbe, (*absent*).
Charron, L'Abbé T., Himeji.
Chatrom, Rt. Rev. Bishop J., Osaka.
Cherel, Rev. J.M., Tokyo.
Clement, L'Abbé, Shizuoka.
Combaz, Rt. Rev. J.C., Nagasaki.
Corgier, L'Abbé F., Wakamatsu.
Cornier, L'Abbé A., Otaru.
Cotrel, L'Abbé, Nakatsu, Oita-ken.
Dalidert, L'Abbé Desiré, Yamagata.
Daridon, Rev. H., Tottori.

Deffrenes, Rev. Jos., Sendai.
Delahaye, L'Abbé, Maebashi.
Demangelle, Rev. A.H., Tokyo.
Deruy, L'Abbé, Matsuye.
Dossier, L'Abbé R., Morioka.
Drouart de Lezy, L'Abbé F.L., Tokyo.
Drouet, L'Abbé, Nagasaki.
Durand, Rev. J.E., Iwajima, Nagasaki Ken.
Duthu, L'Abbé J.B, Okayama.
Evrard, L'Abbé F., Vicar, Gen. Yokohama.
Fage, L'Abbé F., Kobe.
Faurie, L'Abbé U., (*absent*).
Ferrand, Rev. P.C., Korea.
Ferrie, Rev. J.B., (*absent*).
Flaujac, L'Abbé, Tokyo.
Fressenon, L'Abbé M., Oshima, Kagoshima Ken.
Gargnier, Rev. L.F., Amakusa, Nagasaki Ken.
Geley, Rev. J.B., Wakayama.
Giraudias, L'Abbé, Odawara.
Gracy, L'Abbé L., Nagasaki.
Grinnand, L'Abbé A., Kyoto
Halbout, Rev. A., Oshima, Kagoshima Ken.
Harnois, Rev. F.D., (*absent*).
Hebert, L'Abbé E.J., Shimonoseki.
Hermann, Rev. Father, Toyama.
Hervé, L'Abbé, Iwate Ken.
Heuzet, Rev. A.E., Goto, Nagasaki Ken.
Hutt, L'Abbé Alfred, Asahigawa.
Jacquet, L'Abbé Vicar Gen'l. C., Sendai.
Johan, Rev. Father, Matsuyama.
Joly, Rev. E.C., Miyazaki.
Lafon, L'Abbé H., Sapporo.
Laisné, L'Abbé T., (*absent*).
Langlais, Rev. J., (*absent*).
Lebarbey, L'Abbé, Utsunomiya.
Lebel, Rev. E., Kumamato Shi-gai.
Lemarié, Rev. F.P.M., Yatsushiro, Kumamoto Ken.
Lemoine, Rev. J.C., Nagoya.
Lissarrague, L'Abbé, Tokyo.
Luneau, L'Abbé A., Vic. Gen., Osaka.
Marie, L'Abbé L.C., Hiroshima.
Marion, L'Abbé P., Fukushima.
Marmonier, L'Abbé, Osaka.
Martin, L'Abbé, Miyazaki.
Mathon, L'Abbé Remy, (*absent*).
Matrat, Rev. J. Fr., Hirado, Nagasaki Ken.
Mayrand, Rev. P. A., Hachioji.
Milan, Rev. Father, Uwajima.
Mohr, Rev. Father, Yamagata.
Montagu, L'Abbé L., Fukushima.
Noailles, L'Abbé Olivier de, Yokohama.
Pelu, Rev. A.C.A., Goto, Nagasaki Ken.
Perrin, Rev. H., Kobe.
Pettier, L'Abbé A.E., Yokohama.
Pouget, L'Abbé A., Morioka
Puissant, Rev. M., Osaka Fu.
Raguet, L'Abbé E., Urakami, Nagasaki Ken.
Raoult, Rev. G. E., Hitoyoshi, Kumamoto Ken.
Reiners, Prefet Apostolique, Kanazawa.
Relave, L'Abbé T. L., Miyazu, Tango.
Rey, L'Abbé A., Tamashima, Okayama Ken.
Rey, Rt. Rev. Archbishop, J.P., Tokyo.
Reynaud, L'Abbé Jules, Sendai.
Rotz, L'Abbé Marc de, Nagasaki.
Salmon, Rt. Rev. M. A., Vic. Gen., Nagasaki.
Sauret, Rev. M., Kurume.
Silhol, L'Abbé L. J., Osaka.
Soubitez, L'Abbé, Utsunomiya
Steichen, L'Abbé Michel, Tokyo.
Thiry, L'Abbe F. T., Nagasaki.
Thomas, Rev. Father, Kochi.
Tulpin, Rev. E. A., Tokyo.
Vagner, L'Abbe A., Nara.
Veillon, Rev., Miyazaki.
Villion, Rev. A., Hagi, Yamaguchi Ken.
Wassereau, L'Abbé, Shizuoka.

Russian Orthodox Church

Sergie, Archbishop, Tokyo

Salvation Army

Anderson, Ensign Antonia, Tokyo.
Beaumont, Major John W., & W., Tokyo Fu.
Bernsten, Lieut. Bro., Tokyo.
Fryklund, Capt. Marie, Tokyo.

Hansen, Lieut. Marie Louise, Tokyo.
Hodder, Commissioner H. C., & W., (*absent*).
Larson, Lieut. Anders, Tokyo.
Montgomery, Ensign Sarah, Kobe.
Nyman ,Capt. Ingeborg, Tokyo.
Orr, Brigadier R. H., & W., Tokyo.
Pearson, Adjt. Mary, (*absent*).
Pennick, Capt. Henry R., & W., Tokyo.
Robson, Capt. Florence, Tokyo Fu.
Smyth, Ensign Annie, Tokyo.
Tindale, Major J. H., & W., Tokyo Fu.
Wiberg, Brig. Sven, & W., Tokyo.
Wilson, Adjt. T., & W., Tokyo Fu.

Scandinavian Alliance

Anderson, Miss H., (*absent*).
Anderson, Rev. Joel, & W., Tokyo Fu.
Bergstrom, Rev. F. O. C., & W., (*absent*).
Carlson, Rev. C. E., & W. Tokyo Fu.
Matson, Rev. Aug., & W., Ito, Izu.
Peterson, Miss A.J., Shimosa.

Seamen's Mission

Damson, Mr. W.J., Nagasaki.
Austen, Rev. W.T., & W., Yokohama.

Seventh Day Adventists

Anderson, Mr. Alfonso, & W., Tokyo Fu.
Benson, Mr. H.F. & W., Matsuyama.
Burden, Rev. W.D., & W., Tokyo Fu.
Cornish, Miss Etta, Tokyo.
Herboltzheimer, Mr. J.N., & W., Yokohama.
Hoffman, Rev. B.P., & W., Tokyo Fu.
De Vinney, Mr. F.A., Tokyo Fu.
De Vinney, Rev. F.H., Tokyo.
Webber, Mr. P.A., & W., Tokyo Fu.

Society of Friends

Binford, Mr. Gurney, & W., Mito.
Bowles, Mr. Gilbert, & W., Tokyo.
Coleman, Mr. H.E., & W., (*absent*).
Ellis, Miss Sarah, Tokyo.
Gifford, Miss Alice C., Tokyo.
Lewis, Miss Alice G., Tokyo.
Sharpless, Miss Edith F., Mito.

Southern Baptist Convention

Bouldin, Rev. G.W., & W., Tokyo.
Clarke, Rev. W.H., & W., (*absent*).
Dozier, Rev. C.K., & W., Fukuoka.
Medling, Rev. P.P. & W., (*absent*), Richmond, Va., U.S.A.
Mills, Mr. E.O., & W., Fukuoka.
Ray, Rev. J.F., & W., Shimonoseki.
Rowe, Rev. J.H., & W., Nagasaki.
Walne, Rev. E.N., D.D., & W., Fukuoka.
Willingham, Rev. C.T., & W., Kokura.

Unconnected

Atchinson, Rev. R., & W., (*absent*).
Brand, Mr. Herbert G., & W., Tokyo.
Buxbaum, Mr. Chas. H. & W., Tokyo.
Chandler, Miss A.B., Asahigawa.
Cleland, Mr. Gail, & W., Sapporo.
Colborne, W.W., M.D., & W., Yawata, Boshu.
Cunningham, Rev. W.D., & W., Tokyo.
Drake, Mr. D., Tokyo Fu.
Elliot, Miss M., Tokyo.
Gauntlett, Prof. E.L., & W., Yamaguchi.
Gillett, Miss E.R., Tokyo Fuka.
Gundert, Rev. W., & W., Niigata Ken.
Hansee, Miss Martha, Tokyo.
Hartshorne, Miss A.C., Tokyo.
Hutchings, Miss A.M., Nikko.
Jefferys, Rev. H.S., & W., Tokyo.
Loomis, Rev. H., & W., Yokohama.
McCaleb, Rev. J.M., (& W., *absent*) Tokyo.
Moore, Miss Ellen, Tokyo Fu.
Müller, Mr. Frank, Tokyo Fu.
Ridley, Miss A.C., Kobe.
Rollstin, Mr. W.P., (*absent*).

Sanders, Mr. T.H., & W., Yamaguchi.
Sheppard, Miss E., Kobe.
Sifton, Miss I.A., (*absent*).
Thompson, Mr. J.W., Kobe.
Vincent, Rev. C.G., & W., Tokyo.
Weston, Rev. Walter, & W., Yokohama.
Wharton, Mrs. R.G., Tokyo.
White, Mrs. W.J., Tokyo.
Whitney, Mr. J.P., & W., Yokohama.

United Brethren in Christ

Cosand, Rev. Joseph & W., Tokyo Fu.
Shively, Rev. B.F., & W., (*absent*).

Unitarian Mission

MacCauley, Rev. Clay, Tokyo.

Universalist Mission

Hathaway, Miss M.A., Tokyo.
Keirn, Rev. G.I., D.D., & W., Tokyo.
Lobdell, Rev. N.L., & W., (*absent*).
Osborne, Miss C.M., Tokyo.

Woman's Union Mission

Alward, Miss Clara, (*absent*).
Crosby, Miss J.N., Yokohama.
Loomis, Miss C.D., Yokohama.
Pratt, Miss S.A., Yokohama.
Tracy, Miss Mary E., Yokohama.
Wells, Miss Florence, (*absent*).

Young Men's Christian Association

Andrews, Mr. John B., Tokyo.
Brown, Mr. F.H., & W., Tokyo.
Davis, Mr. J. Merle, & W., Tokyo.
Fisher, Mr. Galen M., & W., Tokyo.
Gleason, Mr. Geo., & W., Sumiyoshi.
Hibbard, Mr. C.V., & W., (*absent*).
Jorgensen, Mr. Arthur, & W., Tokyo.
Phelps, Mr. G.S., & W., Kyoto.
Sneyd, Mr. H.S., & W., Tokyo.
Swan, Mr. George D., & W., Tokyo.
Trueman, Mr. G.E., & W., Nagasaki.
Veryard, Mr. R.K., & W., Tokyo.

Young Men's Christian Association Teachers

Adams, Mr. Frank C., Hagi.
Andrews, Mr. K.L., Osaka.
Beam, Mr. Kenneth S., & W., Iwakuni.
Beath, Mr. S.S., Osaka.
Beecher, Mr. John, Yamaguchi.
Clemens, Mr. M.L., & W., Kagoshima.
Collins, Mr. Harrison, Kyoto.
Dorsey, Mr. F.L., Kobe.
Grant, Mr. J.P., Kagoshima.
Hoyer, Mr. T.R., Dairen, Manchuria.
Kurtz, Mr. J.K., Yokohama.
Langley, Mr. Hubert, Yamaguchi Ken.
Langman, Mr. P.J., & W., Hakodate.
Nicodemus, Mr. F.B., & W., Formosa.
Purinton, Mr. R.E., & W., Osaka.
Sinclair, Mr. G.M., Kyoto.
Smith, Mr. Roy, & W., (*absent*).
Strickland, Mr. J.L., Himeji.
Sutherland, Mr. W.J., Yamaguchi.
Wolf, Mr. G.W., Osaka.

Young Woman's Christian Association

Baker, Miss Mary C., Tokyo.
Kaufman, Miss Emma T., Tokyo.
Macdonald, Miss A.C., Tokyo.
Matthew, Miss Margaret L., (*absent*).
Page, Miss Mary, Tokyo.
Ragan, Miss Ruth, Tokyo.
Watney, Miss G.R., Tokyo.

LIST BY TOWNS*

Abashiri
Andrews, Rev. E.L., C. of E.

Akita
Armbruster, Miss Rose T., C.C.
Carlsen, Miss V.D., A.E.C., (*absent*).
Correll Miss Ethel, A.E.C.
Evans, Rev. Chas. H., & W., A.E.C.
Garst, Miss Gretchen, C.C.
McCall, Rev. C.F., & W., C.C.
Newbold, Miss E.G., A.E.C.
Verbeck, Miss Eleanor, A.E.C.

Aomori
Biannic, L'Abbé Jean, R.C.
Bristowe, Miss L.M., A.E.C.
Faurie, L'Abbé U., R.C.
Winn, Miss M.L., R.C.A.

Asahigawa
Chandler, Miss A.B., Ind.
Evans, Miss A.,C. of E., (*absent*).
Hughes, Miss E.E., C. of E.
Hutt, L'Abbé Alfred, R.C.
Pierson, Rev. G.P. D.D., & W., P.M.

Ashiya
Cox, Miss A.M., C.M.S.
Gardener, Miss F., C.M.S., (*absent*).
Worthington, Miss H.J., C.M.S.

Beppu
Callahan, Rev. W.J., & W., M.E.S.

Chiba
Peterson, Miss A.J., S.J.A.
Webb, Rev. A.E., S.P.G.

Chofu
Langley, Mr. Hubert, Y.M.C.A.T.

Choshi
Galgey, Miss L.A., C.M.S.
Glenn, Miss Agnes, H.F.

Dairen
Hibbard, Mr. C.V., & W., Y.M.C.A., (*absent*).
Hoyer, Mr. T.R., Y.M.C.A.T.
Winn, Rev. T.C., P.M.

Fukui
Detweiler, Bev. J.E., & W., P.M.
Howe, Rev. J.W., & W., M.C.C., (*absent*).

Fukuoka
Boehrer, L'Abbé J.F., R.C.
Dozier, Rev. C.K., & W., S.B.C.
Jones, Rev. J.I., & W., M.E.C., (*absent*).
Kidwell, Miss L.M., M.E.C.
Lea, Rt. Rev. Bishop A., D.D., & W., C.M.S.
Miller, Rev. L S.G., Luth., (*absent*).
Mills, Mr. E.O., & W., S.B.C.
Rowlands, Rev. F.W., & W., C. of E., Ind.
Walne, Rev. E.N., D.D., & W., S.B.C.
Horne, Miss A.C.J., C.M.S.

Fukushima
Marion, L'Abbé P., R.C.
Montagu, L'Abbé L., R.C.
Young, Rev. T.A., & W., C.C.

Fukuchiyama
Snider, Miss Cora G., N.C.

Gifu.
Henty, Miss A.M., C. M S.
Makeham, Miss S.E., C. of E.C.

* For full address see Alphabetical List.

Spencer, Miss Florence, C. of E.C.
Spencer, Rev. V.C., C. of E.C.

Hachiman
Chapin, Mr. L.G., O.M. (*absent*).
Vogel, Mr, J.H., O.M.
Vories, Mr. John, & W., O.M.
Vories, Mr. W.M., O.M.
Waterhouse, Rev. Paul B., & W., O.M.

Hachioji
Mayrand, Rev. P.A., R.C.
Walke, Rev. R.A., & W., A.E.C.

Hagi
Adams, Mr. Frank C., Y.M.C.A.T.
Villion, Rev. A., R.C.

Hojo
Colborne, W.W., M.D., & W., Independent.

Hakodate
Anchen, L'Abbé P., R.C.
Andrews, Rt. Rev. Bishop W., D.D., & W., C.M.S.
Chambon, L'Abbé J.A., R.C.
Dickerson, Miss Augusta, M.E.C.
Hampton, Miss Mary S., M.E.C.
Lang, Rev. D.M., C.M.S.
Langman, Mr. P.J., & W., Y.M.C.A.T.
Singer, Miss Florence E., M.EC.
Sprowles, Miss Alberta B., M.E.C.
Tapson, Miss A.M., C.M.S., (*absent*).

Hamada
Gymer, Miss M.H., J.E.B.
Head, Miss Jane, C.M.S.

Hamamatsu
Coates, Miss A.L., M.P.
Holmes, Rev. C.P., & W., M.C.C., (*absent*).
Walker, Rev. H.E., & W., M.C.C.

Himeji
Bickel, Capt. Luke W., & W., A.B F.M.S.
Briggs, Rev. F.C., & W., A.B. F.M.S.
Charron, L'Abbé T., R.C.
Dyer, Mr. A.L., & W., J.E.B.
Foxley, Rev. C.I., & W., S.P.G.
Hiscox, Miss Marjorie, A.B. F.M.S.
Ramsey, Miss F.M., A.B.F.M.S., (*absent*).
Strickland, Mr. J.L., Y.M.C.A.T.
Wilcox, Miss E.F., A.B.F.M.S.

Hirado
Bois, Rev. J.F., R.C.

Hirosaki
Alexander, Miss Bessie, M.E.C.
Griffiths, Miss Mary B., M.E.C., (*absent*).
Preston, Miss C. Grace, M.E.C.
Wythe, Miss Grace K., M.E.C.

Hiroshima
Ague, Miss Pearl E., C.M.A.
Bosanquet, Miss A.C., C.M.S., (*absent*).
Cook, Miss M.M , M.E.S
Francis, Miss R.M.,, C.M.A.
Francis, Rev. T.R., & W., C.M.A.
Fulton, Miss Jane, M.E.S.
Gaines, Miss N.B., M.E.S. (*absent*).
Gray, Rev. W.R., (& W. *absent*), C.M.S.
Hereford, Rev. W.F., & W., P.M.
Jones, Rev. H.P., & W., M.E S.
Julius, Miss O., C. of E., Ind.
Lindstrom, Rev. H. & W., C.M.A.
Lucas, Rev. A.E., & W., C.M.A.
Marie, L'Abbé L.C., R.C.
Meyers, Rev. J. T., & W., M.E.S.
Newcomb, Miss Ethel, M.E.S.
Scott, Rev. J.J., C.M.S.
Shannon, Miss I.L., M.E.S.
Shannon, Miss Katherine, M.E.S.
Stewart, Rev. S.A., & W., M.E.S., (*absent*).
Trieschman, Miss Catherine, M.E S.
Wylie, Miss M., C.M.A.

Honolulu
Scudder, Rev. F.S., R.C.A.

Ichinomiya
Archer, Miss A.L., C. of E.

Ichinoseki
Hervé, L'Abbé, R.C.

Iida
Hytönen, Miss R., Luth. (A.).
Salonen, Rev. K., & W., Finn. Luth.

Ishinomaki
True, Miss Alice, A.C.C.

Ito
Matson, Rev. Aug., & W., S.J.A.

Iwakuni
Beam, Mr. Kenneth S., & W., Y.M.C.A.T.

Kamisuwa
Minkkinen, Mr. D., & W.

Kanazawa
De Wolfe, Miss H.E., M.C.C.
Dunlop, Rev. J.G., D.D., & W., P.M., (*absent*).
Evans, Miss Elizabeth, P.M.
Gibbons, Miss K.A., P.M. (*absent*).
Howie, Miss J.L., M.C.C. (*absent*).
Johnstone, Miss J.M., P.M.
Jost, Miss H.J., M.C.C.
Luther, Miss Ida R., P.M.
Monday, Miss L.B., P.M.
Reiners, Prefet Apostolique, R.C.
Rees, Miss Sarah J., A.E.C.
Saunby, Rev. J.W., & W., M.C.C.
Tetlow, Miss H.L., A.E.C., (*absent*).

Kagoshima
Bonnet, Rev. F., R.C.
Bouige, Rev. L.H., R.C.
Cavaignac, L'Abbé Ed., R.C.
Clemens, Mr. M.L., & W., Y.M.C.A.T.
Cockram, Miss M.C., C.M.S.
Finlay, Miss L. Alice, M.E.C.
Fressenon, L'Abbé M., R.C.
Grant, Mr. J.P., Y.M.C.A.T.
Halbout, Rev. A., R.C.
Hospers, Miss Hendrine, R.C.A.
Hutchinson, Rev. A.C., & W., C.M.S.
Lansing, Miss H.M., R.C.A.
Medling, Rev. P.P., & W., S.B.C., (*absent*).
Sells, Miss E.A.P., C.M.S.
Thompson, Miss F. L., C. of E.

Kisenuma
Cesselin, L'Abbé C., R.C.

Kobe
Armstrong, Rev. R.C., & W., M.C.C.
Barrows, Miss M.J., A.B.C.
Bates, Rev. C.J.L., & W., M.C.C.
Bennett, Miss Nellie, M.E.S.
Bickers, Miss, S.P.G.
Bonnell, Miss Maud, M.E.S.
Bosanquet, Miss N.M., S.P.G.
Buchanan, Rev. W.McS., D.D., & W., P.M.S.
Buxton, Rev. B.F., & W., J.E.B.
Buxton, Mr. Murray B., J.E.B.
Coe, Miss Estelle, A.B.C.
Cooper, Rev. S.E., (& W., *absent*), F.M.
Cozad, Miss Gertrude, A.B.C.
Cragg, Rev. W.J.M. & W., M.C.C.
Davis, Mrs. J.D., A.B.C.
DeForest, Miss C.B., A.B.C.
Dorsey, Mr. F.L., Y.M.C.A.T.
Fage, L'Abbé F., R.C.
Foss, Rt. Rev. Bishop H.J., D.D., & W., S.P.G., (*absent*).
Fulton, Rev. S.P., D.D., & W., P.M.S.
Guppy, Miss Florence, A.B.C.
Haden, Rev. T.H. & W., M.E.S.
Hager, Rev. S.E., & W., M.E.S.
Harris, Mr. Richard W., & W., J.E.B.
Howard, Miss E., S.P.G.
Howe, Miss Annie L., A.B.C., (*absent.*)
Hughes, Miss E., S.P.G.
Lawrence, Mr. A., & W., B.B.S.
Matthews, Rev. W.K. & W., M.E.S.
Misener, Mrs., E.W., M.C.C.
Montgomery, Ensign Sarah, S.A.
Myers, Rev. H.W., & W., P.M.S.
Newton, Rev. J.C.C., D.D., & W., M.E.S.
Norman, Miss L., M.C.C.
Outerbridge, Rev. H.W., & W., M.C.C.
Oxford, Mr. J.S., & W., M.E.S.
Parker, Miss A., S.P.G.
Parrott, Mr. Fred., & W., B.B.C.
Perrin, Rev. H., R.C.
Ridley, Miss A.C.
Rowland, Miss J.M., S.P.G.
Ryerson, Rev. G.E. & W., S.P.G.
Searle, Miss S.A., A.B.C.
Sheppard, Miss E.
Smith, Mr. Roy, & W., Y.M.C.A.T., (*absent*).
Stanford, Rev. A.W., & W., A.B.C.
Stowe, Miss Grace H., A.B.C.
Stowe, Miss Mary E., A.B.C.
Thompson, Mr. J.W., Ind.

Thomson, Rev. R.A., F.R.G.S., & W., A.B.F.M.S.
Thornton, Rev. Jesse B., & W., J.E.B.
Umbreit, Rev. S.J., & W., E.A.
Walker, Mr. F.B., & W., S.P.G.
Wilkes, Mr. Paget, (& W., *absent*), J.E.B.
Woodsworth, Rev. H.F. & W., M.C.C.

Kochi

Dowd, Miss Annie, P.M.S.
Ellis, Mrs. Charles, P.M.S.
Evans, Miss Sala, P.M.S.
McIlwaine, Rev. W.E., & W., P.M.S.
Moore, Rev. J.W., & W., P.M.S.
Munroe, Rev. H.H., & W., P.M.S.
Thomas, Rev. Father, R.C.

Kokura

Bertrand, L'Abbé Fr., R.C.
Griffin, Miss A., C. of E.
Hind, Rev. J., & W., C.M.S.
Willingham, Rev. C.T., & W., S.B.C.

Kofu

Alcorn, Miss E. H., M.C.C.
Caloin, Rev. E, R.C.
Campbell, Miss Edith, M.C.C.
Hurd, Miss Helen R., M.C.C.
Killam, Miss Ada B., M.C.C.

Koriyama

Babcock, Miss B. R., A.E.C.

Kumamoto

Brenguier, Rev. L., R.C.
Brown, Rev. C. L., D.D., & W., Luth.
Clarke, Rev. W. H., & W., S.B.C.
Davison, Rev. J. C., D.D., & W., M.E.C.
Freeth, Miss F.M., C.M.S., (*absent*).
Hepner. Rev. C.W., Luth. (A.)
Horn, Rev. E. T., & W., Luth.
Lebel, Rev. E., R.C.
Lemarié, Rev. F. P. M., R.C.
Raoult, Rev. G. E., R.C.
Riddell, Miss H., C. of E.
Teague, Miss Carolyn, M.E.C.
Thomas, Miss Hettie A., M.E.C.
Winther, Rev. J.M.T., & W., Luth.

Kure

Brokaw, Rev. H., & W., P.M.
Gillespy, Miss J. C., C.M.S.
Preston, Miss E. D., C. M. S., (*absent*).

Kuroshima

Breton, Rev. M. J., R.C.

Kurume

Nielson, Rev. J. F., & W., Luth.
Sauret, Rev. M., R.C.

Kyoto

Aldrich, Miss Martha, A.E.C.
Aurientis, L'Abbé P., R.C.
Bacon, Miss Mabel, A. E. C., (*absent*).
Cary, Rev. Otis, D.D., & W., A.B.C.
Cobb, Rev. E S., & W., A.B.C.
Collins, Mr. Harrison, Y.M.C.A.T.
Cuthbert, Rev. W. J., & W., A.E.C.
Davis, Rev. W. A., (& W., *absent*), M.E.S.
Denton Miss Mary F., A.B.C.
Dunning, Rev. M. D., & W., A.B.C.
Gorbold, Rev. R. P., D.D., & W., P.M.
Gordon, Mrs. M. L., A.B.C.
Grinnand, L'Abbé A., R.C.
Grover, Mr. Dana I., & W., A.B.C.
Gulick, Rev. Sidney L., D.D., & W., A.B.C., (*absent*).
Guppy, Miss Mabel, A.E.C.
Hill, Miss Anna L., A.B.C.
Holmes, Rev. Jerome C., & W., A.B.C.
Learned, Rev. D. W., D.D., & W., A.B.C.
Learned, Miss G.W., A.B.C.
Lombard, Rev. F. A., & W., A.B.C.
Myers, Miss Louisa B., A.E.C.
Neely, Miss C. J., A.E.C.
Peatross, Rev. L. A., A.E.C.
Peck, Miss Sally P., A.E.C.
Phelps, Mr. G.S., & W., Y.M.C.A.
Porter, Miss F.E., P.M.
Schiller, Supt. Dr. Emil, & W., G.E.M.
Shively, Rev. B.F., & W., U.B.C., (*absent*).

Sinclair, Mr. G.M., Y.M.C.A.T.
Suthon, Miss G., A.E.C.
Thompson, Rev. J.W., & W., Nazarene Ch.
Tucker, Rt. Rev. Bishop H. St. G., D.D., & W., A.E.C.

Maebashi

Andrews, Rev. R.W., and W., A.E.C.
Delahaye, L'Abbé, R.C.
Dixon, Miss E.M., A.E.C.
Griswold, Miss Fannie E., A.B.C.
Kent, Miss A.E., A.E.C.
Meredith, Rev. F.C., A.E.C.
Pedley, Rev. Hilton, & W., A.B.C.

Matsue

Coles, Miss A.M , J.E.B.
Deruy, L'Abbé, R.C.
Knight, Rev. O.H., & W., C.M.S.
Nash, Miss E., C.M.S.

Matsumoto

Bowman, Miss N.F.J., C. of E.C.
Cesselin, L'Abbé G., R. C.
Gale, Rev. W.H., C. of E.C.
Kennedy, Rev. F.W., (& W., *absent*), C. of E.C.
Lenox, Miss, C. of E.C.
Wyckoff, Mrs. M.N., R.C.A.

Matsuyama

Bates, Miss R.C., A.B.C.
Benson, Mr. H.F., & W., S.D.A.
Demaree, Rev. T.W.B., (& W, *absent*), M.E.S.
Hoyt, Miss O.S., A.B.C.
Johan, Rev. Father, R.C.
Judson, Miss Cornelia, A.B C., (*absent*).
Newell, Rev. H.B., D.D., & W., A.B C., (*absent*).
Ogburn, Rev. N.S., M.E.S.
Parmelee, Miss H.F., A.B.C.
Sherman, Miss Mary B , P.M.
Worley, Rev. J.C , & W., P.M.

Mito

Binford, Mr. Gurney, & W., S.F.
Chappell, Rev. J., & W., A.E.C.
Jones, Rev. E.H., & W., A.B.F.M.S.
Sharpless, Miss Edith F., S.F.
Wright, Miss Ada H., A.E.C.

Miyazaki

Clark, Rev. C.A., & W., A.B.C. (*absent*).
Joly, Rev. E.C., R. C.
Martin, L'Abbé. R.C.
Veillon, Rev., R. C.
Warren, Rev. C.M., & W., A.B.C.

Miyazu

Relave, L'Abbé T.L., R. C.

Morioka

Ambler, Rev. J.C. (& W., *absent*), A.E C.
Bullen, Rev. W.B., & W., A.B. F.M.S., (*absent*).
Dossier, L'Abbé R., R.C.
Jesse, Miss M.D., A.B.F.M.S.
Kuyper, Rev. Hubert, R.C.A.
Pouget, L'Abbé A., R.C.
Steadman, Rev. F.W., & W., A.B.F.M.S.
Topping, Rev. Henry, & W., A.B.F.M.S.

Muroran

Jex-Blake, Miss M.B., C.M.S.

Nagano

Bird, Miss F., M.C.C.
Norman, Rev. D., & W., M.C.C.
Scott, Miss Mary, M.C.C.
Tweedie, Miss E.G., M.C.C.

Nagasaki

Bangs, Mi s Louise, M.E.C.
Bois, L'Abbé F.L.J., R.C.
Combaz, Rt. Rev. J.C., R.C.
Couch, Miss S.M., R.C.A.
Damson, Mr. W.J., S M.
Drouet, L'Abbé, R.C.
Durand, Rev. J.E., R.C.
Gargnier, Rev. L.F., R.C.
Gracy, L'Abbé L., R.C.
Heuzet, Rev. A.E., R.C.
Hoekje, Rev. W.G., & W., R.C.A.
Hutchinson, Ven. Archdeacon A.B., & W., C.M.S.
Keen, Miss E.M., C.M.S.
Ketchum, Miss Edith L., M.E.C.
Lane, Miss E.A., C.M.S.
Matrat, Rev. J. Fr., R.C.
McDowell, Miss Jessie, M.E.C.
Melton, Miss M.E., M.E.C.
Pelu, Rev. A.C.A., R.C.
Raguet, L'Abbé E., R.C.
Rotz, L'Abbé Marc de, R.C.
Rowe, Rev. J.H., & W., S.B.C.
Russell, Miss E., M.E.C.

Russell, Miss May, M.E.C.
Salmon, Rt. Rev. M.A., Vic. Gen., R.C.
Scott, Rev. F.N., & W., M.E.C.
Starkey, Miss Bertha, M.E.C.
Taylor, Miss Minnie, R.C.A.
Taylor, Mr. Wm. T., & W., Pentecostal Miss. Union.
Thiry, L'Abbé F. T., R.C.,
Trueman, Mr. G.E., & W., Y.M.C.A.
Walvoord, Mr. Anthony, & W., R.C.A.
Wheeler, Mr. H.A., & W., M.E.C.
Young, Miss Mariana, M.E.C.

Nagoya

Atkinson, Miss Anna P., M.E.C.
Baldwin, Rev. J.M., & W., C. of E.C., (*absent*).
Buchanan, Rev. W.C., (& W., *absent*), P.M.S.
Cooke, Miss M.S., C. of E.C.
Dawson, Miss Elizabeth, M.P.
Forrest, Miss Annie L., M.P., (*absent*).
Hamilton, Rt. Rev. Bishop H.J., & W., C. of E.C.
Kingsbury, Rev. W. de L., & W., M.E.C.
Kirtland, Miss Leila, P.M.S.
Lee, Miss Mabel, M.E.C.
Lemoine, Rev. J.C., R.C.
Mallett, Miss Gertrude, M.P., (*absent*).
McAlpine, Rev. R.E., & W., P.M.S.
Murphy, Rev. U.G., & W., M.P., (*absent*).
Obee, Rev. E.I., & W., M.P.
Robinson, Rev. J. C., & W., C. of E.C.
Robinson, Miss Hilda, C. of E.C.
Spencer, Rev. D.S., D.D., & W., M.E.C.
Thompson, Miss Charlotte, P.M.S.
Trent, Miss E. M., C. of E.C.
Van Dyke, Rev. E. H., D.D., & W., M.P.
Weaver, Miss Georgiana, M.E.C.
Young, Miss M.M., C. of E.C.

Naha

Schwartz, Rev. H. B., D.D., M.E.C.

Nakatsu

Frank, Rev. J. W., & W., M.E.S.

Nara

Chapman, Rev. J. J., & W., A.E.C
Kimball, Miss J., A.E.C.
Vagner L'Abbé A., R.C.

Niigata

Cesca, Rev. Father, E.C.
Curtis, Miss Edith, A.B.C.
Curtis, Rev. W. L., A.B.C.
Gundert, Rev. W., & W., Ind.
Mathon, L'Abbé, Remy, R.C., (*absent*).
Olds, Rev. C. B., & W., A.B.C.

Nikko

Hutchings, Miss A. M. Ind.

Numazu

Bailling, L'Abbé L., R.C. (*absent*).
France, Rev. W. F., S.P.G.
Shaw, Rev. D.D., S.P.G.

Odawara

Giraudias, L'Abbé, R.C.
Pringle, Miss F.C., S.P.G.
Richards, Rev. W.A., S.P.G.

Oita

Cotrel, L'Abbé. R.C.
Duke, Rev. M.O.M., C.M.S.
Pieters, Rev. Albertus, & W., R.C.A.
Williams, Miss A.B., M.E.S.
Worth, Miss Ida M., M.E.S.
Patton, Miss F.D., P.M.S.
Patton, Miss A. V., P.M.S.

Okayama

Adams, Miss Alice P., A.B.C., (*absent*).
Duthu, L'Abbé J. B., R.C.
Gregson, Miss D., S.P.G.
Pettee, Rev. J. H., D.D., & W., A.B.C.
Steele, Rev. H. T., & W., S.P.G.
Voules, Miss J. E., S.P.G.
Wainwright, Miss M.E., A.B.C.
Wilson, Rev. W. A., & W., M.E.S.

Omuta

Painter, Rev. S., & W., C.C.M.S.

Onomichi

Garvin, Miss A. E., P.M.

Osaka

Alexander, Miss Sallie, P. M., (*absent*).
Allchin, Rev. Geo., & W., A.B.C.
Andrews, Mr. K. L., Y.M.C.A.T.
Beath, Mr. S. S., Y.M.C.A.T.
Boulton, Miss E. B., C.M.S.
Bousquet, L'Abbé M.J., R.C.
Bull, Miss Leila, A.E.C.
Castanier, L'Abbé B., R.C.
Chapman, Rev. G., (& W., *absent*), C.M.S.
Chatron, Rt. Rev. Bishop J., R.C.
Colby, Miss A. M., A.B.C.
Cribb, Miss E. R., J.E.B.
Danielson, Miss Mary, A.B.F. M.S.
Erffmeyer, Miss Edna L., E.A.
Erffmeyer, Miss Florence E., E.A.
Erskine, Rev. W. H., & W., C.C.
Foote, Rev. J. A., & W., A.B. F.M.S.
Fulton, Rev. G. W., D.D., & W., P.M.
Hail, Rev. A.D., D.D., P.M.
Hamilton, Miss L.C., C.E. Z.M.S.
Hessler, Miss Minnie, K., F.M., (*absent*).
Hill, Rev. G.W., & W., A.B.F.M S., (*absent*).
Holland, Miss J.M., C. of E., Ind.
Howard, Miss R.D., C.M.S.
Laning, George, M.D., & W., A.E.C.
Laning, Henry, M.D., A.E.C.
Laning, Miss S.B., A.E.C.
Luneau, L'Abbé A., Vic. Gen., R.C.
Madden, Rev. M.B., & W., C.C.
Maguet, Miss Evelyn, P.M.
Marmonier, L'Abbé P.C.H., R.C.
McKowan, Miss Amy E., A.B.C.
Mead, Miss Lavinia, A.B.F.M.S.
Millican, Rev. R.W., & W., F.M.
Morgan, Miss Agnes E., P.M., (*absent*).
Mylander, Miss Ruth, F.M.
Puissant, Rev. M., R.C.
Purinton, Mr. R.E., & W., Y.M.C.A.T.
Ranck, Miss Elmina, E.A.
Ransom, Miss Mary H., P.M.
Rawlings, Rev. G.W., & W., C.M.S.
Richardson, Miss C.M., C. of E.
Scott, Rev. J.H., A.B.F.M.S.
Shaw, Miss L., C. of E.C.
Silhol, L'Abbé L.J., R.C.
Tristram, Miss K., C.M.S.
Tuxbury, Mrs. Nina, A.B.F.M.S., (*absent*).
Van Horn, Rev. G.W., & W., P.M.
Walsh, Rev. G., & W., C.M.S.
Ward, Miss Elizabeth, A.B.C.
Warren, Mrs. C.F., C. of E.
Weakley, Rev. W.R., & W., M.E S.
Wolf, Mr. G.W., Y.M.C.A.T.
Woodd, Rev. C.H.B., & W., C.M.S.
Youngren, Rev. August, & W., F.M.

Otaru

Cornier, L'Abbé A., R.C.
Payne, Miss E.C., C.M S. (*absent*).
Rose, Miss C.H., P.M.

Port Arthur

Bryan, Rev. A.V., & W., P.M.

Saga

Lippard, Rev. C.K., D.D., & W., Luth., (*absent*).
Peeke, Rev. H.V.S., D.D., & W., R.C.A.
Stirewalt, Rev. A.J., Luth.

Sapporo

Batchelor, Ven. Archdeacon, J., D.D., F.R.G.S., & W., C.M.S.
Cleland, Mr. Gail, & W., Ind.
Daughaday, Miss M.A., A.B.C.
Draper, Miss Winifred F., M.E.C.
Fretts, Miss Millicent N., M.E.C.
Johnson, Rev. W.T., & W., P.M.
Lafon, L'Abbé H., R.C.
Norton, Miss E.L.B., C. of E., (*absent*).
McCrory, Miss Cora, P.M.
Monk, Miss A.M., P.M.
Rowland, Rev. G.M., D.D., & W., A.B.C.
Smith, Miss S.C., P.M.

Stevenson, Miss G.S., C. of E.

Seoul

Ferrand, Rev. P.C., R.C.
Smith, Rev. F.H., & W., M.E.C.
Harris, Rt. Rev. Bishop M.C., D.D., LL.D., M.E.C.

Sendai

Acock, Miss Amy A., A.B.F.M.S.
Asbury, Miss Jessie J., C.C.
Auger, Rev., R.C.
Berlioz, Rt. Rev. Bishop, R.C.
Bradshaw, Miss A.H., A.B.C.
Brick, Miss Ollie A., R.C.U.S.
Buzzell, Miss A.S., A.B.F.M.S.
Deffrenes, Rev. Jos., R.C.
DeForest, Mrs. J.H., A.B.C.
Faust, Rev. A.K. Ph. D. & W., R.C.U.S.
Fyock, Miss A.M., A.E.C., (*absent*).
Gerhard, Miss Mary E., R.C.U.S.
Gerhard, Prof. Paul L., & W., R.C.U.S.
Hansen, Miss Kate I., R.C.U.S.
Heaton, Miss C.A., M.E.C.
Hewett, Miss E.J., M.E.C.
Imhof, Miss Louisa, M.E.C.
Jacquet, L'Abbé Vicar Gen'l. C., R.C.
Leader, Miss M.J., R.C.U.S.
Lindsey, Miss L.A., R.C.U.S.
Madeley, Rev. W.F., & W., A.E.C.
McCord, Rev. E.K., & W., A.C.C.
Moore, Rev. J.P., D.D., & W., R.C.U.S.
Ranson, Miss A.L., A.E.C.
Reynaud, L'Abbé Jules, R.C.
Robinson, Rev. C.E., & W., C.C.
Ross, Rev. C.H., & W., A.B.F.M.S.
Schneder, Rev. D.B., D.D., & W., R.C.U.S.
Seiple, Rev. W.G., Ph. D., & W., R.C.U.S., (*absent*).
Steiner, Rev. J.F., & W., R.C.U.S., (*absent*).
Topping, Miss Helen, A.B.F.M.S., (*absent*).
Zaugg, Rev. E.H., & W., R.C.U.S.

Shidzuoka

Bertrand, L'Abbé J., R.C.
Clement, L'Abbé, R.C.
Crombie, Miss E., M.C.C.
Lindsay, Miss O.C., M.C.C.
Miles, Rev. B.N., & W., S.P.G., (*absent*).
Swann, Miss Annabel, M.C.C.
Veazey, Miss M.A., M.C.C.
Wassereau, L'Abbé, R.C.
Wilkinson, Rev. A.T., & W., M.C.C.

Shimonoseki

Ayres, Rev. J.B., & W., P.M.
Hebert, L'Abbé E.J., R.C.
Noordhoff, Miss Jeane, R.C.A.
Pieters, Miss Johanna A., R.C.A
Ray, Rev. J.F., & W., S.B.C.

Shimosuwa

Nylund, Miss J., Luth., Finnish, (*absent.*)
Tammio. Mr. K., & W., Finn. Luth.

Shoka

Butler, Miss A.E., E.P.
Landsborough, D., M.D., & W., E.P.
Livingstone, Miss A., E.P.
Moncrieff, Rev. H., & W., E.P.
Stuart, Miss J., E.P.

Sumiyoshi

Gleason, Mr. Geo., & W., Y.M.C.A.

Sumoto

Meikle, Rev. W.L., & W., F.M.

Taiden

Curtis, Rev. F.S., & W., P.M.

Taihoku

Nicodemus, Mr. F. B., & W., Y.M.C.A.T.
Gray, A.A., M.D., & W., C.P.
Jack, Rev. Milton, & W., C.P.
Adair, Miss Lily, C.P.
Gauld, Rev. William, & W., C.P.
Ferguson, Rev. J.Y., M.D., & W., C.P.
Elliot, Miss Isabel, C.P.

Tainan

Band, Rev. E., E.P.
Barclay, Rev. T., E.P.
Barnett, Miss Margaret, E.P.
Campbell, Rev. Wm., & W., E.P.
Ferguson, Rev. D., & W., E.P.
Fullerton, Miss E.P.
Lloyd, Miss J., E.P.
Maxwell, Rev. J.M., M.D., & W., E.P.

Montgomery, Rev. W. E, & W., E P.
Niels n, Rev. A.B., E.P.
Reive, Miss A D., E P.
Taylor, G.G., M.D., & W., E.P.

Takamatsu

Atkinson, Miss M.J., P.M.S.
Erickson, Rev. S.M., & W., P.M.S.
Hassell, Rev. A.P., & W., P.M.S.

Takata

Shortt, Rev. C.H., C. of E.C.

Tamashima

Rey, L'Abbé A., R.C.

Tamsui

Clazie, Miss Mabel, C.P.,
Connell, Miss Hannah, C.P.
Dowie, Mr. Kenneth, W., C.P.
Kinney, Miss J.M., C.P.
McLeod, Rev. D.W., & W., C P.

Tanabe

Leavitt, Miss Julia, P.M.

Tokushima

Alvares, Prefet Apo-tolique, R.C.
Curd, Miss Lillian, P.M.S.
Logan, Rev. C.A., & W., P.M.S.
Mackie, Miss J., C.N.S.
Ostrom, Rev. H.C., & W., P.M.S.
Ritson, Miss E., C.M.S.

Tokyo

Alexander, Rev. R.P., & W., M.E.C.
Allen, Miss A.W., M.C.C.
Anderson, Mr. Alfonso, & W., S.D.A.
Anderson, Ensign Antonia, S.A.
Anderson, Rev. Joel, & W., S.J.A.
Andrews, Mr. John B., Y.M.C.A.
Andrieu, L'Abbé R.C.
Aurell, Rev. K.E, & W., O.M.S.
Axling, Rev. William, & W., A.B.F.M.S.
Baker, Miss Mary C., Y.W.C.A.
Balette, L'Abbé Justin, R C.
Ballagh, Mr. J.C., (& W., *absent*), P.M.
Ballard, Miss S., S.P.G., (*absent*).
Bauernfeind, Miss Susan M., E.A.
Beaumont, Major John W., & W., S.A.
Benninghoff, Rev. H.B., & W., A.B. F.M.S., (*absent*).
Bergstrom, Rev. F.O.C., & W., S J.A., (*absent*).
Berner, Miss Natalia, E.A.
Bernsten, Lieut. Bror, S.A.
Berry, Rev. Arthur D., M.E.C.
Bickersteth, Mrs. Edw., S.P.G.
Bishop. Rev. Charles, & W., M.E.C.
Blackmore, Miss I.S., M C.C.
Bliss, Dr. T., & W., A.E.C. (*absent*).
Bouldin, Rev. G.W., & W., S.B.C.
Boutflower, Rt. Rev. C H., D.D., (Bishop Cecil), S.P.G.
Boutflower, Miss M.M., S.P.G.
Bowles, Mr. Gilbert, & W., S.F.
Boyd, Miss, S.P.G.
Boyd, Miss L.H, A.E.C. (*absent*).
Braithwaite, Mr. Geo. & W., J.B.T.S.
Brand, Mr. Herbert G. & W.
Brand, Rev. J.C., A.B.F.M.S.
Briggs, Mr Fred J., O.M.S.
Brown, Mr. F.H., & W, Y.M.C.A.
Brown, Miss Winnifred, C.C.
Bull, Rev Earl R, & W., M.E.C.
Buncombe, Rev. W.P., & W, (*absent*), C M.S.
Burden, Rev. W.D., & W., S.D.A.
Buxbaum, Mr. Chas. H., & W., Ind.
Carlson, Rev. C.E., & W., S.J.A.
Carlyle, Miss E.A., M.S.
Carpenter, Miss M.M., A.B.F.M.S.
Cecil, Bishop, S.P.G.
Chappell, Rev. B., D.D., M.E.C.
Chappell, Miss Constance, M.C.C.
Chappell, Miss Mary H., M.E.C.
Cherel, Rev. J.M, R. C.
Cholmondeley, Rev. L.B., S.P.G.
Clagett, Miss M.A, A.B.F.M.S.
Clark, Mr. Chas., O.M.S.
Clawson, Miss Bertha, C.C.
Coates, Rev. H.H., D.D, & W., M.C.C.
Coleman, Mr. H.E, & W., S.F., (*absent*).
Cooke, Rev. A.W., & W., A.E.C.
Cornish, Miss Etta, S.D.A.
Cosand, Rev. Joseph, & W., U.B.C.
Courtice, Miss Sybil, M.C.C., (*absent*).
Cowman, Rev. C.E., & W., O.M.S.

Craig, Miss M., M.C.C.
Crosby, Miss Amy R., A.B.F.M.S.
Cunningham, Rev. W.D. & W., Ind.
Cuthbertson, Mr. James, & W., J.E.B.
Davey, Rev. P.A., & W., C.C.
Davis, Rev. J. Merle, & W., Y.M.C.A.
Davison, Rev. C.S, & W., M.E.C.
Demangelle, Rev. A.H., R. C.
DeVinney, Rev. F.H., S.D A.
De Vinney, Mr. F.A., S D.A.
Dithridge, Miss H L, A.B.F.M.S.
Drake, D., Mr.
Draper, Rev. G.F., & W., M.E.C.
Drouart de Lezy, L'Abbé F.L., R. C.
Elliot, Miss M.
Ellis, Miss Sarah, S.F.
Elwin, Rev. W.H., & W., C.M.S.
Ensor, Miss E.V., C.M.S., (*absent*).
Fisher, Mr. Galen M., & W., Y.M.C.A.
Flaujac, L'Abbé, R.C.
Fryer, Rev. W.O., & W., M.C.C.
Fryklund, Capt. Marie, S.A.
Gardiner, Mr. J.M., & W., A.E.C.
Gardner, Miss Minnie, M.E.C.
Garman, Rev. C.P., & W., A.C.C., (*absent*).
Gemmill, Rev. W.C., S.P.G.
German, Miss C.E., M.C.C.
Gifford, Miss Alice C., S.F.
Gillett, Miss E.R., Ind.
Govenlock, Miss Isabel, M.C.C.
Gressitt, Mr. J.F., & W., A.B.F.M.S., (*absent*).
Grey, Rev. Wm. T., S.P.G.
Hagin, Rev. F.E., & W., C.C.
Halsey, Miss L.S., P.M.
Hamblen, Rev. S.W., & W., A.B.F.M.S., (*absent*).
Hansee, Miss Martha.
Hansen, Lieut. Marie Louise, S.A.
Hargrave, Miss I.M., M.C.C.
Harrington, Rev. C.K., D.D., (& W., *absent*), A.B.F.M.S.
Harris, Miss Bertha L., P.M.
Hartshorne, Miss A.C., Ind.
Hathaway, Miss M.A., Univ.
Heaslett, Rev. S., & W., C.M.S.
Hertzler, Miss Verna S., O.M.S.
Heywood, Miss G., A.E.C., (*absent*).
Hodder, Commissioner H.C., & W., S.A., (*absent*).
Hoffman, Rev. B.P., & W., S.D.A.
Hoffsommer, Rev. W.E., & W., R.C.A.
Hogan, Miss F.M.F., S.P.G. (*absent*).
Holtom, Rev. D.C., & W., A.B.F.M.S.
Iglehart, Rev. C.W., & W., M.E.C.
Iglehart, Rev. E.T., & W., M.E.C.
Imbrie, Rev. Wm., D.D., & W., P.M.
Jeffery-, Rev. H.S., & W., Ind.
Johnson, Miss Kate V., C.C.
Jorgensen, Mr. Arthur, & W., Y.M.C.A.
Kaufman, Miss Emma T., Y.W. C.A.
Keagey, Miss M.D., M.C.C.
Keirn, Rev. G.I., D.D., & W., Univ.
Kelly, Rev. H.H., S.S.M.
Kilbourne, Rev. E.A., & W., O.M.S., (*absent*).
Kilbourne, Mr. E.L., O.M.S.
King, Ven. Archdeacon A.F., S.P.G.
Landis, Rev. H.M., & W., P.M., (*absent*).
Larson, Lieut. Anders, S.A.
Lediard, Miss Mary F., C.C.
Lee, Miss E.M., M.E.C.
Lewis, Miss Alice G., S.F.
Lissarrague, L'Abbé, R.C.
Lloyd, Rev. J.H., A.E.C.
Lobdell, Rev. N.L., & W., Univ., (*absent*).
London, Miss M.H., P.M., (*absent*).
Lumpkin, Miss Estelle, P.M.S.
MacCauley, Rev. Clay, Unit.
MacNair, Rev. T.M., & W., P.M.
Macdonald, Miss A.C., Y.W.C.A.
Matthew, Miss Margaret L., Y.W.C.A., (*absent*).
Mayer, Rev. P.S., & W., E.A.

McCaleb, Rev. J.M., (& W. *absent*), Ind.
McCauley, Mrs. J.K., P.M.
McCoy, Rev. R.D., & W., C.C.
McDonald, Miss M.D., P.M.
McKenzie, Rev. D.R., D.D., & W., M.C.C.
McKim, Miss Bessie, A.E.C.
McKim, Rt. Rev. Bishop John, D.D., & W., A.E.C.
Miller, Rev. E. Rothesay, R.C.A., (*absent*).
Miller, Rev. H.K., & W., R.C. U.S.
Milliken, Miss E.P., P.M.
Mintle, Miss Rosa, H.F., (*absent.*)
Moore, Miss Ellen, Ind.
Müller, Mr. Frank, Ind.
Neville, Miss C.G.L., S.P.G.
Nichols, Rev. S.H., A.E.C.
Nyman, Capt. Ingeborg, S.A.
Oldham, Miss Lavinia, C.C.
Oltmans, Rev. A., D.D., & W., R.C.A.
Orr, Brigadier R.H., & W., S.A.
Osborne, Miss C.M., Univ.
Page, Miss Mary, Y.W.C.A.
Parker, Miss Edith, C.C.
Patterson, Rev. G.S., & W., M.C.C.
Pearce, Miss E.A., O.M.S.
Pennick, Capt. Henry R., & W., S.A.
Penrod, Miss C.T., J.E.B.
Philips, Miss E.G., S.P.G.
Pider, Miss Myrtle, Z., M.E.C.
Pifer, Miss B. Catherine, R.C. U.S.
Pinsent, Mrs. A.M., M.C.C.
Price, Rev. P.G. & W., M.C.C.
Ragan, Miss Ruth, Y.W.C.A.
Reifsnider, Mr. John, & W., A.E.C.
Reifsnider, Rev. C.S., L.H.D., & W., A.E.C.
Reischauer, Rev. A.K., D.D., & W., P.M.
Rey, Rt. Rev. Archbishop, J.P., R.C.
Rioch, Miss M.M., C.C., (*absent*).
Roberts, Miss A., C.M.S.
Robson, Capt. Florence, S.A.
Ruigh, Rev. D.C., & W., R.C.A.
Rupert, Miss N.L., A.B.C.
Russell, Miss M.H., M.E.C., (*absent*).
Ryan, Miss Esther, M.C.C.
Ryder, Miss G.E., A.B.F.M.S.
Ryder, Rev. Stephen W., R.C.A.
Sander, Miss M., C.M.S.
Schereschewsky, Miss C.E., A.E.C.
Schroeder, Pfarrer E., & W., G.E.M.
Schwartz, Rev. H.W., M.D., & W., M.E.C., (*absent*).
Schweitzer, Miss Edna, E.A.
Seeds, Miss Mabel K., M.E.C., (*absent*).
Sergie, Archbishop, R.O.C.
Shafer, Rev. L.J., & W., R.C.A.
Shepherd, Miss K.M., S.P.G.
Simpson, Rev. J.B., S.P.G.
Smith, Rev. Frisby D., & W., Luth.
Smyth, Ensign Annie, S.A.
Smythe, Rev. L.C.M., P.M.S.
Sneyd, Mr. H.S., & W., Y.M.C.A.
Spencer, Miss M.A., M.E.C.
Stauffacher, Rev. A.D., & W., E.A.
Steichen, L'Abbé Michel, R.C.
Swan, Mr. George D., & W., Y.M.C.A.
Sweet, Rev. C.F., & W., A.E.C.
Taylor, Miss Erma M., M.E.C.
Tenny, Rev. C.B., & W., A.B.F.M.S.
Teusler, R.B., M.D., & W., A.E.C.
Thompson, Rev. David, D.D., & W., P.M.
Tindale, Major J.H., & W., S.A.
Trott, Miss D., S.P.G.
Todd, Miss Ethel N., P.M.
Tulpin, Rev. E.A., R.C.
Unsitalo, Miss Siiri, Luth., Finnish.
Vail Miss J.S., M.E.C.
Van Strien, Rev. D., R.C.A.
Veryard, Mr. R.K., & W., Y.M.C.A.
Vincent, Rev. C.G., & W., Ind.
Wagner, Miss D.M., M.E.C.
Wainwright, Rev. S.H., D.D., & W., M.E.S.
Wallace, Rev. Geo., & W., A.E.C.
Ward, Miss I.M., P.M.
Watney, Miss G. R., Y.W.C.A.

Watson, Dr. Wm. R., Akasaka Hospital.
Webber, Mr. P. A., & W., S.D.A.
Welbourn, Rev. J. A., A.E.C.
West, Miss A. B., P.M.
Weston, Miss M.D., S.P.G., (*absent*).
Wharton. Mrs. R. G., Ind.
White, Mrs. W. J., Ind.
White, Miss Anna L., M.E.C.
Whitener, Rev. H. C., P.M.
Whiting, Rev. M.M., & W. M.C.C.
Whitman, Miss M.A., A.B.F.M.S.
Wiberg, Brig. Sven, & W, S.A.
Wilkinson, Dr. J. R., & W. A.E.C.
Wilkinson, Mr. Cecil S., J.E.S.
Williams, Miss, C. of E.
Wilson, Adjt. T., & W., S.A.
Wordsworth, Miss R.M., S.P.G.
Woodworth, Rev. A. D., D.D., & W., A.C.C.
Wynd, Rev. William, & W., A.B.F.M.S.
Young, Miss D.D., S.P.G.

Tottori

Bennett, Rev. H. J., & W., A.B.C.
Daridon, Rev. H., R.C.

Toyama

Armstrong, Miss M.E., M.C.C.
Hennigar, Rev. E. C., & W., M.C.C.
Hermann, Rev. Father, R.C.
McLeod, Miss Anna. O., M.C.C.

Toyohashi

Cumming, Rev. C. K., & W., P.M.S.
Millman, Rev. R.M., & W., C. of E.C., (absent).

Tsu

Birraux, L'Abbé J., R.C.
Correll, Rev. I. H., D.D., & W., A.E.C.
Hail, Mrs. J. E., P.M.
Murray, Rev. D.A., D.D., & W. P.M.
Smith, Rev. P. A., & W., A.E.C.

Tsuyama

White, Rev. S. S., (& W. *absent*), A.B.C.

Ueda

Beatty, Miss Rose, M.C.C.. (*absent*).
Drake, Miss Katherine I., M.C.C.
Hart, Miss C. E., M.C.C.
Waller, Rev. J. G., & W., C. of E.C., (*absent*).

Usu

Hughes, Miss A. M. C.M.S.

Utsunomiya

Cadilhac, L'Abbé H., R.C.
Fry, Rev. E. C., & W., A.C.C.
Lebarbey, L'Abbé, R.C.
Mann, Miss Irene P., A.E.C.
Soubitez, L'Abbé, R.C.

Uwajima

Milan, Rev. Father, R.C.

Wakamatsu

Corgier, L'Abbé F., R.C.
McKim, Rev. J. Cole, & W., A.E.C.
Noss, Rev. Christopher, D.D., & W., R.C.U.S.

Wakayama

Dooman. Rev. Isaac, (& W., (*absent*), A.E.C.
Geley, Rev. J. B., R.C.
Hail, Rev. J. B., D.D., P.M.
Laning, Miss Mary E., A.E.C.

Yamada

Riker, Miss Jessie, P.M.

Yamagata

Cook, Rev. H. H., & W., R.C.U.S.
Dalidert, L'Abbé Desiré, R.C.
Kriete, Rev. C.D., & W., R.C. U.S.
Mead, Miss Bessie, A.E.C.
Mohr, Rev. Father, R.C.

Yamaguchi

Beecher, Mr. John, Y.M.C.A.T.
Bigelow, Miss G.S., P.M.
Bigelow, Miss Florence J., P.M.
Cettour, L'Abbé J., R.C.
Gauntlett, Prof. E.L., & W.
Sanders, Mr. T.H., & W., Ind.
Sutherland, Mr. W.J., Y.M.C. A.T.
Wells, Miss Lillian A., P.M.

Yokohama

Alward, Miss Clara, W.U.M. (*absent*).
Ashmore, Mrs. Wm., A.B.F.M.S.
Austen, Rev. W.T., & W., S.M.
Ballagh, Rev. J.H., D.D., R.C.A.
Baucus, Miss Georgiana, M.E.C.

Booth, Rev. E.S., & W., R.C.A.
Chabagno, L'Abbé J., R.C.
Converse, Miss C.A., A.B.F.M.S.
Cornwall-Leigh, Miss M.H., C. of E.
Crosby, Miss J.N., W.U.M.
Cronise, Miss E., M.P.
Dearing, Rev. J. L., D.D., & W., A.B.F.M.S.
Demarest, Miss May B., R.C.A.
Dick, Miss Florence E., R.C.A.
Dickinson, Miss Emma E., M.E.C.
Evrard, L'Abbé F., Vicar Gen., R.C.
Fisher, Rev. C.H.D., & W., A.B.F.M.S.
French, Miss R.D., A.B.F.M.S.
Herboltzheimer, Mr. J.N., & W., S.D.A.
Hodges, Miss Olive I., M.P.
Kurtz, Mr. J.K., Y.M.C.A.T.
Kuyper, Miss Jennie M., R.C.A.
Layman, Rev. L., & W., M.P.
Loomis, Rev. H., & W.
Loomis, Miss C.D., W.U.M.
Moulton, Miss Julia, R.C.A. (*absent*).
Noailles, L'Abblé Olivier de, R.C.
Pettier, L'Abbé A.E., R.C.
Pearson, Adjt. Mary, S.A. (*absent*).
Pratt, Miss S.A., W.U.M.
Schlegelmilch, Miss Donna, M.P.
Slate, Miss Anna B., M.E.C.
Smelser, Mr. F.L., & W., H.F., (*absent*).
Tracy, Miss Mary E., W.U.M.
Van Petten, Mrs. C.W., M.E.C., (*absent*).
Walton, Rev. H.B., & W., S.P.G.
Watson, Miss Rebecca J., M.E.C.
Wells, Miss Florence, W.U.M., (*absent*).
Weston, Rev. Walter, & W.
Whitney, Mr. J.P., & W., Ind.
Williams, Miss Mary E., M.P., (*absent*).

Yonago

Fugill, Miss E.M., C. M.S.
Pasley, Miss M.L., C. of E.

CHRISTIAN SCHOOLS*

HOKKAIDO

Asashigawa

†So-ai Kindergarten (*Undenom.*) Mrs. Nobu Sugiura, Roku Jo Dori, 10 Chome	1906	60

Hakodate

Iai Koto Jo Gakko (*M.E.C.*) Miss Augusta Dickerson... ...	1882	130
Kindergarten ("filled to overflowing")	1913	—

Otaru

Seishu Jo Gakko (*P.M.*) Miss Clara H. Rose.		
Main School	1895	50
Kindergarten	1897	100

Sapporo

Hokusei Jo Gakko (*P.M.*) Miss S. C. Smith, Kita Shijo Nishi 1 Chome.		
Honka...	1887	65
Yoka	1895	24
Special		3
Post-graduate		4
Seikokwai Yochien (*C.M.S.*) Rev. John Batchelor, D.D., 2 Kita Sanjo Nishi, 7 Chome		45
Winter (Oct.—April) School for Ainu Girls. (*C.M.S.*) Rev. John Batchelor, D.D.		10

HONDO

Akita

Akita Kindergarten (*C.C.*) Miss G. Garst, 16 Nakanaga Machi	1906	60

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* *In this list the statistics of Protestant and Catholic schools of middle school or higher girls' school grade and upward are those of March, 1914. These therefore may differ somewhat from those of the same schools given elsewhere which were made out in January. In a majority of cases general average attendance is given. The denominational affiliation of the schools is given in abbreviations corresponding to those of the Missionary Directory. The name of the person to whom application for information may be made, is given after the name of the school.*

† No returns. Statistics same as last year.

Gaylord Hart Mitchell Memorial Kindergarten (*A.E.C.*) Miss E. Verbeck, 26 Hadano Atago Cho		48
Narayama Shokugyo Jo Gakko (*R.C.*) Sister Pia	1908	26
Narayama Kindergarten (*R.C.*) Sister Pia	1908	28
Aomori		
†Aomori Sewing School (*A.E.C.*) Enoshin, Kawaguchi ...		70
†St. Mary's Kindergarten (*A.E.C.*) Miss F.W. Bristowe ...	1908	30
†St. Mark's Kindergarten (*A.E.C.*) Miss F.W. Bristowe ...	1911	35
Ashikaga		
†Yuai Yochien (*Undenom.*) Mrs. Uchigasaki	1903	70
Ashiya, Hyogo Ken		
Seishi Jo Gaku-in / Bible Woman's Training Institute } (*C.M.S.*) Miss H. T. Worthington	1906	17
Fukui		
Biko Yochien (*P.M.*) Mrs. J. E. Detweiler (Suspended Fall and Winter)	1913	5
†Eikwan Yochien (*M.C.C.*) Mrs. J. W. Howe	1910	31
†Fukui English Evening School (*A.E.C.*) Mr. Anton F. Blaum...		38
Gifu		
Gifu Kummo-in / Gifu Blind School } (*C.M.S.*) Rev. V.C. Spencer, Iwane Cho...		— 42
Hachinohe		
†Hachinohe Kindergarten. (*A.E.C.*)...		25
Girls' Industrial School (*A.B.F.M.S.*) Rev. F. W. Steadman.		13
Hachioji		
Hachioji Kindergarten (*A.E.C.*) Mrs. R. A. Walke, Shin Cho	1912	35
Hamamatsu		
Tokiwa Kindergarten (*M.P.*) Miss Alice L. Coates, 10, Motoshiro Cho...	1906	40
Harada, Hoygo Ken		
Shojin Kindergarten (*M.E.S.*) Rev. S. E. Hager.	1904	60
Haraiichi		
Sekishin Kindergarten (K.) Mrs. Taka Handa	1903	23
Hashimoto		
†Shutoku Girls' School (*Seikokwai*) Tokusaburo Urabe... ...		20
Himeji		
Hinomoto Jo Gakko (*A.B.F.M.S.*) Miss Edith F. Wilcox, 47, Shimotera Machi	1893	
Regular Course...		59
Special English Course		7
Hirosaki		
Aiko Kindergarten (*M.E.C.*) Miss Elizabeth Alexander	1908	42
Alexander Memorial Kindergarten (*M.E.C.*) Miss E. Alexander	1898	34

†Hirosaki Sewing School (*A.E.C.*) 12
Hirosaki Jo Gakko (*M.E.C.*) Miss E. Alexander, Sakamoto Chō. 1886
Honka 42
Senka 41

Hiroshima

†Alliance Kindergarten (*C.M.A.*) Miss Pearl E. Ague, 24, Shimo Naka Machi... ... ... 1903 45
Fraser (Night) School (*M.E.S.*) Rev. J. T. Meyers. 1902 30
Hiroshima Girls' School (*M.E.S.*) Rev. J. T. Meyers, Kami Nagere Kawa Chō ... ...
High School 1887 277
Kindergarten Training School 1895 21
Primary School 1893 222
†Kindergarten, Fuzoku No. 1, Miss M.M. Cook. 1891 90
† Fraser Kindergarten, Fuzoku No. 2 79
†Koami Cho Kindergarten, Fuzoku No. 3 43
†Mattoba Kindergarten, Fuzoku No. 4 34
†Free Kindergarten, Fuzoku No. 5 16
} Average total for 1913-4 is 201

Iida

Iida Yochi-en, [Luth. (B)], Miss R. Hytonen, Nakanocho,... 1913 65
Kindergarten (*N.M.K.*) Rev. S. Nomura... ... ... 1913 50

Ikuno

Ikuno Yugi-en (*A.B.F.M.S.*) Mrs. F. C. Briggs 1912 22

Kamakura

Flora Best Harris Memorial Kindergarten (*M.E.C.*) Miss Anna Blanche Slate... ... ... 1909 25

Kanagawa

Kanagawa Kindergarten (*M.E.C.*) Miss Rebecca J. Watson... 1890 52
Soshin Jo Gakko (Mary Colby School (*A.B.F.M.S.*) Miss Clara A. Converse
Higher Department... ... ... 1910 11
High School (Koto Jo Gakko) 1886 75
Kindergarten 1913 48

Kanazawa

Baba Kindergarten (*M.C.C.*) Miss H. E. DeWolfe, Shiritarezaka-dori 1904 45
†Futaba Yochi-en (*A.E.C.*) Miss Helen Louise Tetlow ... 1912 45
Hokuriku Jo Gakko (*P.M.*) Miss Kakinoki-batake, Ida R. Luther ... ... —
Regular Course... ... ... 1885 70
English Course... 5
Kindergarten, Fuzoku No. 1, Handa Machi 1885 100
Kawakami Industrial School (*M.C.C.*) Miss H. J. Jost... ... 1886 34
Shirokane Cho Kindergarten (*M.C.C.*) Miss H. E. DeWolfe. 1913 25
Kawakumi Kindergarten (*M.C.C.*) Miss De Wolfe 1900 50
†St. Elizabeth's School of Needle Work (*A.E.C.*) Miss Tetlow... 14

Kawagoe

†Hatsukari Yochi-en (*A.E.C.*) Miss E. F. Upton	1907	50

Kobe

Bible School (*J.E.B.*) Rev. S. Takeda, 65 of 47 Okuhirano...	1913	10
Glory Kindergarten (*A.B.C.*) Miss Kiso Wakuyama	1889	64
Shoei Yochien (*A.B.C.*) Nakaymate-dori, 5 Chome ...		—
Glory Kindergarten Training School Hobo Denshujo (*A.B.C.*) Miss Kiso Wakuyama	1889	12
Kobe Blind School (K.) Miss G. Cozad	1905	28
Kobe Jo Gaku-in (*A.B.C.*) Miss Susan A. Searle, 60 Yamamoto-dori, 4 Chome		—
Kobe College		
College	1890	29
Academy	1875	198
Music...		6
Kobe Theological School, Kumochi (*P.M.S.*) Rev. S. P. Fulton, D.D.	1907	24
Kobe Woman's Evangelistic School (*A.B.C* Miss Gertrude Cozad, 59 Nakayamate-dori, 6 Chome...	1884	14
Kwansei Gaku-in (*M.E.S., M.C.C., N.M.K.*) Rev. J. C. C. Newton, D.D., Harada Mura.		
Theological	1889	35
College	1912	103
Academy	1889	442
Lambuth Memorial Bible Woman's Training School (*M.E.S.*) Miss Maud Bonnell, 35 Nakayamate-dori, 4 Chome		10
Lambuth Memorial Kindergarten, 23 Kita Nagasa-dori, 4 Chome, (*M.E.S.*) Miss Maud Bonnell	1904	45
Ninomiya Kindergarten, Ninomiya Cho, (*P.M.S.*) Mrs. S. P. Fulton	1914	20
Palmore Institute (Boys' Night School), (*M.E.S.*) Rev. J. S. Oxford, 23 Kita Nagasa-dori, 4 Chome	1886	236 [a]
Shoin Jo Gakko (*N.S.K.*) Miss E. M. Hughes, 15 Nakayamate-dori, 6 Chome		73
†Shoten (*Ascension*) Jo Jikai (*S.P.G.*) Miss A. Parker ...		40
Virginia Bennett Kindergarten (*M.E.S*) Miss Nellie Bennett	1911	22
Y.M.C.A. Night School, Mr. M. Miyata.		
English	1900	465
German	1900	25
Preparatory	1913	25
Zenrin Kindergarten (*A.B.F.M.S.*) Mrs. R. A. Thomson ...	1894	100
Annex (Free)	1911	50

Kofu

Yamanashi Eiwa Jo Gakko (*M.C.C.*) Miss M. A. Robertson.		
English Department	1889	96
Japanese Koto Jo Gakko		112

[a] This is the general average. In collecting statistics the general average was asked, but in some cases the total enrollment, or present number, or an estimate was given. The total enrollment in this case was 619.

Sewing		19
†Kindergarten	1911	63

Komoro

Komoro Kindergarten (*M.C.C.*) Miss Katharine Drake ...	1908	42

Koriyama

St. John's Kindergarten, (*A.E.C.*) Rev. J. J. Chapman ...		25

Kumagaya

†Kumagaya Kindergarten (*A.E.C.*) Rev. R. W. Andrews ...		25

Kyoto

Doshisha (*K.*) Rev. Tasuku Harada, D.D., LL.D.		
Theology	1878	70
Economics and Literature	1912	277
Academy	1875	734
Girls' School, College		54
Academy	1877	179
†Heian Jo gaku-in (*A.E.C.*) Prof. Hatsutaro Tamura, Shimo Tachiuri Dori, Karasu Maru, Nishiye iru.		
Post Graduate Class		7
Futsu kwa		68
Saiho kwa		58
Imadegawa Kindergarten (*A.B.C.*) Mrs. D. W. Learned, Imadegawa Dori, Tera Machi, Nishi iru	1897	55
†Kyoto Training School for Bible Women (*A.E.C.*) Miss G. Suthon, Karasu Maru Dori, Kami Kyoto Joshi Dendo Gakkan Choja Machi Sagaru		7
Marguerite Ayres Kindergarten (*P.M.*) Mrs. R. P. Gorbold	1892	50
Nishijin Kindergarten (*P.M.*) Mrs. R. P. Gorbold	1891	50
St. John's Kindergarten (*A.E.C.*) Bishop Tucker, Go Jo, Shin Tera Machi	1910	40
St. Mary's Kindergarten (*A.E.C.*) Rev. W. J. Cuthbert, Maruta Machi, Hiromichi Kado	1911	25
Soai Kindergarten (*A.B.C.*) Mrs. A. D. Gordon, Shin Sakae Machi, Nyomon Sagaru	1892	35
Y.M.C.A. Night School, Mr. Shoji Murakami	1903	145
Kyoto Girls' School (*R.C.*)		—

Maebashi

Kyoai Jo Gakko (*K.*) Miss F. E. Griswold	1888	—
Honka		92
Sewing		19
Seishin Yochien (*A.B.C.*) Miss F. E. Griswold	1895	60

Matsue

Matsue Orphanage School, Kita Tamachi (*N.S.K. Private*) Mr. Heiji Fukuda		43

Matsumoto

Holy Cross Kindergarten (*M.S.C.C.*) Miss Lenox	1913	14

Mikage, Hyogo Ken

Mikage Kindergarten (*M.E.S.*) Rev. S. E. Hager	1913	25

Morioka

Morioka Kindergarten, (*A.B.F.M.S.*)) Mrs. H. Topping (*absent*) Mrs. Namba	1906	49
†Seimmaka Kindergarten (*A.E.C.*)		20
†Morioka Koto Jo Gakko (*R.C.*) Mr. Tanikawa		—

Nagano

Asahi Kindergarten (*M.C.C.*) Miss Eliza G. Tweedie, 12 Agata Machi	1899	38

Nagoya

Kakiwa Kindergarten, 10 Minami Kagiya Cho (*M.P.*), Miss Elizabeth Dawson	1890	85 [b]
Kinjo Girls' School (*P.M.S.*) Miss Charlotte Thompson, Shirakabe Cho, 4 Chome	1889	50 [b]
Myojo Kindergarten (*P.M.S.*) Miss Leila G. Kirtland... ...	1913	27
Nagoya Gaku-in (Chu Gakko), (*M.P.*) Rev. E. H. Van Dyke, 47 Chochuji Machi	1906	400
Ryujo Kindergarten (*M.S.C.C.*) Miss M. M. Young	1899	53
Habashita Branch	1909	50
Training School	1909	2
Seiryu Jo Gakko (*M.E.C.*) (Rec'd Gov't Recog. this year) Miss Anna P. Atkinson	1888	45

Nikko

†Airin Yonen-en (*A.E.C.*) Miss Irene P. Mann	1912	25

Okayama

Okayama Eigo Kenkyukai (*M.E.S.*) Rev. W.A. Wilson ...	1911	60 [d]
Okayama Hakuaikai Jinjo Sho Gakko (*A.B.C.*) Miss Alice P. Adams, 37 Harabatake	1896	68 [c]
Sewing School	1896	42
Pure Heart Girls' High School (*R.C.*) Rev. Sister Marie Seishin Koto Jo Gakko Lea	1886	—
High School	1904	70
Primary School	1893	50
Kindergarten	1895	50
First opened 1886 as ordinary Girls' School which developed into these departments.		

Okubo

†Okubo Kindergarten (*A.E.C.*) Miss Bessie McKim	1912	25

Osaka

Baikwa (*K.*) John Kikujiro Iba, Kitano		
Koto Jo Gakko	1913	70
Jo Gakko	1878	90
Bishop Poole Girls' School (*C.M.S.*) Miss Katharine Tristram, Kawaguchi, No. 12.		
Chikko English Night School (*E.A.*) Miss Florence E. Erffmeyer	1913	27 [c]

b Total enrollment.
c Present number, March, 1914.

Honka	1890	171
English Higher	1906	6
Sewing	1908	9
Chikko Fukuin Kyokwai Yochien (*E.A.*) Miss Florence E. Erffmeyer, 15 Shijo Dori, 2 Chome	1913	46 *c*
Fukkatsu English Night School, Uehonmachi, 2 Chome (*C.M.S.*) Miss R. D. Howard...	1902	40
Hakuaisha Orphanage Primary School (*N.S.K.*)		—
Kaikwa Yochien, Tamade (*P.M.*) Mrs. G. W. Fulton... ...	1914	40
Meisei (Bright Star) Shogyo Gakko (*R.C.*) So. of Mary, Mr. Joseph Wolff, Esashi Machi, Sanadayama, No. 16, Higashiku		631
The Meisei School has been greatly enlarged by buying more land and by completion of the former building.		
Momoyama Chu Gakko (*C.M.S.*) Rev. G. W. Rawlings, Shigwai Higashi Tengachaya Teiryujo		600
Osaka Bible Woman's Training School (Baptist Joshi Shingakko), (*A.B.F.M.S.*) Miss Lavinia Mead, Imasata, Kami Tsumura	1909	16
O aka Dendo Doshikau (*P.M.*) Rev. G. W. Fulton, D.D., 22 Kawaguchi Cho	1903	21
Osaka Dendo Gakkan, 2824 Shitadera Machi, 4 Chome (*F.M.*) Rev. A. Youngren	1908	—
Men		7
Women		8
†Shinai Koto Jo Gakko, Kawaguchi Cho (*R.C.*)		—
Shinkwa Yochika (Namba) (*P.M.*) Mrs. G. W. Fulton ...	1912	20
Tennoji Yochien (*C.C.*) Rev. M. B. Madden	1913	15
Trinity Divinity School (*C.M.S.*) Rev. G. Chapman, 4 Kawaguchi Cho		14
Osaka Sanichi Shingakko.		
Honka		11
Bekka		5
Wilmina Girls' School (*P.M.*) Miss Sallie Alexander, Tamatsukuri, Niemon Cho	1884	
Academy		150
Sewing		23
Music		34
Total 176 (others overlap; enrolled 200.)		
Tennoji Kindergarten, Minami Kawahori Cho (*C.C.*) Rev. W. H. Erskine	1913	20
Y.M.C.A. English School, Tosabori, 2 Chome. Mr. Geo. Gleason	1902	
		[1285 *d*
Osaka School of Science...	1912	442 *d*
Otsu		
Seishin Kindergarten, Kyomachi (*A.E.C.*) Bishop Tucker...	1912	15
Sendai		
Aoba Jo Gaku-in (*A.E.C.*) 11 Higashi Ichiban Cho. Fujin Dendoshi Yosei Bu, Training School for Mission Women, } Miss Anna L. Ransom ...	1898	5

d Total enrollment

Yochien Hobo Yosei Bu, Training School for Kindergarteners	Miss Eleanor Verbeck ...	1913	9
Kindergarten, No. 1	Miss E. Verbeck	1909	40
Kindergarten, No. 2,	Miss E. Verbeck	1912	12
Both are auxiliary to the Training School.			
Soshi Jijo Gakkan (*M.E.C.*)	Miss Ella J. Hewett, Higashi 3 bancho, 2 banchi	1899	36
Miyagi Jo Gakko, Higashi Sanban Cho (*R.C.U.S.*)	Rev. A. K. Faust.		
Higher Department...		1912	7
Academy		1886	137
†Sendai Koto Jo Gakko (*R.C.*)	Sister Ste. Aimee Deboissy...		230
Shiban Gakko, Fuzoku Shogakko Karikyoshitsu.			
(Sendai Ikuji-in) *Interdenom.*	Miss Louise Imhof ...		123
Kindergarten (Sendai Ikuji-in)			6
Shokei Jo Gakko (*A.B.F.M.S.*)	Miss Annie S. Buzzell, 2 Nakajima Cho	1892	68
Tohoku Gaku-in (*R.C.U.S., N.K.K.*)	Rev. D. B. Schneder, D.D.		
Theological Department...		1886	25
Higher Department...		1892	15
Middle School		1895	387
†Tohoku Mojin Gakko (Blind School) (*Undenom.*)	Mr. Orii.		13

Setoda, Inland Sea

†Fukuin Maru Kindergarten (*A.B.F.M.S.*)	Capt. Luke Bickel		

Shimodate

†Kindergarten (*A.E.C.*)			

Shizuoka

Choyo Gakko, Ura Ichibancho (*Univ.*)	Rev. S. Ito		41
Futaba Kindergarten (*M.C.C.*)	Miss Annabel Swann	1912	30
Kindergarten (*C.M.S.*)	Mrs. Mills	1911	—
Shizuhata Kindergarten (*M.C.C.*)	Miss Swann	1912	32
Shizuoka Eiwa Jo Gakko (*M.C.C.*)	Miss Myra A. Veazey, Nishi Kusabuka Machi.		
†High School (Academy)...		1887	50
Primary School		1909	55
Kindergarten,	Miss Annabel Swann	1903	32

Sumiyoshi

Gunge Kindergarten (*M.E.S.*)	Rev. S. E. Hager	1912	28

Takahashi

Junsei Koto Jo Gakko (*K.*)	Rev. Iwagoro Ibuki.		
Honkwa		1881	146
Jikkwa		1912	87

Takaoka

Hokuriku Jo Gakko, Fuzoku Yochien, No. 3. Sakashita Cho,	Miss Lucy B. Monday	1912	
Morning Division			40

Tanabe

Tanabe Kindergarten (*N.K.K.*) Rev. K. Ito	1907	140	

Tokyo

Aiba Kindergarten, Koishikawa, 34 Hikawashita (*E.A.*) Miss Natalie Berner...	1913	35	
Ai-no-Sono, Kodomo Hoiku Kai, (*A.B.F.M.S.*) Kanda, 4 Misaki Cho, 1 Chome, Mrs W. Axling	1912	40	
†Airin Sho Gakko, Ushigome, Tani Machi (*C.C.*) Miss Oldham		—	
Aoyama Gaku-in (*M.E.C., N.M.C.*) Rev. Michitaro Takagi D.D.			
Philander Smith Biblical Institute, Shibuya Machi, Tokyo Fu. (From April 1, 1914, Evangel. Asso. unites with this) Rev. G.F. Draper,...	1879	23	
College, Masanobu Ishizaka, Ph. D.		65	
Academy, Masanobu Ishizaka „		419	
†Aoyama Jo Gaku-in (*M.E.C.*) Miss M. Helen Russell Semmonka...		41	
Koto Futsuka		239	
†Aoyama Joshi Shugei Gakko Harrison Memorial Industrial School } (*M. E. C.*) Miss Ella Blackstock		83	
Asahi Kindergarten, Azabu, 26 Kogai Cho (*E.A.*) Miss Natalie Berner	1911	40	
Bible Training Institute } Kashiwagi (*O.M.S.*) Revs. Cowman Seisho Gaku-in } and Kilbourne	1901		
Men		31	
Women		7	
Chuo Joshi Ei Gakkai, Kanda, 4 Misaki Cho, 1 Chome, (*A.B.F.M.S.*) Mrs. Wm. Axling	1912	17	
English Night School } Kanda 4 Misaki Cho, 1 Chuo Eigo Ya Gakka } Chome, Rev. Wm. Axling.	1909	100 d	
Dendo Jo Gakko Bible Woman's Training School } Koishikawa, 84 Sasugaya Cho, (*E.A.*) Miss Susan Bauerufeind.		28	
Doai Kummoin, Koishikawa, 109 Omote Cho (*M.E.*) Rev. M. Ogimi	1903	45	
Fairfield Day School, Asakusa 24 Shintani Machi (*M.E.C.*) Miss M. A. Spencer	1886		
Koto		15	
Jinjo		285	
Fukagawa Day School (*M.E.C.*) 58 Tomioka Monzen Cho, Miss M. A. Spencer	1885	175	
Fukagawa Kindergarten, 9 Higashimoto Machi (*A.B.F.M.S.*) Miss Harriett Dithridge...	1913	40	
Furendo Jo Gakko Friends' Girls' School } Mita, 30 Koun Machi, (*S.F.*) Miss Alice G. Lewis, Government recognition from March 1912... ...			
Semmonka	1904	5	
Koto Jo Gakko	1887	65	
†Ginza Fukuin Kai English Night School Tokyo Gospel Society English School } (*N.M.K.*) Rev. Takeshi Ukai		130	

Gyosei (Morning Star) Gakko, Ecole de l'Etoile du Matin, } Catholic Educational Society of Mary in Japan, Mr. Albert Henry		
Middle School, Iida Machi, 3 Chome No. 32		441
Primary School		379
Night School		165
Japan Baptist Theological Seminary, Koishikawa 109 Omote Machi, (*A.B.F.M.S., S.B.C.*) Rev. C. B. Tenny ...		
Yoka		7
Honka...		3
Bekka		9
(Yoka work done in Union Christian College)		
Joshi Gaku-in (*P.M.*) 33 Kami Ni Bancho, Miss Lila. S. Halsey.		
Higher Department...	1890	42 *d*
High School		170 *d*
Joshi Ei Gaku-juku (*Undenom.*) Miss Ume Tsuda, 16 Goban Cho	1900	140
Joshi Sei Gaku-in (*C.C.*) Takinogawa, 354 Nakazato, Miss Bertha Clawson.		
Bible Training School	1905	16
Jo Gakko	1908	45
Home Economics Department (Kaseika)	1913	13
Kindergarten, Mrs. T.A. Young	1912	28 *d*
Joshi Shingaku Semmon Gakko, Shiba, 358 Sanko Cho (*S.P.G.*) Miss N. M. Bosanquet	1911	4
Kamitomizaka Yochien, Koishikawa 23 Kamitomizaka Cho (*G.E.M.*) Mrs. E. Schroeder	1909	37
Kanegafuchi Kindergarten, Mukojima Sumida Mura (*E.A.*) Miss Natalie Berner...	1913	70
Koishikawa Kindergarten, 101 Haramachi (*A.B.F.M.S.*) Miss Harriett Dithridge...	1913	20
Koran Jo Gakko (formerly St. Hilda's School) (*S.P.G.*) Miss L. K. Tanner, Shiba, 360 Sanko Cho		82 *d*
Matsugae Cho Primary School, Koishikawa (*C.C.*) Miss Mary E. Rioch		216
Matsugae Cho Kindergarten (*C.C.*,) Miss Mary E. Rioch ...		40
Meiji Gaku-in (*P.M., R.C.A., N.K.K.*) Rev. D. C. Ruigh		
Theological School		27 *e*
Koto-bu		27 *e*
Chugaku-bu		253 *e*
Midori Kindergarten (Blackmer Home) (*Univ.*) Miss Catherine M. Osborne, Koishikawa, 50 Takata, Oimatsu Cho	1908	80 *d*
†Morning Star Kindergarten (*E.A.*) Mrs. J. P. Hauch ...	1911	52
Nagasaka Kindergarten (*Juban*), Azabu, 50 Nagasaka Cho (*M.C.C.*) Miss J. S. Blackmore	1909	36
†Officers' Training School (*S.A.*) Ushigome, Honmura Cho, John Beaumont, Brig.		
Men		27
Women		11

d Total Enrollment.
e Present number.

†Rinai Kindergarten, Ushigome, Shimotozuka Machi (*C.C.*)
Miss Mary Rioch 1908 24

Rikkyo Gaku-in (*A.E.C.*) Rev. Chas. S. Reifsnider, 58-60 Tsukiji.
St. Paul's College.
College 1907 89
Middle School 1896 521

Rikkyo Koto Jo Gakko, Kyobashi, 26 Akashi Cho (*A.E.C.*)
Rev. J. H. Kobayashi. Jo Gakko, 1887, now only, Koto Jo Gakko 1907 250

Seisei Gakko Chinese School 1907 85

St. Andrew's Eng. Club Night Class (*S.P.G.*) Rev. Wm. C. Gemmill, Shiba 11 Sakae Cho 25

Sei Gaku-in (*C.C.*) Takinogawa, Rev. R. D. McCoy.
Bible College 1903 13
English School 1904 60
Middle School 1906 135

Seikei Yojo-in (*S.F.G.*) Miss Nevil, Shiba, 358 Sanko Cho... 9

Seikokwai Shingaku-in, Ikebukuro, Sugamo Mura (Indep. of Church and Mission) Rev. J. T. Imai 18

Seiko Yochi-en } Koishikawa, 26 Yanagi Cho (*A.B.F.M.S.*)
Star-light Kind. } Miss M. M. Carpenter 1912 52

†Seisho Gakkan
†Bible Woman's Training School } (*P.M.*) Miss A. B. West 13

Shiba Keimo Primary School, 14 Atago Cho, 2 Chome (*P.M.*)
Mrs. J. K. McCauley 1880 111

Shiba Keimo Kindergarten (*P.M.*) Mrs. J. K. McCauley ... 1904 150

Shibuya Kindergarten, (*U.B.*) Miss E. Moore, 1912 Shimo Shibuya 1912 25

†Shimotozuka Kindergarten, (*C.C.*) Miss Mary E. Rioch ... 25

†Shinagawa Kindergarten (*P.M.*) Miss A. B. West 35

†Shin-ai Kindergarten, Shitaya (*A.E.C.*)... ... ... 1907 50

Shuntei Eiwa Jo Gakko, (Sarah Curtis Home) (*A.B.F.M.S.*)
Miss M. A. Whitman 49

Takinogawa Gaku-en; (Indep., but closely affiliated with A. E. C.) R. Ishii, 126 Koshinzuka, Sugamo. 1891
Training School for Teachers and Nurses for Feeble Minded Children 15
School for Feeble Minded Children 58

Tokyo Gaku-in, (*A.B.F.M.S.*) Ushigome, 29 Sanai Cho, Rev. D. C. Holtom ... ... —
Duncan Academy ... ...
Koto Gakko 1905 5
Chu Gakko 1895 93

Tokyo Kindergarten Training School, Koishikawa, 101 Haramachi, (*A.B.F.M.S.*) Miss Harriett Dithridge
Postgraduate 1913 3
Regular 1911 17

Tokyo Shingakusha (Theologial Institute) (*N.K.K.*) Koji-machi, Ida Machi, Rev. En Kashiwai. 1904
Regular 121
Special 1

Preparatory		8
Women		12
Tokyo Eiwa Jo Gakko, (*M.C.C.*) Azabu, 8 Toriizaka. Miss Margaret Craig, Collegiate and Special	1889	25
Academic...	1884	107
Primary	1900	72
Tsukiji Keimo Primary School, (*P.M.*) 5 Shinsakae Cho, 5 Chome, Mrs. J. K. McCauley	1879	108
Tsukiji Keimo Kindergarten (*P.M.*) Mrs. J. K. McCauley.	1913	50
Tsukiji Kindergarten, 30 Akashi Cho, (*A.B.F.M.S.*) Miss Harriett Dithridge	1897	40
Tsukiji Theological Seminary (*E.A.*) Rev. Paul S. Mayer (After April 1, 1914 united with Aoyama)...		5
Yoto Kindergarten, Honjo, 29 Taihe Cho, 2 Chome, (*E.A.*) Miss Natalie Berner...	1913	25
Yotsuya Shoei Kindergarten, 56 Sakae Machi, (*A.B.F.M.S.*) Miss Harriett Dithridge...	1897	15
Y.M.C.A. Night School, Kanda, Mitoshiro Cho, 3 Chome, J. M. Davis		100
Tottori		
Aishin Yochien (*A.B.C.*) Mrs. H. J. Bennett...	1906	55 [d]
Toyama		
Aoba Yochien (*M.C.C.*) Miss Margaret Armstrong	1911	75
Hokuriku Jo Gakko, Fuzoku Yochien, No. 2 (*P.M.*) Miss Lucy B. Monday	1909	25
Tsu		
Miller Kindergarten (*P.M.*) Tamake Cho, Mrs. D. A. Murray	1910	65
St. James' Kindergarten, (*A.E.C.*) Rev. I. H. Correll, D.D...	1912	17
St. James' Night School (*A.E.C.*) Rev. I. H. Correll, D.D ...	1911	13
Ueda		
Bakwa Kindergarten (*M.C.C.*) Miss Florence Bird	1900	46
Tokida Kindergarten (*M.C.C.*) Miss Florence Bird	1908	32
Ueda Kindergarten Training School, (*M.C.C.*) Miss Florence Bird	1905	14
Urawa		
†Urawa Kindergarten (*A.E.C.*) Miss E. Upton	1910	20
Utsunomiya		
Airin Yonen en (*A.E.C.*) Nishihara Machi, Tomatsuri Taka, Miss Irene P. Mann...	1912	20
Utsunomiya Christian Girls' School (Indep., but affiliated with *A.C.C.*) Mrs. Susie V. Fry		30
Utsunomiya Christian Kindergarten (Indep., but affiliated with *A.C.C.*) Mrs. Fry	1913	26
Wakamatsu		
Sei-ai Yochi-en *A.E.C.*) Rev. Mr. McKim	1907	60
Wakayama		
†Nanyo Eigo Gakko *A.E.C.*) Rev. Jas. D. Yoshimura... ...		50

d Total Enrollment.

Yamada

Tokiwa Yochien } (*P.M.*) Miss Jessie Riker 1914 49
Evergreen Kind. }

Yamagata

Kasumi Kindergarten (*A.E.C.*) Miss Bessie Mead... ... ... 1912 35

Yamaguchi

Kojo Jo Gaku-in, (*P.M.*) Miss Gertrude S. Bigelow 20
(After April this School will unite with Umegasaki, Nagasaki, to form the Baiko School, at Shimonoseki.)
Myojo Kindergarten, Noda (*P.M.*) Miss Lillian A. Wells ... 1895 39

Yokkaichi

English Night School (*M.P.*) Rev. W. de Kingsbury ... ... 1911 41 *d*

Yokohama

Airin (Maud E. Simmons) Jo Gakko (*M.E.C.*) Miss Rebecca J. Watson 1894 155
Aizawa Creche (*M.E.C.*) Miss Rebecca J. Watson... ... ... 1905 40
Bluff English Night School (*A.B.F.M.S.*) Rev. John L. Dearing, D.D. ... ... 1911 100 *d*
Dai Ichi Keisei Gakko } (*M.E.C.*) Miss Rebecca J.
Yamabuki Cho Day School } Watson 156
Dai Ni Keisei Gakko }
Yamabuki Cho Day School (*M.E.C.*) Miss Rebecca J. Watson. 1880
Koto (High Primary) 35
Jinjo (Primary) 114
Ferris Seminary (*R.C.A.*) Rev. Eugene S. Booth, 178 Bluff.
Kotoka 16
Honka 140
Yobika 33
Bekka 6
Fukuin-kai Eigo Yagakko. Night School (*M.E.C.*) H. W. Schwartz 141
Hachimanyato Poor School (*M.E.C.*) Miss Rebecca J. Watson 1901 40
Higgins Memorial Bible Training School, Seikei Seisho Joshi Dendo Gakko (*M.E.C.*) Mrs. C. W. Van Petten, 221 Bluff ... ... 1884 20 *e*
Kyoritsu Jo Gakko (*W.U.M.*) Miss Mary E. Tracy, 212 Bluff. 1872
Kotoka (High School) 4
Honka 42
Yobika (Preparatory) 28
Saishuka and Bekka... 16
Kyoritsu Joshi Shingakko, Woman's Theological School (*W.U.M.*) Miss Susan Augusta Pratt, 212 Bluff... ... ... 1900 32
St. Joseph's College (*R.C.*) *Educ'l So. of Mary in Japan*, 85 Yamate Cho, Mr. J. B. Gaschy. Branches are taught in English French and German are optional, boarders and day pupils are accepted 139
Yokohama Christian Blind School (*M.E.C.*) Miss R. J. Watson 1892 30

d Total enrollment was 260.
e Present number.

Yokohama Eiwa Jo Gakko (*M.P.*) Miss Olive I. Hodges, 244-B Yamate Cho. Received Gov't recognition May, 1913.

Kotoka	1880	6	
Futsuka	1880	44	
Sho Gakko...	1880	88	
Sanaye Kindergarten	1908	45	

Yokohama School of English, 83 Hinode Cho (*M.P.*) Rev. Leigh Layman,,

Night School	1898	215	
Day School, Boys	1912	68	
,, Girls...	1910	36	

Y.M.C.A., Night School (Yok. Eigo Gakko, five year course), Sumiyoshi Cho 3 Chome, M. Omura ... ... 1882 150 *e*

Yonago

Ryozen Kindergarten (*C.M.S.*), Nishi Cho, Miss Fugill ... 1905 60

Yumoto

†Kindergarten (*A.E.C.*).

SHIKOKU

Kochi

Kochi Industrial Home } 180 Takajo Machi (*P.M.S.*) Miss
Kochi Jo Gakkai } Annie Dowd... 51

Matsuyama

Bi-i Yochi Yoikukai (*M.E.S.*) Rev. T. W. B. Demaree ... 1904 23

Dojokan Ya-Gakko, Sympathy Home Night School, Kasuga Cho, (*A.B.C.*) Mr. Shinjiro Omoto 1900 40

Matsuyama Girls' School, Niban Cho (*A.B.C.*) Miss Olive Hoyt ... ... 1886 115 *e*

Matsuyama Night School (*A.B.C.*) Miss R. C. Bates ... ... 1891 77 *e*

Tokushima

Tokushima Eigo Yagakko, Nishi Shin Machi, 2 Chome, (*P.M.S.*) Rev. C. A. Logan 1913 30

KYUSHU

Chausubara, Miyazaki Ken

Chausubara Primary School (Okayama Orphans), (K.), Mr. Tetsuya Onoda.

Koto Sho Gakko, Boys 45, Girls 28		73
Sho Gakko, Boys 51, Girls 27	1912	78

Fukuoka

Eiwa Jo Gakko (*M.E.C.*) Miss Lola May Kidwell

Kyoto Jo Gakko		31
Special English Course		7
Sewing		2
Specials		4
Preparatory		2

Fukuoka Baptist Night School, (*S.B.C.*) 105 Daimyo Machi, Rev. C. K. Dozier 1911 45

Shinonome Yochi-en Abraham Memorial Kind.	Yoha no Cho,(Ind. but affiliated with Seikokwai), Mrs. Rowlands	1913	18

Hakata

Nampaku Kindergarten, (*Luth.*) 8 Daijojimae Machi, Rev. A. J. Stirewalt		1913	35
Maizuru Yochi-en, 257 Arato Machi, (*S.B.C.*) Mrs. E. O. Mills		1913	28

Kumamoto

Kumamoto Koto Jo Gakko (*R.C.*)			
Kyushu Gaku-in, (*Luth.*), Rev. C. L. Brown, D.D.		1911	300
Lutheran Theological Seminary, Rev. C. L. Brown, D.D. ...		1909	6

Kurume

†Kindergarten (*Luth.*) Mrs. Neilson.

Miyazaki

Kummo-in Blind School (*K.*) Kenji Sekimoto, a blind Christian who founded the School		1910	8
Kyoai Yochi-en (*A.B.C.*) Mrs. C.M. Warren		1909	34

Nagasaki

Chinzei Gaku-in (*M.E.C.*) Rev. F. N. Scott		1881	430
Jitsuyo Eigo Gakko, 9 Fukuno Machi (*Y.M.C.A.*) G. E. Trueman		1902	100
Kaisei (Star of the Sea) Gakko, 1 Higashi Yamate (*R.C. Educ'l Society of Mary in Japan*) Mr. Charles Contret.			
Middle School			132
Commercial School			29
(After April 1, there will be only one class left in the Com., as the former Com. School is being turned into an ordinary Mid. School.)			
†Kindergarten Training School (*M.E.C.*) Miss Jessie McDowell			
†Kwassui Jo Gakko, (*M.E.C.*) Miss Elizabeth Russell College			12
College	Some students in music, art, etc. are also in regular classes in other departments. Deducting those counted twice, there are a total of 215, besides 127 in the kindergarten.		21
Academy			23
Koto Jo Gakko...			120
Sho Gakko...			15
Biblical Dep't			17
Music			80
Art (Special)			20
Kindergarten			
Okanoura			20
Kwassui		1895	23
Sei-ai			
Tamenoue		1908	46

Tosan Gakuin, Steele Academy, 9 Higashi Yamate (*R.C.A.*) Mr. A. W. Walvoord 1887 265
Umegasaki Jo Gakko, Sturges Seminary (*R.C.A.*) Miss Sarah M. Couch, 14 Higashi Yamate 1887 53*f*
(From April 1 this school was combined with the Kojo ,School, Yamaguchi, to form the Bai Ko School, at Shimonoseki.)

Ogi, Saga Ken

Kindergarten (*Luth.*) Rev. A. J. Stirewalt 1911 45

Oita

Airin Kindergarten, (*M.E.S.*) 83 Niage Machi, Miss I M. Worth... ... ... 1909 32

Saga

Kindergarten (*Luth.*) Rev. A. J. Stirewalt 1905 40

Sasebo

Shino-no-me Yochien, (*C. of E.*) Mrs. F. W. Rowlands ... 1908 —
(Suspended during furlough of Mrs. Rowlands).

Urakami

St. Mary's Institute / Sei Maria Gaku-in } (*R.C. Educ'l Soc. of Mary in Japan*) Rev. Fr. X. Rusch, Superior, (This is an apostolical school) 32

LIUCHIU

Naha

Zenrin Aika (*A.B.F.M.S.*) Mrs. R. A. Thomson 1907 42

NOTE.—Last year the compiler took the dates of founding many Kindergartens from the excellent statistical table in the Kindergarten Union Report; this year a number of returns give different dates for the foundation, and these have been used, although it seems not unlikely that the Kindergarten Union dates, in last year's list, are the more reliable.

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f Dec. 31, 1913.

LIST OF CHRISTIAN PERIODICALS

Weekly Publications

1 Fukuin Shimpo,—"The Evangelist,"—pp. 16, M. Uemura. N.K.K. Tokyo. 1890.
2 Gokyo,—The Advocate,—pp. 16, M. Takagi. N.M.K. Tokyo. 1892.
3 Honoo no Shita,—"Tongues of Fire,"—pp. 8, J. Nakada. O.M.S. Tokyo. 1899.
4 Kirisutokyo Sekai,—"The Christian World,"—pp. 12, 1. N. Kato. K. Osaka. 1892.
5 Kirisutokyo Shuho,—"The Christian Weekly,"—pp. 16, s. S. Motoda. N.S.K. Tokyo. 1900.

Semi-monthly Publications

6 Chiisaki Otozure,—"Little Tidings,"—T. M. MacNair. N.K.K. Tokyo.
7 Kyoho,—The Record,—pp. 8, Takagaki. Baptist, Yokohama. 1907.
8 Seikyo Jiho,—Orthodox Church Report,—Ishikawa. R.O.C. Tokyo. 1912.
9 Toki no Koe,—"The War Cry,"—pp. 8, H. C. Hodder. S.A. Tokyo. 1901.
10 Yako,—Light in Darkness,—pp. 8, s. J. G. Dunlop. N.K.K. Kanazawa.
11 Yorokobi no Otozure,—"Glad Tidings,"—pp. 8, s. T. M. MacNair.

Monthly Publications

12 Ai no Tomo,—"The Japanese Friend,"—S. F. Tokyo. 1907.
13 Akebono,—Dawn,—A. W. Cooke. N.S.K. Sendai.
14 Bummei Hyoron,—Review of Civilization,—T. Tanaka. N.K.K. Tokyo. 1914.
15 Dendo,—Preaching,—pp. 8, Z. Hidaka, N.K.K. Kyoto. 1912.
16 Denrei,—"Evangelii Sändebud,"—pp. 4, J. Anderson. S.J.A. Tokyo. 1900.
17 Denshi,—'The Electric Messenger,"—pp. 32, s. O.M.S. Tokyo. 1907.
18 Fujin Shimpo,—"The Woman's Herald,"—pp. 32 s. Mrs. Yajima. W.C.T.U. Tokyo. 1896.
19 Fukuin Geppo,—"The Gospel Message,"—pp. 8, H. Brokaw. N.K.K. Kure. 1900.
20 Fukuin Jiho,—The Gospel Report,—pp. 8, Asada, Plymouth Brethren, Tokyo. 1912.
21 Heiwa Jiho,—"Japan Peace Movement,"—Peace Societies, Tokyo. 1912.

22 Hokkai No Hikari,—"Hokkaido Diocesan Magazine,"—pp. 30, s. W. Andrews. N.S.K. Hakodate. 1893.
23 Jindo,—"Humanity,"—pp 16. K. Tomeoka, Tokyo. 1905.
24 Joshi Seinen Kai,—"The Young Women of Japan,"—pp. 32, s. Y.W.C.A. Tokyo.
25 Jun Fukuin,—"The Pure Gospel,"—pp. 12, A. U. Yajima. Tokyo. 1907.
26 Kaitakusha,—"The Pioneer,"—pp. 64, s. (English, 4 pp.) T. Komatsu. Y.M.C.A. Tokyo. 1905.
27 Kakusei,—Awakening,—pp. 40, s. Matsutomi. Tokyo. 1911.
28 Ki-on,—Gospel,—pp. 8, Kugimiya. N.M.K. Osaka. 1900.
29 Kirisutokyo Shimbun,—"The Christian News,"—pp. 8, l. T. Mitami. J.E.B. Tokyo. 1905.
30 Kirisuto no Tomogara,—The Christian Band,—pp. 16, T. Tominaga. Tokyo. 1913.
31 Koan no Koe,—The Voice by the Lake-side,—pp. 20, s. E. Yoshida. Omi Mssion. Hachiman, Omi. 1913.
32 Koe—The Voice,—Cath. Tokyo.
33 Kuni no Hikari,—"The Light of the Land,"—pp. 48, Temperance. Tokyo. 1893.
34 Kwassekai,—"Christian Endeavor World"—pp. 28, s. Ebisawa. Osaka. 1893.
35 Kyokko,—"Morning Light,"—pp. 4, l. A. W. Stanford. A.B.C. Kobe. 1895.
36 Kyoyu,—The Friend of Religion,—J. J. Chapman. N.S.K. Nara.
37 Kyoyu—The Friend of Religion,—pp. 2, s. Ninomiya, K. Osaka.
38 Kyushu Chiho Kyoho,—"Kyushu Diocesan Magazine,"—A. Lea, N.S.K. Fukuoka.
39 Megumi no Otozure,—The Gospel of Grace. N.S.K. Osaka.
40 Megumi no Makoto,—Grace and Truth,—pp. 56, s. Asada, Plymouth Brethren, Tokyo. 1910.
41 Michi no Hikari,—The Light of the Word,—S. Hogo, N.S.K. Tokyo.
42 Michi no Tane,—The Seed of the Word,—N.K.K. Kameyama, Ise.
43 Minami Tokyo Chihobu Koho,—"The South Tokyo Gazette,—P. T. Tsuji. N.S.K. Tokyo. 1905.
44 Myojo,—The Morning Star,—pp. 4, l. S. H. Wainright, Christian Lit. Soc. Tokyo, 1914.
45 Nankai no Hikari,—The Light of the South Sea,—K. Imabari, Iyo. 1907.
46 Nichiyo Sekai,—"The Sunday World,"—F. M. Osaka.
47 Osaka Kodan,—The Osaka Pulpit,—T. Miyagawa, K.
48 Osanago,—"The Children,"—pp. 16 s. Miss. J. M. Holland, Osaka. 1911.
49 Owari no Fukuin,—The Gospel for the Last Days,—pp. 26, s. W.D. Burden. S.D.A. Tokyo, 1899.
50 Reicho,—Spiritual Currents,—pp. 40, s. U. Takahashi, K. Tokyo. 1913.
51 Reiko,—Spiritual Light,—I.H. Correll N.S.K. Tsu.
52 Rei no Kate,—"Living Bread,"—pp. 48, s. J.E.B. Tokyo. 1911.
53 Rikkokwai Zasshi,—Magazine of the Rikko Society,—N.K.K. Tokyo.

54 Rikugo Zasshi,—"The Cosmos,"—pp. 120, s. B. Suzuki, Unitarian, Tokyo. 1892.
55 Risshi,—"The Aim of Life."—pp. 32, s. T. Chiwaya, Tokyo. 1913.
56 Ruteru,—Luther,—pp. 8. Takimoto. Luth., Kurume. 1902.
57 Sakae,—Glory,—Yamada. N.S.K. Tokyo.
58 Sambi no Tomo,—The Friend of Song,—pp. 12, s. S. Sakai, Tokyo. 1905.
59 Seisho no Kenkyu,—"Biblical Study,"—pp. 52. K. Uchimura, Tokyo.
60 Seisho no Michi,—The Bible Way,—C.C.—Tokyo.
61 Seisho no Tomo,—Scripture Union Monthly,—pp. 50, s. Scripture Union Tokyo. 1892.
62 Seikyo Yowa,—The Orthodox Church Essentials,—pp. 16, s. Ishikawa, R.O.C. Tokyo. 1901.
63 Shimei,—The Commission.—pp. 4, A.C.C. Sendai. 1905.
64 Shimei,—The Commission—S. Suganuma. N.S.K. Kobe.
65 Shinjin,—The New Man,—pp. 100, s. D. Ebina, K. Tokyo. 1900.
66 Shinjo Kai,—The New Woman's World,—pp. 70 s. Mrs. J. Yasui, K. Tokyo. 1909.
67 Shin Seimei,—The New Life—pp. 8. K. Ito. N.K.K. Tanabe, Kii. 1906.
68 Shokoshi,—"Children of Light,"—pp. 16, s. S. Nobechi, O.M.S. Tokyo. 1912.
69 Shonen Shimpo,—The Children's News,—pp. 4, W.C.T.U. Tokyo. 1911.
70 Sukui no Akashi,—The Witness of Salvation, Luth.—pp. 12, s. V. Savolainen, Shimo Suwa. 1907.
71 Taiwan Kirisuto Kyoho,—Formosa Christian Record,—pp. 6, H. Otani, N.K.K. Taihoku. 1904.
72 Tohoku Kyokwai Jiho,—Report of the Tohoku Churches,—N.K.K. Sendai.
73 Tokiwa,—A Magazine for Women.—pp. 38, s. N.M.K. Yokohama. 1898.
74 Tokyo Kyoho,—The Tokyo Record,—A. Matsushima. N.S.K. Tokyo.
75 Tsukiji no Sono,—The Tsukiji Garden,—S. Motoda. N.S.K. Tokyo.
76 Yo no Hikari,—"The Light of the World,"—pp. 4. N.S.K. Osaka. 1901.
77 Yuden Kirisutokyo Kyoho—"Post and Telegraph Christian News." pp. 8. F.S. Curtis. N.K.K. Taiden, Chosen. 1913.

Every Other Month

78 Shingaku no Kenkyu,—Theological Study,—pp. 120, s. J.H. Kobayashi. N.S.K. Tokyo. 1909.

Quarterly

79 Shingaku Hyoron,—Theological Review.—pp. 298. N.M.K. Tokyo. 1914.

SUNDAY SCHOOL PERIODICALS

80 Domei Geppo,—Association Monthly—S.S. Union. Yokohama.
81 Kodomo no Tomo,—"The Children's Companion,"—pp. 4, s. N. Tamura. Tokyo. 1912.
82 Nichiyo Gakko Jiho,—"The Sunday School Times,"—S.S. Association. Tokyo. 1913.
83 Shoheishi,—The Little Soldier,—Matsue, Izumo.
84 Shunko,—Spring Light,—Mikage, Settsu.

(Lessons Published by the Kyobunkwan.)

1—Primary S.S. Scholar's Companion. 3 year course. 3 annual vols., pp. 208 ... ...
2—Junior S.S. Scholar's Companion. 3 year course. 3 annual vols., pp. 208 ... ...
3—Senior S.S. Scholar's Companion. 3 year course. 3 annual vols., pp. 208 ... ...
4—Kindergarten Teacher's Manual. 2 year course. 8 quarterly vols., pp. 24 ... ...
5—Primary Teacher's Manual. 3 year course. 12 quarterly vols., pp. 36 ... ...
6—Junior Teacher's Manual. 3 year course. 12 quarterly vols., pp. 48. ... ...
7—Senior Teacher's Manual. 3 year course. 12 quarterly vols., pp. 36 ... ...
8—Kindergarten Picture Roll. 2 year course. 8 rolls ... ...
9—Primary Picture Roll. 2 year course. 8 rolls ... ...
10—Lesson Cards to accompany No. 8. 2 year course ... ...
11—International S.S. Magazine. Quarterly, pp. 60 ... ...

PERIODICALS IN EUROPEAN LANGUAGES

1—Anti-Tuberculosis Quarterly, Anti-Tuberculosis Association.
2—Electric Messages, O. M. S. Monthly.
3—Gleanings, Baptist. Bi-monthly.
4—Japan-Brêf, S.J.A.. (Quarterly.)
5—Japan Evangelist, Interdenominational. Monthly.
6.—Japan Quarterly, C.M.S.
7—Le Petit Messager de la Presse R.C.
8—Messenger, Presbyterian. Bi-monthly.
9—Mission News. Congregational. Ten times a year.
10—Omi Mustard Seed. Omi Mission. Ten times a year.
11—South Tokyo Diocesan Magazine, S.P.G. 3 numbers a year.
12—Tokyo Christian, W.D. Cunningham. Monthly.

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In the above list we have endeavoured to include all the periodicals which have a somewhat general circulation. Many churches publish their own papers and some of those may have a larger circulation than some included above.

When an English title is given in the periodical that title is marked in this list with quotation marks. In other cases a more or less literal translation is given.

The size of the page is usually 9 inches by 12. The letter *l* after the number of pages signifies that the sheet is larger than this; and the letters *s*—that the sheet is about 6 inches by 9 in size.

The name of the publisher is given, or that of the editor-in-chief. The abbreviations are as in the Missionary Directory, and K. stands for the Kumiai or Congregational churches.

The date of establishment of the paper, as indicated by the date of registry as a newspaper, or otherwise, is given at the end of the entry.

It was impossible to get copies of all the publications, and additional information is requested. Communications may be sent to F. Müller, 946 Kashiwagi, Tokyo Fu.

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The chief changes in the past year are as follows:—

The establishment of the Theological Review (No. 80), the organ of the Methodist Church.

The establishment of the Review of Civilization (No. 14), edited by members of the Presbyterian churches.

The establishment of the Morning Star (No. 44) by the Christian Literature Society, especially for distribution by the Students' Christian Literature Supply Association.

The establishment of the Christian Band (No. 30) by Rev. T. Tominaga.

The publication of Theological Study (No. 79.) Six times a year instead of four.

JAPANESE TITLES AND OFFICES OF PUBLICATION

1	福音新報	東京麹町區中六番町	福音新報社
2	護教	東京赤坂區青山南町二ノ六九	護教社
3	燼の舌	東京府柏木	聖書學院
4	基督教世界	大阪北區中之島二ノ四七	基督教世界社
5	基督教週報	東京築地明石町五十三	基督教週報社
6	少さき音づれ	靜岡縣三島町四八一	三浦徹
7	教報	橫濱青木町三三九	教報社
8	聖教時報	東京神田東紅梅町六	正教時報社
9	ときのこゑ	京橋銀座二丁目十一番	救世軍日本々部
10	夜光	金澤市飛梅町三四	夜光社
11	喜びの音	靜岡縣三島町四八一	三浦徹
12	愛の友	東京芝區功運町三〇	愛友社
13	曙	仙臺市鍛治町八	稻垣陽一郎
14	傳通	京都上長者町通室町西入	日高善一
15	文明評論	東京市外西大久保一三五	田中達

16	傳令	東京府仲野町九二〇	アンダソン
17	電使	東京府柏木	聖書學院
18	婦人新報	東京麹町上二番町三三	基督教婦人矯風會
19	福音月報	吳市稻荷町四	福音月報社
20	福音時報	東京市神田區錦町三ノ廿四	同信社
21	平和時報	東京市京橋區山城町六	平和湯會
22	北海の光	函館區谷地頭町四三	北光社
23	人道	東京巢鴨	家庭學校
24	女子青年界	東京牛込區田町三十二	日本基督教女子青年會
25	純福音	東京北豐島郡境驛	矢島宇吉
26	開拓者	東京神田美土代町三ノ三	村松武治
27	廓清	東京府大久保百人町三八	廓清會本部
28	喜音	大阪市西區靭北通四丁目	日本個人傳道會本部
29	基督教新聞	東京麹町區有樂町二ノ三	基督教書類會社
30	基督の軍	東京牛込東片町七三	富永磨著
31	潮音の聲	近江八幡町	村田幸一郎
32	聲	東京々橋區明石町三五	教友社
33	國の光	東京々橋區西紺屋町二〇	銀座會館
34	活世界	大阪	活世界社
35	旭光	神戸山本通五丁目	旭光社
36	教友	奈良市天滿	チヤツプマン
37	教友	大阪西區南境川町七二	教友社
38	九州教報	福岡大名町九六	九州教報社
39	惠の音	大阪西區川口町廿一	名出保太郎
40	恩寵眞之理	東京神田區錦町三ノ廿四	同信社
41	道の光	東京神田區末廣町二十五	道の光社
42	道の種	伊勢龜山	道の種社
43	南東京地方部公報	東京市芝區榮町	辻井亨
44	明星	東京銀座四丁目	基督教興文協會
45	南海の光	伊豫今治	南光社
46	日曜世界	大阪南區日本橋筋	河邊貞吉
47	大阪講壇	大阪江戸堀北通り一丁目	宮川經輝
48	なさなご	大阪北區中ノ島七ノ廿一	福音畫報社
49	末世之福音	東京府千駄町八四六	末世之福音社
50	靈潮	東京府大塚坂下町	高橋卯三郎
51	靈光	津市丸ノ町駿町	コレル
52	靈の礫	東京麹町區有樂町二ノ三	靈の礫雜誌社
53	力行會雜誌	東京小石川區	力行會

54	六合雜誌	東京芝區三田四國町	統一基督教弘道會
55	立志	東京府柏木九四六	立志社
56	ろうてる	久留米市日吉町五十三	ろうてる社
57	さかえ	東京市芝區榮町八	山田助次郎
58	讃美之友	東京府澁谷千百六十六番地	讃美奬勵會
59	聖書之研究	東京府淀橋町柏木九一九	聖書研究社
60	聖書之道	東京小石川區高田老松町一六	長谷川裕
61	聖書之友	東京赤坂氷川町十七番地	聖書の友社
62	正教要話	東京神田駿河臺東紅梅町六	教要社
63	使命	仙臺二十人町九十九	仙臺クリチヤン教會
64	使命	神戸中山手通六丁目	菅沼四郎
65	新人	東京小石川區林町四十三	新人社
66	新女界	同　上	同 上
67	新生命	和歌山縣田見町字中屋數	生命社
68	小公子	東京府柏木三八三	小公子社
69	少年新報	東京三田巧運町三〇	デビス
70	救の證	長野縣下諏訪町二三五	救の證社
71	臺灣基督教報	臺灣臺北	臺北日本基督教會
72	東北教會時報	仙臺二番町	教會時報社
73	常磐	横濱山手三七	常磐社
74	東京教報	東京々橋區木挽町三ノ一三	松島篤
75	樂地の園	東京京橋區明石町	立教學院
76	世の光	大阪天王寺北河堀町二四三四ノ一	松井
77	郵電基督教報	京城明治町三丁目百三十五	郵電基督會
78	神學之研究	東京々橋尾張町	警醒社
79	神學評論	東京銀座四ノ一	教文館
80	同盟月報	橫濱根岸町三四六一	日本基督教會日曜學校同盟本部
81	子供の友	東京麹町區有樂町二ノ三	子供の友社
82	日曜學校時報	東京銀座四ノ一	日本日曜學校協會本部
83	小兵士	松江市雜賀町	福音傳道舘内小兵士社
84	春光	兵庫縣御影町郡家	春光社

KOREAN MISSIONARY DIRECTORY

ABBREVIATIONS

A.B.S.—American Bible Society.

A.P.—Presbyterian Church in Australia.

B.E.M.—British Evangelistic Mission.

B. & F.B.S.—British and Foreign Bible Society.

C.P.—Canadian Presbyterian Church.

E.C.M.—English Church Mission.

M.N.—Methodist Episcopal Church, North.

M.S.—Methodist Episcopal Church, South.

O.M.S.—Oriental Mission Society.

P.N.—Presbyterian Church in the U.S.A.

P.S.—Presbyterian Church, South.

S.A.—The Salvation Army.

Y.M.C.A.—Young Men's Christian Association.

ALPHABETICAL LIST

A

Adams, D.D., Rev. J.E., & W., 1894, P.N., Taiku.
Albertson, Miss M.M., 1907, M.N., Seoul.
Alexander, Miss M.L., 1911, A.P., Fusanchin.
Allen, Rev. A.W., 1913, A.P., Chinju.
Anderson, A.G., M.D., & W., 1911, M.N., Wonju.
Anderson Miss Naomi, 1911, M.N., Seoul.
Austin, Miss Lillian, 1912, P.S., Chinju.
Avison, Miss Lera, 1911, P.N., Seoul.
Avison, O.R., M.D., & W., 1893, P.N., Seoul.

B

Badcock, Rev. J.S., 1896, E.C.M., Seoul (F).
Bair, Miss Blanche, 1913, M.N., Kongju.
Baird, Rev. W.M., D.D., & W., 1890, P.N., Pyeng Yang.
Barbara, Lay-sister, 1899, E.C.M., Suwon.
Barker, Rev. A.H. & W., 1911, C.P., Yong Jung.
Barker, Miss Myrtle, 1911, M.S., Wonsan.
Barlow, Miss Jane, Haiju.
Beck, Rev. S.A., & W., 1899, A.B.S., Seoul.
Becker, Rev. A.L. & W., 1903, M.N., Pyeng Yang.
Bedinger, Miss A.M., 1910, P.S., Kunsan.
Beiler, Miss Mary, 1910, M.N., Haiju.
Benedict, Miss R.E., 1910, M.N., Pyeng Yang.
Bernheisel, Rev. C.F., & W., 1900, P.N., Pyeng Yang.
Bell, Rev. Eugene, & W., 1895, P.S., Kwangju.
Best, Miss Margaret, 1897, P.N., Pyeng Yang.
Bigger, J.D., M.D., & W., 1911, P.N., Kang Kei.
Biggar, Miss M.L., 1910, P.S., Soonchun.
Billings, Rev. B.W., & W., 1908, M.N., Pyeng Yang.
Blair, Rev. H.E., & W., 1904, P.N., Taiku.
Blair, Rev. M.N., & W., 1901, P.N., Pyeng Yang.
Borrow, Miss N., M.D., 1911, E.C.M., Chiu Chun.
Borrowman, Miss E., 1910, E.C.M., Paik Chun.
Bourne, Miss Isabel, 1910, E.C.M., Paik Chun.
Bowman, N.H., M.D., & W., 1911, M.S., Seoul.
Brannan, Rev. L.C., 1910, M.S., Choon Chun.
Bridle, Rev. G. A. 1897, E.C.M., Suwon.
Briggs, Mr. F.J. 1913, O.M.S., Seoul.
Brockman, Mr. F.M., & W., Y.M.C.A., Seoul.
Brownlee, Miss Charlotte, 1913, M.N., Seoul.
Brownlee, Miss R.B., 1911, P.N., Seoul.

Bruen, Rev. H.M., & W., 1899, P.N., Taiku.
Buckland, Miss Sadie, 1908, P.S., Chunju.
Bull, Rev. W.F., & W., 1899, P.S., Kunsan.
Buie, Miss Hallie, 1909, M.S., Wonsan.
Bunker, Rev. D.A., & W., 1895, M.N., Seoul.
Burdick, Rev. G.M., 1903, M.N. Seoul.
Butts, Miss A.M., 1907, P.N., Pyeng Yang (F).

C

Cable, Rev. E.M., & W., 1899, M.N., Seoul, (F).
Campbell, Miss A.M., 1911, A.P., Chinju.
Campbell, Mrs J.P., 1897, M.S., Seoul.
Cant, Miss E.E., 1913, E.C.M., Chemulpo.
Carswell, Miss L.F., 1913, E.C.M., Chinchun.
Cecil, Sister, 1907, E.C.M., Seoul.
Chaffin, Rev. V., & W., Seoul.
Chambers, Rev. C., 1912, C.C.M., Seoul.
Chew, Rev. N.D., & W., 1903, M.N., Haiju.
Clark, Rev. C.A., D.D., & W., 1902, P.N., Seoul.
Clark, Rev. W.M., & W., 1909, P.S., Chunju.
Clerke, Miss F.L., 1910, A.P., Chinju.
Coit, Rev. R.T., & W., 1909, P.S. Soonchun.
Collyer, Rev. C.T., & W., 1896, M.S, Wonsan.
Colton, Miss S.A., 1911, P.S., Chunju.
Constance Irene, Sister, 1908, E.C.M., Seoul (F).
Cook, Rev. W. T. & W., 1908, P.N., Chunju.
Cooper, Rev. A. C., 1908, E.C.M., Chinchun.
Cooper, Miss S.K., 1908, M.S., Wonsan.
Cozens, Adjt. H., & W., 1913, S.A., Chunju.
Cram, Rev. W. G. & W., 1902, M.S., Songdo.
Crane, Rev. J.C., & W., 1913, P.S. Soonchun.
Crispin, Staff-Capt., & W., 1910, S.A., Seoul.
Crothers, Rev. J.Y., & W., 1909, P.N., Andong.
Cunningham, Rev. F. W., & W., 1913, A.P., Chinju.
Currell, Rev. H., M.B., & Ch. B., 1902, A.P., Chinju.
Curtis, Rev. F.S., & W., 1888, P.N., Taiden.
Cutter, Miss M.M., M.D., 1892, M.N., Pyeng Yang.

D

Dallas, Rev. G.S., 1911, E.C.M., Suwon.
Daniel, T.H., M.D., & W., 1904, P.S., Chungju.
Davies, Miss M.S., 1910, A.P., Chinju.
Davis, Miss G.L., 1909, P.N., Chunju.
Deal, Rev. C.H., & W., 1910, M.S., Songdo.
De Camp, Rev. A.F., & W., 1910, P.N., Seoul.
Deming, Rev. C.S., & W., 1905, M.N., Seoul.
Dillingham, Miss Grace, 1911, M.N., Yeng Byen.
Dodd, Miss E.L.D., 1912, E.C.M., Chemulpo.
Dodson, Miss Mary, 1912, P.S., Kwangju.
Dodson, Rev. S.K., 1912, P.S., Kwangju.
Doriss, Miss A.S., 1908, P.N., Pyeng Yang.
Drake, Rev. H.J., 1897, E.C.M., Chemulpo.

Dupuy, Miss L., 1912, P.S., Soonchun.
Dysart, Miss Julia, 1907, P.S., Kunsan.

E

Edge, Miss S., Haiju.
Edith Helena, Sister, 1907, E.C.M., Seoul.
Edwards, Miss Laura, 1909, M.S., Choon Chun.
Elrington, Miss B., 1907, E.C.M., Fusan.
Engel, Rev. G., & W., 1910, A.P., Fusanchin.
Erdman, Rev. W. C., & W., 1906, P.N., Taiku.
Erwin, Miss Cordelia, 1905, M.S., Songdo.
Estey, Miss E.M., 1900, M.N., Yeng Byen.
Eversole, Rev. F.M., & W., 1912, P.S., Chunju.

F

Fenwick, Rev. M.C., & W., Church of Christ, Wonsan.
Fish, Miss L. H., Pyeng Yang.
Fitch, Miss H.D., 1912, P.S., Kwangju.
Fletcher, A.G., M.D., 1909, P.N., Taiku.
Follwell, E.D., M.D., & W., 1895, M.N., Pyeng Yang.
Foote, Rev. W.R., & W., 1898, C.P., Wonsan (F.)
Forsyth, Miss H., 1911, P.N., Seoul.
France, Miss Emily, 1910, E.C.M., Kanghwa.
Frey, Miss L.E., 1893, M.N., Seoul.

G

Gale, Lieutenant E., 1913, S.A., Seoul.
Gale, Rev. J.S., D.D., & W., 1892, P.N., Seoul.
Gamble, Rev. F.K., & W., 1908, M.S. Songdo.
Gay, Ensign H.J., & W, 1910, S.A., Taiku.
Genso, Mr. J.F., & W., 1908, P.N., Seoul.
Gerdine, Rev. J.L., & W., 1902, M.S., Seoul (F.)
Gillis, Mr. H.W., & W., 1913, P.N, Pyeng Yang.
Graham, Miss A.E., 1913, M.S., Songdo.
Graham, Miss Ella, 1907, P.S, Kwangju (F.)
Greenfield, Rev. W.M., 1907, P.N., Taiku.
Greer, Miss A.L., 1912, P.S., Soonchun.
Gregg, Mr. G.A., Y.M.C.A., Seoul.
Grierson, Rev. R., M.D., & W., 1898, C.P., Songjin (F.)
Grosjean, Miss Violet, 1907, E.C.M., Taiku.
Grove, Rev. P.L., & W., 1911, M.N., Pyeng Yang.
Gurney, Rev. W.N., 1903, E.C.M., Kanghwa.

H

Haening, Miss H.A., 1910, M.N., Seoul.
Hall, Mrs. R.S., M.D., 1890, M.N., Pyeng Yang.
Hankins, Miss Ida, 1911, M.S. Seoul.
Hardie, Miss Bessie, 1913, M.S., Seoul.
Hardie, Miss Eva, 1913, M.S., Seoul.
Hardie, Rev. R.A, & W., 1898, M.S, Seoul.

Harding, Capt. N., 1913, S.A., Seoul.
Harmon, Miss G.L., 1911, M.N., Seoul.
Harris, Miss Gilberta. 1910, M.S., Songdo.
Harris, Bishop M.C., D.D., LL.D., 1905, M.N. Seoul.
Harrison, Rev. W.B, 1896, P.S., Kunsan.
Haynes, Miss E I, 1906, M.N, Pyeng Yang.
Helstrom, Miss Hilda, 1909, P.N., Syen Chun.
Hess, Miss Margaret. 1913, M.N, Chemulpo.
Hewlett, Rev. G.E, 1909, E.C.M., Chinchun.
Hill, Ensign A., & W., 1910, S.A., Kongju.
Hill, Rev. P.B., & W., 1912, P.S., Mokpo.
Hillman, Miss M.A., 1900, M.N., Chemulpo, (F).
Hilman, Miss Amanda, M D., 1911, M.N., Seoul.
Hirst, J.W., M.D., & W., 1904, P.N., Seoul. (F).
Hitch, Rev. J.W. & W., 1907, M.S., Choon Chun, (F).
Hobbs, Mr. T., & W., 1910, B.F.B.S., Seoul.
Hodges, Rev. Cecil, 1911, E.C.M., Kanghwa.
Hoffman, Rev. C.S., & W., 1910, P.N., Kangkei.
Hoggard, Colonel R., & W., 1908, S.A., Seoul.
Holdcroft, Rev. J. G., & W., 1909, P.N., Pyeng Yang.
Hooker, Mr. J.T., 1909, A.B.S., Seoul.
Hunt, Rev. W.B., & W., 1897, P.N., Chairyung.

I

Isabel, Sister, 1901, E.C.M., Seoul.
Ivey, Miss M.M., 1905, M.S., Seoul, (F).

J

Jackson, Miss C.U, 1911, M.S., Choon Chun.

K

Kagin, Rev. E., & W., 1907, P.N., Chungju.
Kelly, Rev. J.T., & W., 1912, A.P., Kuchang.
Kerr, Rev. W.C., & W., 1908, P.N., Chairyung.
Kestler, Miss E.E., 1905, P.S., Chunju.
Kirk, Miss J. H., 1913, C.P., Wonsan.
Knox, Rev. Robert, and W., 1907, P.S., Kwangju.
Koons, Rev. E.W., & W., 1903, P.N., Seoul.
Krook, Mrs. R., 1913, M.N., Yeng Byen.

L

Laing, Miss C.J., 1918, A.P., Chinju.
Lampe, Rev. H.W., & W., 1903, P.N., Syen Chun.
Lassen, Mr. L., 1913, O.M.S., Seoul.
Lathrop, Miss L.O., 1912, P.S., Mokpo.
Laws, A.F., M.D., 1897, E.C.M. Chinchun, (F).
Lawton, Rev. B. R, & W., 1909, M. N. Chemulpo.
Leadingham, R. S, M. D., & W., 1912, P. S., Mokpo.
Lewis, Miss M. L., 1910, P. N., Seoul.
Linton, Mr. W.A., 1912, P.S., Kunsan.

Logan, Mrs. J.V., 1910, P.N., Chunju.
Lomas, Rev. E.K., & W., 1914. A.P., Masanpo.
Lomprey, Mr. I.L., 1911, B.F.B.S., Seoul.
Lord, Capt. H., & W., 1910, S.A., Songdo.
Luckett, Mrs. S.D., 1913. P.N., Pyeng Yang.
Luddow, A.I., M.D., & W., 1911, P.N., Seoul.
Lyall, Rev. D.M. & W., 1909, A.P., Masanpo.

M

McCallie, Rev. H.D., & W., 1907, P.S., Mokpo.
McCully, Miss E.A., 1909, C.P., Songjin.
McCully, Miss L.H., 1900, C.P., Songjin.
McCune, Miss, K., 1908, P.N. Chairyung.
McCune, Rev. G.S., & W., 1905, P.N., Syen Chun.
McCutchen, Rev. L.O., & W., 1902, P.S., Chunju.
McDonald, Rev. D. A., & W., 1912, C.P. Hoi Ryung.
McEachern, Miss E., 1913, C.P., Hoi Ryung.
McEachern, Rev. Jno., 1912. P.S., Kunsan.
McFarlane, Miss E., 1913, C.P., Wonsan.
McFarlane, Rev. E.F., & W., 1904, P.N., Taiku.
McGee, Miss Ethel, 1910, P.N., Taiku.
McKee, Miss A.M., 1909, P.N., Chairyang.
McKenzie, Rev. J.N., & W., 1910, A.P., Fusanchin.
McLaren, Rev. C.I., M.D., & W., 1911, A.P., Chinju.
McLellan, Miss E., 1913, C.P., Hoi Ryung.
McMillan, Miss Kate, M.D., 1901, C.P., Hamheung.
McMurphy, Miss Ada, 1912, P.S. Mokpo.
McMurtrie, Mr. R.M., 1907, P.N., Pyeng Yang.
McPhee, Miss I., 1911, A.P., Masanpo.
McQueen, Miss Anna, 1910. P.S., Kwangju.
McRae, Rev. D.M., & W., 1898, C.P., Hamheung.
Macrae, Rev. F.J.L., 1910. A.P., Kuchang.
Mansfield, T.D., M.D., & W., 1910. C.P., Hoi Ryung.
Manton, Capt. S., 1911, S.A., Chunju.
Marker, Miss Y.B., 1905. M.N., Seoul.
Martin, Miss Y.A., 1908. P.S., Mokpo.
Menzies, Miss B., 1891, A.P., Fusanchin.
Miller, Rev. E.H., & W., 1901, P.N., Seoul.
Miller, Rev. F.S., & W., 1892 P.N., Chungju, (F).
Miller, Mr. Hugh & W., 1899, B.F.B.S., Seoul.
Miller, I.M., M.D., & W., 1910, M.N., Kong Ju.
Miller Miss L.A., 1901, M.N., Chemulpo.
Mills, Miss A.R., 1908. P.N., Taiku (F).
Mills, R.G., M.D., & W., 1908, P.N., Seoul.
Mills, Rev. T.A., Ph. D., 1912, P.N., Taiku (F).
Moffett, Rev. S.A., D.D., 1889, P.N., Pyeng Yang.
Moore, Miss E.S., 1892. A.P., Tong Yeng.
Moore, Rev. J.Z., & W., 1903, M.N., Pyeng Yang.
Moose, Rev. J.R., & W., 1899, M.S., Seoul.
Morris, Rev. C.D., & W., 1900, M.N., Pyeng Yang.
Mowry, Rev. E.M., & W., 1909, P.N., Pyeng Yang.
Myers, Miss Mary, 1906, M.S., Seoul.

N

Napier Miss G., 1912, A. P. Masampo.
Newland, Rev. L. T., & W., 1911, P.S. Kwangju.
Nichols, Miss L. E., 1906, M. S., Seoul.
Nisbet, Rev. J. S., & W., 1907, P.S., Mokpo.
Niven, Miss A. G., 1905, A. P., Fusanchin.
Noble, Rev. W. A., Ph. D., & W., 1892, M. N., Seoul.
Nora, Sister, 1892, E.C.M., Seoul.
Norton, A. H., M. D., & W., 1908, M.N., Haiju.
Noyes, Miss A. D., 1910, M.S., Wonsan.

O

Oakes, Miss A., 1912, O.M.S., Seoul.
Oliver, Miss B. O., 1912, M.S., Choon Chun.
Olsson, Capt. V., 1911, S. A., Seoul.
Owen, Mrs. G., M.D., 1895, P.S., Kwangju.

P

Packer, Miss E. C., 1912, E.C.M., Kanghwa.
Palmer, Ensign G., 1913, S. A., Seoul.
Parker, Rev. J. K., & W., 1912, P.S., Kunsan.
Parker, Mr. W. P., 1912, P.S., Kwangju.
Pash, Miss Ellen, 1897, B. E. M., Seoul.
Patterson, J. B., M. D., & W., 1910, P.S., Kunsan.
Peart, Miss L. G., 1912, B.E.M., Seoul.
Peerman, Rev. E. L., & W., 1907, M.S., Wonsan (F).
Peggs, Adjt. F., 1909, S.A., Seoul.
Perry, Miss Jean, 1891, B.E.M., Seoul.
Phillips, Rev. C. L., & W., 1910, P.N., Pyeng Yang.
Pieters, Rev. A. A., 1902, P.N., Chairyung.
Pollard, Miss H. E., 1911, P.N., Taiku.
Pooley, Miss A., 1902, E.C.M., Chemulpo.
Powell, Mr. B. A., & W., 1913, M.S., Choon Chun.
Pratt, Rev. C. H., & W., 1912, P.S., Soonchun.
Preston, Rev. J. F., 1903, P.S., Soonchun.
Proctor, Rev. S. J., & W., 1913, C. P., Yong Jung.
Purviance, W. C., M.D., & W., 1907, P.N., Chungju.
Pye, Miss O. F., 1911, M.N., Seoul.

R

Reed, Miss L. M., 1911, M.S., Songdo.
Reid, W. T., M. D., & W., 1907, M.S., Songdo (F).
Reiner, Mr. R. O., & W., 1988, P. N., Taiku.
Reppert, Rev. R. R., & W., 1908, M. N., Wonju.
Reynolds, Rev. W. D., D.D., & W., 1892, P.S., Chunju.
Rhodes, Rev. H. A., & W., 1908, P.N., Kangkei.
Robb, Rev. A. F., & W., 1901, C.P., Hamheung.
Robb, Miss J. B., 1903, C.P., Wonsan.
Robbins, Miss H. P., 1902, M. N., Pyeng Yang.
Roberts, Rev. S. L., & W., & 1907, P.N., Syen Chun.

Rodgers, Miss J. L., 1912, P.N., Andong.
Rogers, Miss M. M., 1909, C.P., Hamheung.
Rosalie, Sister Superior, 1892, E.C.M., Seoul.
Ross, Rev. A. R., 1907, C. P., Songjin.
Ross, Rev. Cyril, 1897, P.N, Syen Chun.
Ross, J. B., M. D., & W., 1901, M.S., Wonsan.
Rufus, Rev. W. C., & W., 1907, M.N., Seoul (F).

S

Salisbury, Capt. H., 1913, S.A., Yong Dong.
Samuel, Miss Jane, 1902, P.N., Syen Chun.
Sauders, Miss E.E., 1913, P.N., Seoul.
Scholes, Miss N.R., 1907, A.P., Chinju.
Shaffer, Miss O.P., 1910, M.N., Yeng Byen.
Sharp, Rev. C.E., & W., 1900, P.N., Chairyung.
Sharp, Mrs. R.A., 1900, M.N., Kongju.
Sharpe, Rev. A.L., 1909, E.C.M., Seoul.
Sharpff, Miss Hanna, 1910, M.N., Chemulpo.
Sharrocks, A.M., M.D., & W., 1899, P.N., Syen Chun.
Shepping, Miss E. J., 1912, P.S., Kwangju.
Shields, Miss E.L., 1899, P.N., Seoul (F).
Smith, Miss B.A., 1910, M.S., Seoul.
Smith, Miss E.M., 1913, C.P., Yong Jung.
Smith, R.K., M.D., & W., 1911, P.N., Andong.
Smith, Rev. S.T., 1912, E.C.M., Yanghwa.
Smith, Rev. W.E., & W., 1902, P.N., Pyeng Yang.
Snavely, Miss G.E., 1906, M.N., Haiju.
Snook, Miss V.L., 1900, P.N., Pyeng Yang.
Snyder, Mr. L.H. & W., Y.M.C.A., Seoul.
Stewart, Miss M.S., M.D., 1911, M.N., Seoul.
Stevens, Miss B.I., 1911, P.N., Syen Chun.
Stokes, Rev. M.B., & W., 1907, M.S., Wonsan (F).
Summers, Miss Laura, 1912, M.S., Songdo (F).
Swallen, Rev. W.L., D.D., & W., 1892, P.N., Pyeng Yang.
Swearer, Rev. W.C., & W., 1895, M.N., Kong Ju.
Swinehart, Mr. M.L., & W., 1911, P.S., Kwangju.
Switzer, Miss Martha, 1911, P.N., Taiku.
Sylvester, Capt. C., 1910, P.S., Yong Dong.

T

Talmage, Rev. J.V.N. & W., 1910, P.S., Kwangju
Tate, Rev. L.B., & W., 1892, P.S., Chunju.
Tate, Miss M.S., 1892, P.S., Chunju.
Taylor, Rev. Corwin, & W., 1907, M.N., Kongju
Taylor, Rev. H. C., 1909, M.N., Seoul.
Taylor, Rev. W.L., R.C.P., & S.E., & W., 1913, A.P., Tong Yeng.
Thompson, Mr. J. A., & W., 1907, M.S., Songdo (F).
Thomas, Rev. J. & W., 1910, O.M.S., Seoul.
Timmons, H.L., M.D., & W., 1912, P.S., Soonchun.
Tinsley, Miss Hortense, 1911, M.S., Songdo.
Toms, Rev. J.U.S. & W., 1908, P.N., Seoul.
Trollope, Right Rev. Bishop M.N., 1891, E.C.M., Seoul.

Tucker, Miss Bertha, 1911, M.S., Wonsan.
Turner, Rev. V. R., & W., 1912, M.S., Wonsan.
Tuttle, Miss O.M., 1908, M.N., Seoul.
Twilley, Staff-Capt. & W., 1910, S.A., Seoul.

U

Underwood, Rev. H.G., D.D., & W., 1884, P.N., Seoul.
Underwood, Mr. H.H., 1912, P.N., Seoul.

V

Van Buskirk, J.D., M.D., & W., 1908, M.N., Seoul.
Van Wagoner, Miss E. Seoul.
Venable, Mr. W.A., & W., 1908, P.S., Kunsan.
Vesey, Rev. F.G. & W., 1912, M.S., Seoul.

W

Wachs, Rev. V.H., & W., 1911, M.N., Yeng Byen.
Wagner, Miss Ellasue, 1904, M.S., Songdo.
Walter, Miss Jeannette, 1911, M.N., Seoul.
Wambold, Miss Katherine, 1896, P.N., Seoul.
Ward, Adjt. E., 1908, S.A., Seoul.
Wasson, Rev. A.W., & W., 1905, M.S., Songdo.
Watson, Rev. R.D., & W., 1910, A.P., Tong Yeng.
Weems, Rev. C.N., & W., 1909, M.S., Songdo.
Weir, H.H., M.D., 1904, E.C.M., Chemulpo.
Welbon, Rev. A.G., & W., 1900, P.N., Andong.
Weller, Mr. O.A., & W., 1911, M.N., Seoul.
Wells, J.H., M.D., & W., 1895, P.N., Pyeng Yang.
Weston, Rev. F., 1909, E.C.M., Seoul.
Whiting, Rev. H.C., M.D., 1903, P.N., Chairyung.
Whittemore, Rev. N.C., & W., 1896, P.N., Syen Chun.
Williams, Rev. F.E.C., & W., 1906, M.N., Kongju.
Wilson, Rev. F., 1905, E.C.M., Paik Chun.
Wilson, R.M., M.D., & W., 1908, P.S., Kwangju (F).
Winn, Miss E.A., 1912, P.S., Chunju.
Winn, Rev. G.H., & W., 1908, P.N., Fusan.
Winn, Rev. R.E., & W., 1909, P.N., Fusan.
Winn, Rev. S.D., 1912, P.S., Chunju.
Wright, Rev. A.C., 1912, A.P., Masanpo.

Y

Young, Rev. L.L., & W., 1903, C.P., Hamheung.

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Niven, Miss A.G., Fusanchin, Eva.
Scholes, Miss N.R., Chinju, Eva.
Taylor, Rev. W.L., R.C.P., & S. E., & W., Tong Yeng, Med. & Eva.
Watson, Rev. R.D., & W., Tong Yeng, Eva.
Wright, Rev. A.C., Masanpo, Eva.

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Foote, Rev. W.R., & W., Wonsan, Edu. & Eva. (F).
Grierson, R., M.D., & W., Songjin, Med. (F).
Kirk, Miss J.H., Wonsan, Nurs.
Mansfield, T.D., M.D., & W., Hoi Ryung, Med.
McCully, Miss L.H., Songjin, Eva. (F).

McCully, Miss E.A., Songjin, Edu. & Eva. (F).
McDonald, Rev. D.A., & W., Hoi Ryung, Eva.
McEachern, Miss E., Hoi Ryung, Lang.
McFarlane, Miss E., Wonsan, Eva.
McLellan, Miss E., Hoi Ryung, Lang.
McMillan, Miss Kate, M.D., Hamheung, Med. & Eva.
McRae, Rev. D.M., & W., Hamheung, Eva.
Proctor, Rev. S.J., & W., Yong Jung, Lang.
Robb, Rev. A.F., & W., Hamheung, Edu. & Eva.
Robb, Miss J.B., Wonsan, Edu. & Eva.
Rogers, Miss M.M., Hamheung, Eva.
Ross, Rev. A.R., Songjin, Edu. & Eva.
Smith, Miss E.M., Yong Jung, Lang.
Young, Rev. L.L., & W., Hamheung, Eva. (F).

English Church Mission

Badcock, Rev. J.S., Seoul, (F).
Barbara, Lay-sister, Suwon, Orphanage Work.
Borrow, Miss N., M.B., Chin Chun, Med.
Borrowman, Miss E., Paik Chun.
Bourne, Miss Isabel, Paik Chun.
Bridle, Rev. G.A., Suwon.
Cant, Miss E.E., Chemulpo, Med.
Carswell, Miss L.F., Chin Chun, Med.
Cecil, Sister, Seoul.
Chambers, Rev. C., Seoul.
Constance Irene, Sister, Seoul, (F).
Cooper, Rev. A.C., Chin Chun, Eva.
Dallas, Rev. G.S., Suwon, Ass. Prest.
Dodd, Miss E.L.D., Chemulpo, Nurs.
Drake, Rev. H.J., Chemulpo, Priest.
Edith Helena, Sister, Seoul.
Elrington, Miss B., Fusan, Japanese Work.
France, Miss Emily, Kanghwa, Edu.
Grosjeon, Miss Violet, Taiku, Japanese Work.
Gurney, Rev. W.N., Kanghwa, Priest.
Hewlett, Rev. G.E., Chinchun, Priest.
Hodges, Rev. Cecil, Kanghwa, Edu.
Isabel, Sister, Seoul.
Laws, A.F., M.D. Med. (F).
Nora, Sister, Seoul.
Packer, Miss E.C., Kanghwa.
Pooley, Miss A., Chemulpo, Japanese Work.
Rosalie, Sister Superior, Seoul.
Sharpe, Rev. A.L., Seoul, Japanese Work.
Smith, Rev. S.T., Kanghwa.
Trollope, Right Rev. Bishop M.N., Seoul.
Weir, H.H., M.B., Chemulpo, Med..
Weston, Rev. F., Seoul.
Wilson, Rev. F., Paik Chun.

Korea Mission of the Methodist Episcopal Church

Albertson, Miss M.M., Seoul, Edu.
Anderson, A.G., M.D., & W., Wonju, Med.
Anderson, Miss Naomi, Seoul, Grad. Nurse.
Bair, Miss Blanche, Kong Ju, Eva.
Becker, Rev. A.L., & W., Pyeng Yang, Edu. & Eva.
Beiler, Miss Mary, Haiju, Eva.
Benedict, Miss R.E., Pyong Yang, Eva.
Billings, Rev. B.W., & W., Pyeng Yang, Edu. & Eva.
Brownlee, Miss Charlotte, Seoul, Edu.
Bunker, Rev. D.A., & W., Seoul, Eva.
Burdick, Rev. G.M., Seoul, Eva.
Cable, Rev. E.M., & W., Seoul, Eva. (F).
Chew, Rev. N.D., & W., Haiju, Eva.
Cutter, Miss M.M., M.D., Pyeng Yang, Med.

Deming, Rev. C.S., & W., Seoul, Eva.
Dillingham, Miss Grace, Yeng Byen, Edu.
Estey, Miss Ethel M., Yeng Byen, Eva. (F).
Follwell, E.D., M.D., & W., Pyeng Yang, Eva. & Eva.
Frey, Miss Lulu E., Seoul, Edu.
Grove, Rev. P.L., & W., Pyeng Yang, Eva.
Haening, Miss H.A., Seoul, Edu.
Hall, Mrs. R.S., M.D., Pyeng Yang, Med.
Harmon, Miss G.L., Seoul, Edu.
Harris, Bishop, M.C., D.D., LL.D, Seoul.
Haynes, Miss E.I., Pyeng Yang, Edu.
Hess, Miss Margaret, Chemulpo, Eva.
Hilman, Miss Amanda M.D., Seoul, Med.
Hillman, Miss M.A., Chemulpo, Eva. (F).
Krook, Mrs. R., Yeng Byen, Eva.
Lawton, Rev. B.R., & W., Chemulpo, Eva.
Marker, Miss J.B., Seoul, Eva.
Miller, I.M. M.D., & W., Kong Ju, Med.
Miller, Miss L.A., Chemulpo, Eva.
Moore, Rev. J.Z., & W., Pyeng Yang, Eva. (F).
Morris, Rev. C D., & W., Pyeng Yang, Eva.
Noble, Rev. W.A., Ph.D., & W., Seoul, Eva.
Norton, A.H., M.D., & W., Haiju, Med.
Pye, Miss O.F., Seoul, Edu.
Reppert, Rev. R.R., & W., Wonju, Eva.
Robbins, Miss H.P., Pyeng Yang, Eva.
Rufus, Rev. W.C., & W., Seoul, Edu. (F).
Shaffer, Miss Olga P., Yeng Byen, Eva.
Scharpff, Miss Hanna, Chemulpo, Eva.
Sharp, Mrs. R.A., Kong Ju, Eva.
Snavely, Miss G.E., Haiju, Eva.
Stewart, Miss M.S., M.D., Seoul, Med.
Swearer, Rev. W.C., & W., Kong Ju, Eva.
Taylor, Rev. Corwin, & W., Kong Ju, Eva.
Taylor, Rev. H. C., & W., Seoul, Eva.
Tuttle, Miss O.M., Seoul, Eva. (F).
Van Buskirk, J.D., M.D., & W., Seoul, Med. & Edu.
Wachs, Rev. V. H. & W., Yeng Byen, Eva.
Walter, Miss Jeannette, Seoul, Eva.
Weller, Mr. O. A., & W., Seoul, Treasurer.
Williams, Rev. F.E.C., & W., Kongju, Edu. (F).

Korea Mission of the Methodist Episcopal Church, South

Barker, Miss Myrtle, Wonsan, Edu.
Bowman, N.H., M.D.,& W., Seoul, Med.
Brannan, Rev. L.C., Choon Chun, Eva.
Buie, Miss Halli, Wonsan, Edu.
Campbell, Mrs. J. P., Seoul, Eva.
Collyer, Rev. C. T., & W., Wonsan, Eva.
Cooper, Miss S.K., Wonsan, Eva. (F).
Cram, Rev. W.G., & W., Songdo, Edu. & Eva.
Deal, Rev. C.H., & W., Songdo, Edu. & Eva.
Edwards, Miss Laura, Choon Chun, Eva.
Erwin, Miss Cordelia, Songdo, Eva.
Gamble, Rev. F.K., & W., Songdo, Eva.
Gerdine, Rev. J.L. & W., Seoul, Eva. (F).
Graham, Miss A.E., Songdo, Lang.
Hankins, Miss Ida, Seoul, Edu.
Hardie, Miss Bessie, Seoul, Lang.
Hardie, Miss Eva., Seoul, Lang.
Hardie, Rev. R.A., & W., Seoul, Theological.

Harris, Miss Gilberta, Songdo, Grad. Nurse.
Hitch, Rev. J. W., & W. Choon Chun, Eva. (F).
Ivey, Miss M.M., Seoul, Eva. (F).
Jackson, Miss C.U., Choon Chun, Edu. & Eva.
Moose, Rev. J.R., & W., Seoul, Eva.
Myers, Miss Mary, Seoul, Eva.
Nichols, Miss L.E., Seoul, Edu.
Noyes, Miss A.D., Wonsan, Eva.
Oliver, Miss B.O., Choon Chun, Eva.
Peerman, Rev. E.L., & W., Wonsan, Eva. (F).
Powell, Mr. B.A., & W., Choon Chun, Lang.
Reed, Miss L.M., S ngdo, Edu.
Reid, W.T., M.D., & W., Songdo, Med.
Ross, J.B., M.D., & W. Wonsan, Med.
Smith, Miss B.A., Seoul, Edu.
Stokes, Rev. M.B., & W., Wonsan, Eva. (F).
Summers, Miss L., Songdo, Eva. (F).
Thompson, Mr. J.A., & W., Songdo, Mission Architect, (F).
Tinsely, Miss Hortense, Songdo, Eva.
Tucker, Miss Bertha, Wonsan, Edu.
Turner, Rev. V.R., & W., Wonsan, Lang & Eva.
Vesey, Rev. F.G., & W., Seoul, Eva.
Wagner, Miss Ellasue, Songdo, Edu.
Wasson, Rev. A.W., & W., Songdo, Edu. & Eva.
Weems, Rev. C.H., & W., Songdo, Eva. & Edu.

Oriental Mission Society

Briggs, Mr. F.J., Seoul, Edu.
Lassen, Mr. L., Seoul, Edu.
Oakes, Miss A., Seoul, Edu.
Thomas, Rev. J., & W., Seoul, Edu. & Eva.

Korea Mission of the Presbyterian Church in the U.S.A.

Adams, Rev. J.E., D.D., & W., Taiku, Edu. & Eva.
Avison, Miss Lera, Seoul, Edu.
Avison, O.R., M.D., & W., Seoul, Med.
Baird, Rev. W.M., D.D., & W., Pyeng Yang, Edu.
Bernheisel, Rev. C.F., & W., Pyeng Yang, Edu. & Eva.
Best, Miss Margaret, Pyeng Yang, Eva.
Bigger, J.D., M.D., & W., Kangkei, Med.
Blair, Rev. H.E., & W., Taiku, Eva.
Blair, Rev. W.N., & W., Pyeng Yang, Eva.
Brownlee, Miss R.B., Seoul, Edu. & Eva.
Bruen, Rev. H.M., & W., Taiku, Eva.
Butts, Miss Alice M., Pyeng Yang, Eva. (F).
Clark, Rev. C.A., D.D., & W., Seoul, Eva.
Cook, Rev. W.T., & W., Chung Ju, Eva.
Crothers, Rev. J.Y., & W., Andong, Eva.
Curtis, Rev. F.S., & W., Taiden, Eva.
Davis, Miss Grace L., Chungju, Eva.
DeCamp, Rev. A.F., & W., Seoul, Eva.
Doriss, Miss A.S., Pyeng Yang, Eva.
Erdman, Rev. W.C., & W., Taiku, Eva.
Fletcher, A.G., M.D., Taiku, Med.
Forsyth, Miss H., Seoul, Med.
Gale, Rev. J.S., D.D., & W., Seoul, Eva.
Genso, Mr. J.F., & W., Seoul, Eva. & Treas.
Gillis, Mr. H.W., & W., Pyeng Yang, Edu.
Greenfield, Rev. M.W., Taiku, Eva.
Helstrom, Miss Hilda, Syen Chun, Eva.
Hirst, J.W., M.D., & W., Seoul, Med. (F).
Hoffman, Rev. C.S., & W., Kangkei, Eva.

Holdcroft, Rev. J.G. & W., Pyeng Yang, Eva.
Hunt, Rev. W.B., & W., Chairyung, Eva. (F).
Kagin, Rev. E., & W., Chungju, Eva. (F).
Koons, Rev. E.W., & W., Seoul, Edu.
Kerr, Rev. W.C., & W., Chairyung, Eva.
Lampe, Rev. H.W., & W., Syen Chun, Edu. & Eva.
Lewis, Miss M.L., Seoul, Edu.
Logan, Mrs. J.V., Chungju, Eva.
Luckett, Mrs. S.D., Pyeng Yang, Edu.
Ludlow, A.I., M.D., & W., Seoul, Med.
McCune, Miss K., Chairyung, Eva.
McCune, Rev. G.S., & W., Syen Chun, Edu. (F).
McFarland, Rev. E. F., & W., Taiku, Eva.
McGee, Miss Ethel, Taiku, Grad. Nurse.
McKee, Miss Anna M., Chairyung, Eva.
McMurtrie, Mr. R.M., Pyeng Yang, Edu.
Miller, Rev. E. H., & W., Seoul, Eva.
Miller, Rev. F.S., & W., Chungju, Eva. (F).
Mills, Miss A.R., Taiku, Eva. (F).
Mills, R.G., M.D., & W., Seoul, Med.
Mills, Rev. T.A., Ph.D., Taiku, Gen. Pastor. (F).
Moffett, Rev. S.A., D.D., Pyeng Yang, Eva.
Mowry, Rev. E.M., & W., Pyeng Yang, Edu.
Phillips, Rev. C.L., & W., Pyeng Yang, Eva.
Pieters, Rev. A.A., Chairyung, Eva.
Pollard, Miss H E., Taiku, Edu.
Purviance, W.C., M.D., & W., Chungju, Med.
Reiner, Mr. R.O. & W., Taiku, Edu.
Rhodes, Rev. H.A., & W., Kangkei, Eva.
Roberts, Rev. S.L., & W., Syen Chun, Eva.
Rodgers, Miss J.L., Andong, Eva.
Ross, Rev. Cyril, Syen Chun, Eva.
Samuel, Miss Jane, Syen Chun, Eva.
Sanders, Miss E.E., Seoul, Med.
Sharp, Rev. C.E., & W., Chairyung, Eva.
Sharrocks, A.M., M.D., & W., Syen Chun, Med.
Shields, Miss E.L., Seoul, Med. & Eva, (F).
Smith, R.K., M.D., & W., Andong, Med.
Smith, Rev. W.E., & W., Pyeng Yang, Edu. & Eva.
Snook, Miss V.L, Pyeng Yang, Edv.
Stevens, Miss B.I., Syen Chun, Edu.
Swallen, Rev. W.L., D.D., & W., Pyeng Yang, Eva.
Switzer, Miss Martha, Taiku, Eva.
Toms, Rev. J.U.S., & W., Seoul, Eva.
Underwood, Rev. H.G., D.D., & W., Seoul, Eva.
Underwood, Mr. H.H., Seoul, Edu.
Wambold, Miss K., Seoul, Eva, (F).
Welbon, Rev. A.G., & W., Andong, Eva.
Wells, J.H., M.D., & W., Pyeng Yang, Med.
Whiting, Rev. H.C., M.D., Chairyung, Med.
Whittemore, Rev. N. C., & W., Syen Chun, Eva.
Winn, Rev. G.H., & W., Fusan, Eva.
Winn, Rev. R.E, & W., Fusan, Eva.

Korea Mission of the Presbyterian Church, South

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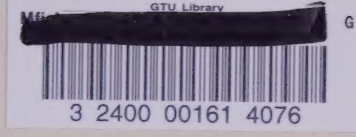

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